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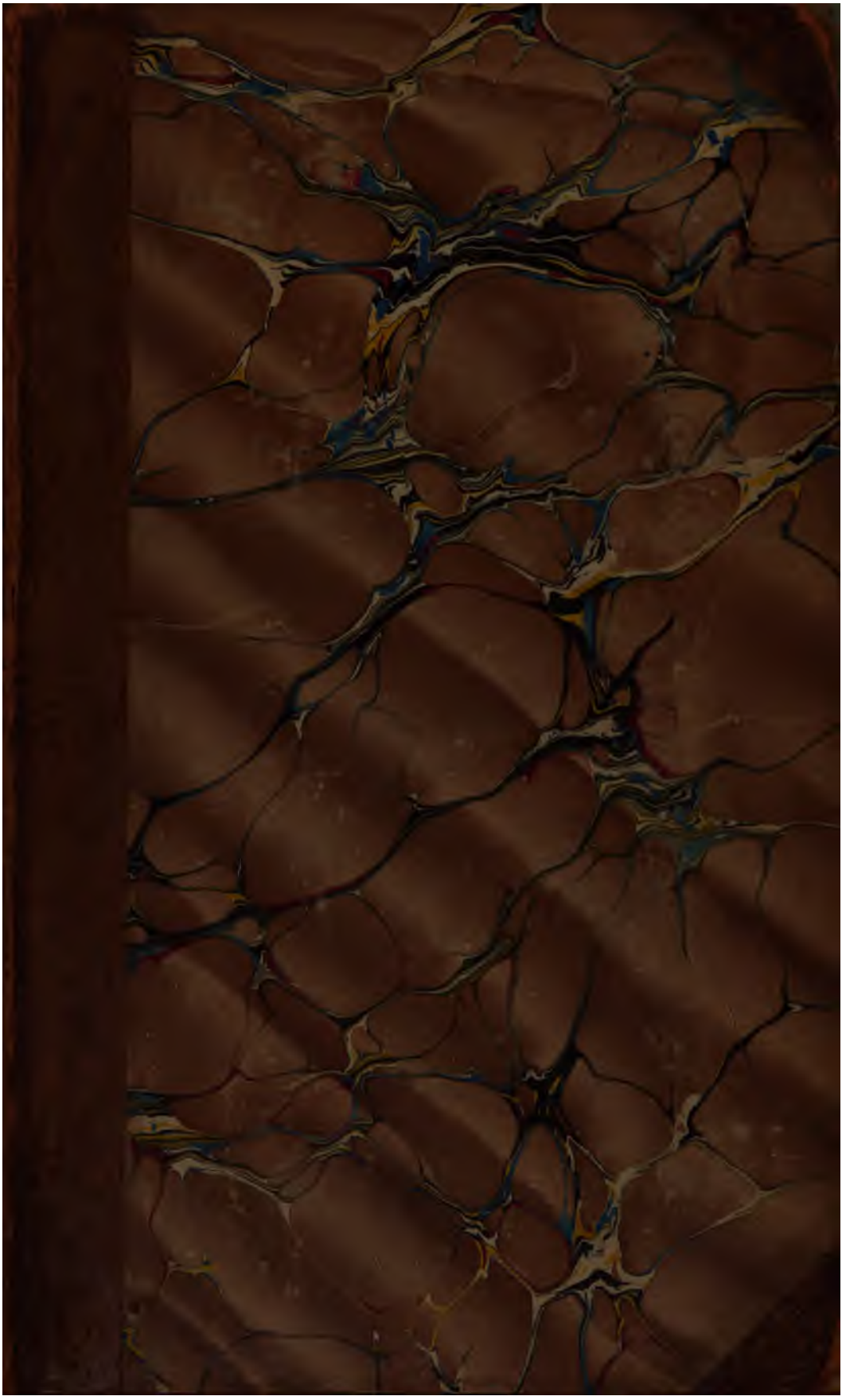

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THE

AMERICAN

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Conducted by

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PREFACE TO VOLUME IX.

We have now arrived at the close of the tenth year, and of the ninth volume of our work. In the Preface to the eighth volume, we gave some account of the objects which we had accomplished, or attempted, in this publication, or of the various topics to which we had given more or less attention. It may now be worth while to allude to some of the materials upon which our future labors may be expended:

1. The completion of the history of the colleges and theological seminaries of our country. It is our aim here to go into considerable detail, especially in the *early* history of the institutions, to embody as large a mass of authentic facts as our limits will allow, and to furnish references to the sources of more complete information.

2. It is our intention to furnish as perfect lists as the nature of the case will allow, of all the Congregational and Presbyterian ministers (not already in our pages) who have been settled in the ministry since the landing at Plymouth. The ministers of other denominations will be included as our limits will permit. In the form of notes, as well as in the tables, a very large amount of ecclesiastical statistics will be embodied. Our preparations in this department of our labors are already extensive.

3. Biographical sketches of the early graduates of our oldest colleges. In this way, a valuable mass of facts may be rescued from decay and extinction.

4. A history of the historical, philosophical, and other literary and learned societies in our country. The Historical Society of Massachusetts have, at our request, assigned the task of preparing a history of that very useful association, to one of their own members, a gentleman well qualified to do justice to the subject.

5. It is our intention to collect information in regard to all the important public libraries in this country, and throughout the world. This information will be intended to embrace an account of the more rare and valuable books, MSS., pictures, &c., some notices of the founders and contributors, and an exhibition of the regulations under which the books are loaned.

6. Biographical sketches of greater or less extent, of eminent deceased individuals, laymen as well as clergymen, of our own country and of foreign lands. One of these biographies, as a general thing, will be found in each number. The editor, in this, as well as in relation to the other topics, will be assisted by various gentlemen, well qualified to aid in the undertaking. Engraved portraits, so far as they can be procured, and so far as our means will allow, will accompany each biographical sketch.

7. Occasionally, as it may be judged expedient, complete lists of living clergymen of all denominations in the United States; and extended histories of literary institutions, including the names of the faculty, schemes of studies, etc., with details respecting academies, common schools, etc., will be given.

8. More attention than has been practicable hitherto, will be bestowed on foreign lands, particularly the countries of Europe. The volume which now closes, contains two long and very satisfactory articles on the schools, universities, learned societies, philanthropic institutions, &c. of France, furnished by the Rev. Robert Baird, an American clergyman resident in Paris. Mr. B. will act as our stated contributor and correspondent. He will furnish, with the permission of Providence, full details respecting the state of education and learning, of the ecclesiastical establishments, etc. in Holland, Denmark, Sweden, Germany, and other countries of the continent. An American friend, resident at one of the English literary institutions, will perform the same work in respect to Great Britain.

9. Essays, as heretofore, will be procured, illustrating the importance of the Christian ministry, thorough education, classical instruction, eminent piety, and kindred topics.

10. Miscellaneous matters. Notices of new publications will be found in each number. We shall continue to furnish complete lists of the ordinations, installations, and deaths of ministers of all denominations. An accurate collection of facts on this topic, may furnish some important general results.

11. We shall translate from time to time, various interesting statistical documents, from the German, French and Latin languages.

12. A journal of the doings of the American and other education societies, will close each successive number.

In concluding another year, we commit our labors to the candor of the religious public, and to the blessing of the great Head of the church.

Boston, April 29, 1837.

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN

VOL. IX.

	Page.
Abbott's Way to do Good,	74
Addresses, extract from Rev. Mr. Root's,	183
" " " Prof. Rood's,	186
Aix, France, Academy of	42
American Education Society, Journal of	81, 177, 273, 385
" Branches of	85, 91, 183, 284, 405
" Auxiliaries,	90, 96, 191, 289
" Reports of Agents,	196, 299, 401
" Funds,	102, 198, 302, 406
Amiens, France, Academy of	42
Ancient Nations, Populousness of	138
Andover Theol. Seminary, Table of number of Graduates of	375
Andrew's and Stoddard's Latin Grammar Noticed,	77
Angers, France, Academy of	42
Appeal, Howe's to the young men of Georgia and South Carolina,	385
Appleton, Rev. Pres. notice of	356
Arguments, Old against the motion of the earth,	78
Attica, Statistics of	143
Austin, Memoir of Rev. Dr. Samuel	201
Academic course,	202
Diary,	203
Settlement,	203
Removal to Burlington,	212
" to Newport,	214
Residence in Northampton,	215
" in Glastenbury, Conn.	216
Published writings,	220
Baird's History of the French University,	17
Other Literary and Scientific institutions,	238
Baldwin's Inaugural Address, notice of	379
Baptists in Great Britain,	162
United States,	163
Baptist Education Society,	292
Beecher's Views in Theology, notice of	73
Plea for Colleges,	99
Miss C., Letters on the Difficulties of Religion noticed,	75
Besançon, France, Academy of	43
Bible, The first Printed	376
Bibles, Contrast of former scarcity and present abundance of	377
Blackburn Academy,	133
Blackburn, John, Sermon of noticed,	173
Bloomfield's Greek Testament, notice of	270
Bordeaux, France, Academy of	43
Boston Auxiliary Education Society,	90
Bourges, France, Academy of	43
Boyle's View of the Council of Nice,	270
Bradford's Sketch of Harvard University,	329
British Museum,	78
British Administration, of establishments in France,	247
Brownlee's Appeal to Christians noticed,	381
Caen, French Academy of	41
Cahors, do. do.	41
Carey, William, Sketch of his exertions,	168
Claims of Foreign Missions,	164
Clermont, French Academy of	44
Codman's Sermon on the signs of the times,	174
Coleman, Rev. Benjamin	348
College, Marshall	397
Davidson,	399
Pennsylvania,	400
Shurtleff,	398
Colleges in New England, Tabular View of	328
Plea for,	99
College Statistics,	72, 130, 329
Historical Sketch of Dickinson,	117
Revivals of Religion in Dartmouth,	177
Historical Sketch of Middlebury,	220
" " Harvard University,	329
List of Students educated at Highbury, England,	130
Cooley's Memoir of Haynes,	324
Connecticut Branch Education Society,	91
Conversion of the Heathen a difficult work,	69
Cotton, Seaborn, Memoir of	110
Chauncy, Isaac, Memoir of	111
Ichabod,	112
Charles,	339
Christian Ministry, qualifications of	282
Church, pressing wants of	397
Church's Philosophy of Benevolence noticed,	172
Cries of the Heathen,	277
Dartmouth College, Sketch of Revivals of Religion in	177

Institution for the Blind, . . . 245
Deaf and Dumb, . . . 244
Antiquaries of France, . . . 251
Russian Slavery, History of . . . 145

Sanford, Rev. Joseph, Memoir of, noticed, 173
Sandwich Islands, Religion in . . 69
Saxony, Statistics of 156
Schall, Adam, Notice of 326
Schauffler's Meditations on the Last Days of Christ, Notice of 378
Schlegel's Philosophy, ... 134
School of the Fine Arts and Sciences in France, ... 243
Scudder, Dr.'s Letter, ... 277
Sermons, Dr. Spring's and Prof. Fitch's . 393
Sewall, Prof. Stephen, Notice of . . 355
Shepard, Rev. Thomas, Memoir of . 115
Shurtleff College, ... 298
Sicily, Statistics of 161
Slavery in Russia, Account of . . 145
Spain, Statistics of 157
Sparta, Population of 142
Statistics of Colleges, . 72, 130, 328, 375
Denmark, ... 155
Saxony, ... 156
Prussia, Spain, ... 157
Venice, ... 158
Odessa, ... 160
Sicily, ... 161
Strafford County Auxiliary Education Society, ... 194
Strasbourg, French Academy of . . 55
Supply of Ministers, ... 397

Tabular View of Colleges in New England, 328
Theological Education in Vermont, . 398
Seminary in Gilmanton, N. H. . 102
Geneva, Switzerland, . . 273
New York City, . . . 297
Illinois, ... 298
Granville, Ohio, . . . 298
Things, Relations of 393
Townsend's New Testament, Notice of . 38
Tyng's Memoir of Bedell, Notice of . 76

University of Harvard, Sketch of . . 329
Rev. John Harvard, . . . 332
Rev. Henry Dunster, . . 333, 337
Prescribed Collegiate Course, . . 334
Board of Corporation, . . . 335
Rev. Charles Chauncy, . . . 339
Dr. Hoar, ... 342
Rev. Urian Oakes, ... 342
Rev. John Rogers, Increase Mather, 343
Charters, ... 345
Hon. William Stoughton, . . 346
Rev. Samuel Willard, Cotton Mather, 347
Judge Leverett, ... 348
Thomas Hollis, ... 349
Edw'd Wigglesworth, John Winthrop, 350
President Wadsworth, . . . 351
Donations, President Holyoke, . . 352
Tutor Henry Flynt, ... 354
Prof. Stephen Sewall, . . . 355
Dr. Appleton, ... 356
Remonstrance of the Overseers, . 356
Benefactors in the Time of Holyoke, 359
Harvard Hall Burnt, ... 360
Edw'd Wigglesworth, Sam'l Locke, 361
Joseph Willard, ... 362
Legacy of Hon. Paul Dudley, . 362
Presidents Webber and Thornton, . 363
Instructors, Library, ... 364
Answers to Inquiries of the Overseers, 365
Finances, ... 366
University of France. See France, . 17
University, Oglethorpe, Ga. . . . 399
United Brethren's Missions, . . . 376
United States, Baptists in . . . 163

Venice, Statistics of 158
Vermont Branch American Education Soc. 189
Theological Education in . . 398

Wadsworth, Rev. Benjamin . . . 351
Wants of the World, ... 282
Western Education Society, . . . 284
Wheelock, Dr. Eleazar, Religious character of 178
Whiting, Rev. John, Memoir of . . 229
Whiting, Rev. Samuel, Memoir of . . 230
Wigglesworth, Edward 350
Willard, Rev. Samuel 347
Willard, Rev. Joseph 362
Windham County (Vermont) Auxiliary, . 241
Windsor do. do. do. . 292
Winslow's Young Man's Aid noticed, . 378
Winthrop, John, notice of . . . 350
Witherspoon, Memoir of President . . 105
Arrival in America, ... 106
Character as a Preacher, . . . 107
Legislator, ... 108
Publications, ... 109
Wood's Medical Address, notice of . . 175
Wood, Rev. Henry's Sketch of Revivals in Dartmouth College, . . . 177
Worcester South Auxiliary, . . . 97
North Auxiliary, ... 98
World, Wants of 282

Yeates, Thomas, Collation of Hebrew Pentateuch, ... 64
Young, Rev. John K. Report of . . 402

ERRATUM.

In the first number of this volume, in the biographical sketch of president Porter, we mention that he pursued his theological studies with *Dr. Bellamy of Bethlem, Conn.* It should have been *Dr. Smalley of Berlin, Conn.*

REV. EBENEZER PORTER, D.D.

President of the Theological Seminary, Andover.

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REV. EBENEZER PORTER, D. D.

LATE PRESIDENT OF THE THEOLOGICAL SEMINARY, ANDOVER.

EBENEZER PORTER was born October 5, 1772, at Cornwall, a town in Litchfield county, Conn., 38 miles west of Hartford. Of his ancestors we have very little information. His father, Hon. Thomas Porter, was a farmer, but for many years, especially in the latter part of his life, was somewhat prominent as a political man. In 1779, he removed with his family to Tinmouth, a small town in the southern part of the county of Rutland, Vermont. Dr. Porter began to fit for college at an early age, under the instruction of his brother-in-law, the Rev. Mr. Osborn, then minister of Tinmouth. He completed his preparatory studies under the superintendence of the Rev. Job Swift, D. D., pastor of the Congregational church in Bennington, Vt. He entered the freshman class in Dartmouth college in 1788, and in 1792 received the degree of A. B.* At the commencement exercises, he had the first appointment. During the whole college course, he had sustained a high rank as a scholar.

The remark has not unfrequently been made, that the standing of a student in college furnishes little or no data on which to estimate his subsequent usefulness or reputation. Cases, indeed, occur of premature growth. The mind which shoots suddenly to manhood, may speedily decay. Boys who have excited extraordinary hopes in college, have afterwards sunk into utter obscurity. The mind is also sometimes under the stimulus of vicious excitements. A young man toils for the highest honors of his class. Day and night his powers are stretched to the utmost intensity. A stranger to the hallowed motives to literary effort furnished by the Christian religion, he nourishes his feverish hopes. The goal is reached; the *valedictory oration* is secured; the stirring scenes of commencement-day vanish; the plaudits of too partial friends have lost their relish. The unhappy youth is thrown out upon the world without an object or a motive. His mental energies suffer a fearful *collapse*. We hear no more of him. He is a disgrace to one of the learned professions, or betakes himself to a life of idleness, or lingers out a miserable existence in dissipation. Perhaps his health was ruined by his unnatural application while in the college.

* His classmates at the time of graduation were 27 in number. Among them were President Appleton of Bowdoin college; William H. Woodward, secretary and treasurer of Dartmouth college; Rev. Messrs. Joel Baker, of Granville, Mass.; Joseph Field, Charlemont, Mass.; Calvin Ingalls; John Jackson; Zephaniah Swift, Derby, Conn.; Jonathan Ward, Plymouth, N. H.; John Webber, etc. About one half of the class are now living.

The valedictory has been in more than one instance a precursor to the grave. The constitution was shattered by the enormous draughts which the four years made upon it. Still we are inclined to think that the character in college is a pretty good index of the whole subsequent life. The early developments, as a general thing, correspond to the subsequent history. Mind is not so changeable in its aspects as to falsify every prediction. Some of the most powerful motives which stimulate the youthful scholar are of a permanent, as well as of a laudable character. Years of idleness in college are occasionally recovered at a single bound, or atoned for by subsequent indefatigable application. But this is not the ordinary law. "Seest thou a man diligent in his business; he shall stand before kings." This is as applicable to a scholar's life, as to that of any other person.*

Dr. Porter's career is an illustration of this conclusion. He studied industriously and methodically in college; in the whole of his subsequent life, so far as his health permitted, he was a hard student. In college he acquired for himself respect and an honorable rank; in his professional career he maintained the same ascendancy.

Dr. Porter became pious during his junior year in college. The circumstances connected with this interesting event in his history are not known to the writer of this article. The year after he left college, he connected himself with the Congregational church in Washington, Litchfield county, Conn. Of this church he was afterwards pastor. It was then under the pastoral care of the Rev. Noah Merwin, with whose daughter Dr. Porter subsequently became connected in marriage.

After leaving college, Dr. Porter spent several months in teaching a school. He then commenced the study of divinity in the celebrated private theological school of the Rev. Dr. Joseph Bellamy, in Bethlem, Conn. Of this distinguished divine and theological instructor, his pupil frequently spoke in terms of the highest veneration and respect. For vigor and clearness of intellect; for his power in presenting doctrinal truth to the understanding and the conscience; for the hold which he gained in the judgment and affection of the students in divinity who resorted to his house; and for the great and happy effects produced by his preaching, his lectures, and his published discourses, Dr. Bellamy ranks very high among the theologians of this and of other lands. The American church has great reason to rejoice that she has been favored with such luminaries as Drs. Bellamy, Strong, Hart, Charles Backus, Stephen West, Hopkins, Dwight, Hyde, and others. Perhaps no county in New England has been more highly favored in this particular than Litchfield in Connecticut. Not a little of the spiritual good which Dr. Porter was enabled to effect, is, no doubt, to be attributed to the counsels and example of Dr. Bellamy. The length of time employed by Dr. Porter in the study of divinity, is not certainly known. It was probably about sixteen or eighteen months. On the 6th of September, 1796, he was ordained pastor of the Congregational church at Washington, vacant by the death of Mr. Merwin.

From an article inserted by Dr. Porter in the Connecticut Evangelical Magazine for October 1806, and which gives an account of a revival of religion in his church and society, we have derived a few facts relating to his pastoral labors. "Though this church has enjoyed a preached gospel," remarks Dr. Porter, "with very little interruption since its formation, a period of 64 years, nothing that could properly be termed a revival of

* One of our colleges arranges the classes on its triennial catalogues according to the relative standing of the members while in college. An examination of this catalogue proves that the rank in college is, as a general thing, maintained subsequently.

religion had ever taken place until the present. In the vacancy immediately preceding my ordination, there was, in one part of the society, more than usual attention; and a number united with the church. In the three succeeding years, including 1799, twenty-three persons more were added. During the four next years, only ten persons made a public profession of religion. . . Early in the summer of 1802, special meetings were appointed for the youth, with the express approbation and support of the church. These meetings were attended every other week, in the form of a *theological school.* At each meeting, a question, in the order of a system was given, accompanied with an extemporary lecture, or with notice that a sermon would be adapted to the subject on the following Sabbath. When the latter course was taken, an unusual attention was apparent in the youth, as well as in many others. At the meeting succeeding that on which the question was given, the papers that had been written by the youth were received and read publicly. After a number of practical, solemn remarks on the last question, another was given in the same manner. From respect to the delicacy of the writers, their papers were received so as to leave the author of each one unknown to every other. With the same precaution they were returned, having been reviewed at leisure, such corrections or remarks as were thought necessary being made on them in writing. These meetings, begun with faint expectations, succeeded to my joy and astonishment. . . A respectable number usually attended; and twelve or fifteen often wrote on the same question. It was surprising to witness the progress made by some of these, not only in correct writing, but in doctrinal knowledge. For three successive summers, these pleasant and profitable meetings were continued; when it was the will of a holy God to suspend them, through my impaired health. To that will, I desire to bow submissively, while I feel this allotment as the severest trial of my life. . . Near the close of the summer of 1803, several persons became seriously impressed. At the request of six or eight brethren of the church, weekly conferences were revived. The church put on the aspect of returning health. . . God's people *longed* for a revival, rather than *expected* it. Scarcely did they dare to believe that so blessed a season had already begun; and that the day had indeed dawned, which was to succeed a night of more than 60 years. In the autumn, the Sun of righteousness arose upon us with healing and salvation in his wings. Dry bones, animated by the breath of the Almighty, stood up, new-born believers. . . As the fruit of this precious and memorable season, 54 persons have been added to the church; none of whom, *blessed be God,* have in their subsequent conduct been left to discredit their holy profession. . . Of the number added to the church, about three fourths were children of parents who were professors of religion. Besides the meetings of the young people, the church, *as a church,* had appointed a catechising committee to assist the pastor in teaching the children. These catechisings have since been regularly attended during the summer season, between the services on every other Sabbath; the children being classed according to their knowledge. . . In the fall of the year there is an annual catechising, when every child that has attended the stated catechisings through the season, receives some religious tract, purchased with money drawn from the church treasury, and corresponding in value with the child's progress. The names of such as learn the catechism through, are entered on the church records. . . From the registers of the schools, in which is preserved the comparative improvement of the children in the various branches of instruction, it appears that in six of our district schools, examined in the close of the last

winter, the number of children that were able to repeat the Assembly's Catechism through, was 101."

It will be observed by the preceding quotations from this interesting document, that Dr. Porter refers to a failure of his health. We have understood from his own lips that this failure was to be mainly attributed to an unseasonable and excessive devotion to study, in which he indulged while at Washington. In *night-study*, he assured us he laid the foundation for much of his subsequent debility. The preceding extracts will also prove the anxiety which he felt, and the multiplied labors which he performed, in behalf of the spiritual good of his flock. His various exertions, especially for the young, seemed to have been marked by that sound judgment and forethought which ever after characterized his movements.

The Theological Seminary at Andover was opened on the 28th of September, 1808; on which occasion the Rev. President Dwight of Yale college, one of the visitors, delivered a sermon. At the same time, the Rev. Eliphalet Pearson, LL. D., professor elect of sacred literature, was ordained. Rev. Leonard Woods, D. D., was appointed Abbot professor of Christian theology. Soon after, Rev. Edward D. Griffin, D. D., was chosen Bartlet professor of sacred rhetoric. On the resignation of Dr. Pearson, Rev. Moses Stuart of New Haven, Conn., was chosen professor of sacred literature; and on the resignation of Dr. Griffin, the Rev. Ebenezer Porter, the subject of the present sketch, was appointed professor of sacred rhetoric.

The appointment of Dr. Porter was made in 1811. On the 18th of December of that year, the South Consociation of Litchfield county held a special meeting at the house of Dr. Porter, for the purpose of considering the circumstances of the application, and, if thought advisable, to dissolve the relation between him and his people. The clergymen present on this occasion, were the Rev. Drs. Backus of Bethlem, Tyler of South Britain, Beecher of Litchfield, and the Rev. Messrs. Benedict of Woodbury, Chase of South Farms, Swift of Roxbury, Whittelsey of New Preston, Taylor of Bridgewater, Hart of Plymouth, and Gelston. The Consociation, after considering the whole subject, came to the conclusion unanimously, that it was Dr. Porter's duty to accept the appointment. His pastoral relation was accordingly dissolved.

On Wednesday, April 1, 1812, Dr. Porter was inaugurated as professor of sacred rhetoric in the theological seminary at Andover.

In the mental habits and character of Dr. Porter there were very obvious and striking excellencies. His sound common sense must have been apparent to the most superficial observer. In his public performances, there were, frequently, remarks of great pith and sententiousness, which were not drawn from books, but from a close observation of human nature. During his journies, and in his extensive acquaintance with men and institutions, he had treasured up numerous and striking anecdotes illustrative of the foibles and the weaknesses, or of the commendable points in human character. In the thousand incidents of familiar and domestic life he exhibited a keen insight in respect to the motives by which men are governed. No one was better qualified to give advice to young men in relation to the many points where they would come in contact with society. Dr. Porter was also remarkable for his industry. It was a habit which he early acquired, and which he retained through life. He had to contend with frequent bodily indisposition, and, for many of the latter years of his

life, with a shattered and broken constitution. Yet no moment, in which it was possible to labor, was lost. He seized with avidity upon every interval from pain. Even when under the pressure of severe suffering, and unable to leave his study, he had contrived some mental employment, which would relieve the tedium of confinement, and at the same time, be useful to his fellow creatures. In this respect, he resembled Richard Baxter, of whose writings he was extremely fond, and who labored indefatigably, while suffering under almost all the ills to which men are incident. This industry was, however, very far removed from all bustle and excitement. There was not the least affectation of extraordinary diligence. Some men, by their glowing zeal and boisterous industry, convey the impression that they have no method in their labors, and that their work will need amendment, if not an entire revision. Dr. Porter was ever calm and collected, for he clearly apprehended the nature of his duties, the order in which they were to be performed, and the strength necessary for their accomplishment. Dr. Porter possessed a discriminating mind. In power of profound investigation on abstruse subjects he was excelled by some other men. But he mastered whatever he undertook. He clearly apprehended the relations of the different parts of a subject, and the bearing of the whole on a particular object. His study of language, his skill in the use of it, the necessity, imposed upon him by his office, of skilfully analyzing sentences, doubtless contributed to this result. Language without meaning, terms without discrimination, discourse without logic, no one was more unwilling or less liable to exhibit. This fault in others, when it fell under his observation, and when circumstances rendered it proper, he subjected to a severe yet just and kind animadversion. There is great perfection in Dr. Porter's style of writing. So far as the nice balance of sentences, the harmonious collocation of their members, and the selection of apt and beautiful words are concerned, he was rarely ever excelled. There was no heterogeneous agglomeration of epithets or of sentences, no verbiage, no confusion of metaphors. Every thing was distinct, clear, finished. We have the same associations respecting the perfection of his style, which we have with that of Prof. Playfair, Thomas Campbell, and Prof. Frisbie. His words fell on the ear like the music of Handel. In his best discourses, the extreme polish was not apparent. The order was so logical, and the sentences were so accurately adjusted, that we never thought of the indefatigable attention which had been bestowed upon them. The sentiment was so clearly and precisely expressed, as to occupy the entire attention of the hearer. It found a lodgment in the inmost soul. Some of Dr. Porter's sermons, as delivered by him when in the enjoyment of comparative health, were *felt* in the conscience and in the heart, and produced great and permanent effects. After all which may be said respecting unstudied nature, the outbreaking of natural eloquence, the happy disregard of rule and of formality, of which we so frequently hear, it is yet refreshing and instructive beyond expression to listen to well-composed sentences, which have been subjected to the revision of a severely disciplined mind. There is a perfection in some of the sentences of a few English writers, like Milton and Cowper, which we are wholly unable to describe, but which affords the highest mental pleasure.

A prominent trait in the social character of Dr. Porter was his exact and methodical arrangement of all his business transactions, in connection with great benevolence of character, and, considering his means, extensive charities. No individual was ever less obnoxious to the charge of avarice. We never heard the least intimation of any thing resembling

meanness in his intercourse with his fellow creatures. At the same time, a thoroughly bred accountant could not have managed his affairs more prudently and systematically. His habits in this particular, as must be the case with all good habits, descended to things minute and comparatively unimportant. It is a most valuable acquisition, and worthy of the serious attention of all students, who would, on the one hand, preserve themselves free from the charge of avarice and a want of fair and honorable dealing, and, on the other hand, maintain the rules of Christian economy, providing things honest in the sight of all men, in order that they may render their families comfortable, and have wherewithal to bestow upon him that needeth. A parsimonious habit and a wasteful expenditure are equally removed from the spirit of the Christian religion. Cheerfulness was an interesting and prominent trait in Dr. Porter's domestic character. When suffering severe pains of body, while confined for whole dreary winters to his house, or compelled, on the approach of winter, to leave his beloved home and his ardently cherished seminary, and repair to a warmer climate and the society of strangers, he still maintained the serenity of a composed mind. When any thing betided ill to the cause of his country, or of Christianity, he was not accustomed so to dwell on the unfavorable aspect, as to cloud his brow in gloom, to distrust a merciful Providence, or to incapacitate himself for labor. His natural character was undoubtedly peculiarly amiable. The influence also of a firm and humble hope in Christ, had refined and perfected an original endowment of nature.* We may also add that there was a remarkable simplicity and honesty of character in Dr. Porter. No one ever accused him of duplicity, double dealing, equivocation, or any thing of the kind. He possessed a sterling integrity, founded on Christian principle, which carried him above all the arts of evasion and of insincerity. He was an Israelite indeed, in whom there was no guile. No one ever imagined that Dr. Porter could be enlisted in any undertaking which would not bear the light of day and the scrutiny of an enlightened conscience. At the same time, there was nothing scrupulous or *over-just* in his habits of thinking or acting. He did not fall into the fault of some excellent men, in following the letter of the law beyond its spirit, or in pressing rules excellent in themselves into matters indifferent, and thus creating positive injustice. Combining these, and other interesting traits of social character which we have not here room to delineate, Dr. Porter was, as might have been expected, an interesting companion, a tender and faithful counsellor, a conscientious instructor, and a Christian gentleman.

Dr. Porter's religious views were distinguished for the attribute of clearness. He did not possess the spiritual imagination of Dr. Payson, nor the amplitude in range of John Howe, nor the fertile invention of Richard Baxter, but the objects of faith which came within the scope of his mental view, were most distinctly apprehended, and left on his character and conduct the most definite impressions. His religious reading was extensive, and always discriminating, his acquaintance with pious men and sacred institutions was varied and long continued, his religious experience decided and thorough, and all were turned to the best practical purposes. The system of religious doctrines which he cherished, and at all times firmly maintained, accorded with that taught by his venerable theological

* It may be well to state in this place, that the painting from which the engraving (an engraving which is, in most respects, remarkably good) of Dr. Porter, in the present No. of the Register, was taken, fails to do justice to the original in this respect. There was an abiding cheerfulness on his countenance—the index of a serene and contented mind. It was depicted on his features in such a manner as to render it very difficult to be transferred to the canvass.

instructor, Dr. Bellamy. After mature and careful examination, he was convinced that this system was founded on the Scriptures. Hence in the exhibition and defence of it, he was explicit and decided. Yet he was never intolerant, nor pertinacious. He never maintained the opinion, nor exemplified it in his practice, that orthodoxy, in the absence of the Christian temper, is acceptable to Heaven, or that the mode and spirit in which a doctrine are exhibited are of no consequence, provided the doctrine itself be sound. He strove to maintain peace, and a Christian temper, *while* he explained and enforced the *pure* truth of the gospel, never postponing or undervaluing peace while he contended for purity. Scarcely any topic was exhibited more frequently or impressively in his public preaching than the importance of love for the truth and Christian meekness, in addition to zeal for orthodoxy; and that eminent spiritual affections ought always to accompany and consecrate fresh acquisitions of religious knowledge. He was ever aware of the great danger of substituting biblical or theological learning for vital piety. His influence upon the seminary, and upon candidates for the ministry, in this respect, was constantly and successfully exerted.

To our various public charitable institutions, Dr. Porter was a uniform and invaluable friend. He not only felt a deep interest in them, and offered prayer in their behalf, but contributed liberally for their support. He perceived their intimate and essential relation to the kingdom of Jesus Christ, and to the promotion of the best interests of the human race. To no one of these institutions did he exhibit a stronger attachment, than to the American Education Society. He was among the first to perceive the necessity of special efforts to seek out and bring forward ministers and missionaries for the numerous fields which are whitening for the harvest. To this important subject, from the outset, he gave a large amount of thought and personal effort. His extensive and important influence in the southern States, as well as in other portions of the country, was most cheerfully exerted. When this Society was called to experience severe embarrassment and trial, Dr. Porter remained stedfast to its interests, and prompt to afford encouragement and aid. Every successive year in its history furnishes evidence of the wisdom and forecast of his views in relation to this great cause. At the anniversary of the society in Boston, in 1820, he delivered a sermon, which has been regarded as among his ablest productions. It discovers the anxious, *paternal* interest which he felt in the subject. It is filled with facts displaying the most elaborate and careful research, and is written with his accustomed taste and power.

Dr. Porter died at Andover on the 8th of April, 1834, at the age of sixty-two years. He had been for many years, an invalid. Early in the spring, some severe domestic afflictions were the means of still further reducing his feeble frame. The powers of nature sunk, till the energies of his body and mind entirely gave way. Owing to the absence of reason, for the last few days of his life, he was not able to give those testimonies of the preciousness of the Christian hope, which, in other circumstances, his uniform and consistent piety, his mature and settled views of Christian truth, would have led us confidently to anticipate.

The funeral services were attended on Friday, the 11th of April. A procession of the trustees, patrons, and students of the theological and literary institutions was formed at Dr. Porter's house, and moved with his remains to the chapel, where prayers were offered by the Rev. Drs. Dana and Church, and a sermon was preached by the Rev. Dr. Woods, from

John xvii. 4, "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

The following is the inscription on the neat monument, in the form of an obelisk, of white marble, which has since been erected to his memory by the American Education Society.

[*In front:*]

SACRED
to the memory of
EBENEZER PORTER, D. D.
who died 1834, aged sixty-two years,
was graduated at
Dartmouth College, 1792,
ordained as PASTOR at
Washington, Conn., 1795,
inaugurated as
PROFESSOR of Sacred Rhetoric
in the Theological Seminary
at Andover 1812,
appointed PRESIDENT of the same
1827.

[*On the right side:*]

Of cultivated understanding,
refined taste, solid judgment,
sound faith, and ardent piety;
Distinguished for strict integrity
and uprightness,
kind and gentle deportment,
simplicity and godly sincerity;
A FATHER to the Institution
with which he was connected,
A highly useful INSTRUCTOR,
A zealous PATRON of the
benevolent Societies of the times
in which he lived,
A true FRIEND to the temporal
and eternal interests of
his fellow beings;
Living, he was peculiarly loved and revered;
Dying, he was universally lamented.

[*On the left side:*]

THE
AMERICAN EDUCATION SOCIETY,
to whose use he bequeathed
the greater part of his property,
in token of their high esteem
and grateful remembrance of
his services and bounties,
have caused this monument
to be erected.

We have purposely refrained from going into detail, or from giving any thing more than a very brief view of Dr. Porter's life, as an extended Memoir will soon appear from the pen of the Rev. L. Matthews, of Braintree, Mass., who enjoyed excellent opportunities for acquiring an intimate knowledge of the life and character of Dr. Porter, and from whom the public have every reason to expect an interesting and faithful biography.

THE UNIVERSITY OF FRANCE.

BY THE REV. ROBERT BAIRD, PARIS.

To the Editor of the American Quarterly Register.—In conformity with the promise which I made to you in my letter written in the month of January, 1836, I now furnish you an account of the University of France, or rather of the system of education which is at present established by law in this kingdom.

In order, however, to execute this task most satisfactorily, and with the greatest perspicuity, I shall also give you some notices of the past history of education in this country. This article will then, according to the plan which I have laid down for its preparation, most properly consist of three parts: *The history of the University of Paris down to the period of its dissolution in* 1792: *The history of the system or plans of education adopted during the first revolution, the directory, and the consulate: And a description of the system which was established under the empire of Napoleon, together with the modifications which it has undergone during the restoration, and especially since the revolution of* 1830.

It will be at once perceived that the subject is one of great extent, and quite too large to be fully discussed in one article. I shall endeavor, however, to give at least an outline of it, and to enable the reader to have, I trust, correct conceptions of what ought, to every well informed man, to be an interesting subject. We cannot be too well acquainted with the various efforts which have been made in different nations, to promote the education of its youth. And it may be said, probably, with the strictest conformity to truth, that in no country has the history of education, and of literature in general, embraced more interesting facts and experiments than in France.

I. Pursuing the plan which I have already mentioned, I commence with THE HISTORY OF THE UNIVERSITY OF PARIS, DOWN TO ITS DISSOLUTION IN 1792.

The early history of the University of Paris is involved in much obscurity. Its foundation goes back to very remote antiquity; but the precise epoch of its establishment as a school cannot be well ascertained. From the character of the early French monarchs we should not be led to infer that they took much interest in the subject of education. The most which can be ascertained of a favorable character is that some of them had seminaries in their palaces in which their own children and those of the nobility seem to have been assembled for instruction.

There is reason to believe that the University of Paris received the seminal element of its existence from Charlemagne, who established an institution for the education of youth in the arts of theology. There is some evidence also that medicine was included. This was done about A. D. 800. Towards the close of that century, Remi, a monk of Auxerre, was very instrumental in keeping up the reputation which the school had acquired under Charlemagne. Through his efforts, and those of his pupils who succeeded him in the office of instruction, the institution gradually increased, until, in the twelfth century, it acquired great celebrity, obtained an incorporated form as a society, adopted a system of government, received laws for its regulation, and obtained privileges so great, especially by an ordonnance of Philip Augustus, that it seems to have been made independent, in its government and regulation, of the city and almost of the kingdom. This was occasioned by the extreme desire of that monarch and his successors to induce the teachers to remain, for they considered the institution to be the great ornament not only of the city but of the kingdom.

At an early period in the history of the ancient Universities on the continent, they were divided into what were termed *nations*. And as Paris was a resort of strangers from all parts of Europe, its University was one of the first that adopted this arrangement. A nation was composed of persons of the same country or tract of country, who, whatever might be the nature of their studies, joined in forming a body, passing laws and regulations peculiar to themselves, governed by authorities elected by themselves alone, and occupying buildings of their own, and pursuing a mode of life confined to their own company. These nations had no connection with each other, except when they were convened to form the great council of the University. It is difficult to fix the epoch when this division of the teachers and students into nations took place in the University of Paris. But it is probable that it occurred soon after the time of Charlemagne. At any rate it is certain that it existed in 1169, for Henry II. of England, in his dispute with Thomas à Becket, offered, in that year, to refer the settlement of it to the judgment of the peers of France, the Gallican church, or the heads of the different provinces (or *nations* as the word provinces here undoubtedly means) of the University of Paris.

The first nations which existed in the University of Paris seem to have been those of the French and English. It must be kept in mind that what was then called France, and for a long time afterwards, was but a small portion of what is now called France. It embraced but a small territory, of which Paris was the capital. In the thirteenth century, the number of nations was four, viz. those of France, England, Picardy, and Normandy. The first included, besides the French, the students from Italy, Spain, Greece and other oriental countries; whilst the English included Scotch, Irish, Poles, Germans, and all other northern students.

The order in which these nations stood when they gave their votes, was as follows: France, Picardy, Normandy, and England. Each nation was divided into provinces, and each province into dioceses. The names of the members of each province were enrolled in an inscription book; each province had a dean chosen by its own members. The deans of the provinces formed the ordinary council of the procurator or head of the nation, and their concurrence was necessary in every important measure.

It was the prerogative of each nation to make, alter, or annul its own statutes; to choose its own office-bearers, the highest of whom was the procurator, who was to the nation what the rector was to the whole University. The duty of the procurator was to have a general superintendence of the nation, keep its inscription-book and seal, swear in all the office-bearers, &c. &c. The procurators constituted the ordinary council of the rector, and united with the rector and the deans of the provinces, they formed the great council. Each nation had its own patron, church, place of meeting, academic buildings, seals, archives, treasury, &c. Its revenues were derived from inscriptions, entrance-fees, fines, &c.

The origin of faculties may be referred to the year 1259. It was occasioned by the Dominican and Franciscan monks establishing lectures in theology in the year 1229, during a suspension of the lectures in the University caused by particular circumstances. When the University recommenced its operations, the monks insisted upon their lecturers being taken into it to give instruction in theology. This, the nations being secular, opposed, inasmuch as they did not wish to have any thing to do with regular or mendicant clergy. This led to a long dispute, which was only ended by popes Innocent IV. and Alexander IV., threatening to excommunicate the University unless it yielded, which it was thus forced to do. Soon after the faculty of theology was formed, those of medicine and law were added. Each faculty had its dean, who, like the procurator of each nation, was its head. The faculties also made their own laws, had each a seal, &c. &c. And in 1281 they were confirmed in all the rights of the University. From this period the school of Paris, which had previously consisted of four bodies, was composed of seven, viz. of four nations and three faculties, represented respectively by four procurators and three deans. It now took the name of the New University.

About this time the four nations began to be named the faculty of arts, and

were curtailed in many of their privileges, whilst the faculties of theology, medicine, and law, were called the superior faculties. Soon after this time, also, the three faculties began to share with the nations in the choice of the rector. They tried long, but without success, to have the nations reduced to but one vote, so that they might succeed against them. But this was resisted, and down to the eighteenth century each nation continued to have its one vote in choosing a rector. In this way the nations, when united, were always able to defeat the faculties in the election of that important officer of the institution.

In the earlier periods of the history of the University of Paris the students boarded with the inhabitants of the city, and paid a price regulated by a committee appointed jointly by the University and the citizens. But as many students, in process of time, flocked to this celebrated seat of learning, who had not the means of meeting such an expense, it became a work of charity to erect buildings in which they might lodge and be boarded for a small sum, and where they might be under the inspection of a guardian, by whom they were also conducted to the lectures in the University. At first these establishments were on a small scale, and the students received aid from the king, or other sources, which circumstance was the origin of the modern bursaries or scholarships. These colleges became very numerous in the course of time. The first two whose origin is mentioned with certainty were, that called St. Thomas du Louvre, founded by Robert Count of Dreux, son of Louis le Gros, under the protection of St. Thomas of Canterbury (à Becket), and that on Mont St. Genevieve. These colleges were not like the colleges of the present day, but merely buildings in which poor students might lodge and be boarded. In the beginning of the thirteenth century, an Englishman, the first physician of king Philip of France, founded a college, which was dedicated to St. James. When the Dominicans arrived, in 1217, they got possession of this college, and hence derived the name of Jacobite Friars. From the same source, at a later date, the formidable political body of the Jacobins derived their name. The Dominicans succeeding remarkably well in their efforts to gain pupils, the Franciscans and other mendicant orders entered on the same career and established colleges. And their success was great. Among the teachers in the colleges of the regular clergy were to be found Albertus Magnus, Alexander Hales, Thomas Aquinas, and Bonaventura.

In 1250, Robert of Sorbonne, confessor of St. Louis, laid the foundation of a college which obtained from the name of its founder, the title of the college of the Sorbonne. This college was founded to educate secular students of theology. This institution afterwards obtained great celebrity for the learning and bigotry of its professors, and which, from an astonishing height of renown, was reduced almost to a state of desertion by its dreadful spirit of persecution and domination.

In the course of the fourteenth century many new colleges were founded, among the most celebrated of which were those of Navarre and Plessis. The former was the first royal college instituted in Paris; the latter was united to the Sorbonne in 1646. In the college of Navarre, provision was made for the maintenance of seventy poor students, who were to receive each from four to eight sous per week. Whilst this college seems to have been well managed, many of the others fell into sad disorders, so much so that the University had to enter upon the task of looking after them and regulating their affairs. By degrees, also, their doors were opened to the reception of students who themselves paid the expenses of their board and lodging. About this time the colleges began to be divided into great and small. In the former—which, in the reign of Louis XI., amounted to eighteen in number—grammar and rhetoric, philosophy and theology, were taught. In the latter, only grammar and rhetoric.

Many colleges were founded in succeeding reigns. In 1530, Francis I. established royal lectures in the University, whose salaries were paid from the public treasury. This was done to promote the cultivation of languages, of which that monarch was a great lover. Henry II. assigned separate apartments for this establishment. But Louis XIII. had the honor of establishing, on that foundation, the college royal de France. This college exists at present, and is

in a flourishing condition. It does not form one of the royal colleges of Paris, but is of a much higher grade. Francis I. appointed twelve professors. In 1774 it was organized on its present footing, with the exception that Louis XVIII. founded two additional professorships for the Sanscrit and Chinese languages. The professors are named by the king, and are under the authority of the minister of public instruction.

The establishment of colleges at Paris was a great advantage both to the students and to the University. To the former it furnished places of retirement, in which those who possessed industrious habits might apply themselves to learning. Whilst to the latter it gave support and stability.

I have mentioned that the University of Paris was in the possession of the secular clergy until, by the establishment of faculties, the regular orders gained a footing. And even after that event it continued chiefly under the sway of the secular clergy, for the mendicant monks of all orders were admitted into the faculties under such restrictions that their influence was not very extensive. It was greatly owing to this fact, as well as to the almost uninterrupted support which it received from the popes, that the University became so celebrated that it was considered the focus of learning for the civilized world, and by the end of the twelfth century had an immense number of students. According to some writers there were 30,000 scholars at that period. Others reduce the number to 20,000, and others to even 10,000, which is probably a more accurate estimate than the first mentioned number.

In the thirteenth century the University was almost broken up by one of the many unfortunate quarrels and brawls which occurred between the students and the citizens. A number were killed on each side, and the queen regent (Blanche) employed such means to put down the students that many of the teachers and scholars went off in disgust, and founded other Universities. This famous dispute led in reality to the foundation of the literary establishments at Toulouse, Angers, Portiers, Orleans, Rheims, and other towns. Henry II. of England invited many to England, and their emigration thither, if it did not lay the foundation of the Universities of Oxford and Cambridge, gave them such an impulse and celebrity that from this epoch they may date their permanent prosperity. The unhappy difficulty in the University of Paris, of which I have just spoken, occurred in 1229.

But so anxious was St. Louis and the pope to have the University re-established, that they left no means unattempted to accomplish their object. And to induce the doctors and students to return, new privileges were conferred upon the institution, and the authority over it which the bishop of Paris had claimed and exercised as being, *ex officio*, its head, was greatly abridged. Still it was long before it recovered from the blow which it had received. But, in the year 1320 it had again attained to high celebrity. And the great schism of the West, and the establishment of a rival pope at Avignon, which occurred shortly after this epoch, still further aided the University, which acted with great moderation in that perplexing and memorable failure of arrogated infallibility on the part of the church of Rome.

In 1390 the king issued statutes forbidding any one who had not been examined, and pronounced duly qualified, from practising medicine and surgery. It is from this epoch that the celebrity of the University of Paris, for medical science, may date its commencement.

During the early part of the fifteenth century, the University suffered much from the occupancy of Paris by the English, who established the University of Caen in opposition to it, and in every way thwarted the plans of that of the capital. Upon the return of Charles VII. to his capital, the University was deprived of some of its ancient privileges. And what is better still, it underwent a most salutary reform, and received a new code of laws regulating the morals of the students in 1452.

Shortly after the art of printing was invented, Ulric Gering, of Constance, and Martin Krantz and Michel Friburger, of Colmar, were invited to Paris, took up their residence in the Sorbonne, and there established the first printing-press which was ever employed in France. This wonderful invention was long used, most successfully, to advance the interests of science and literature, as

well as to shed new lustre on the University, which had so justly earned the title of Mother of the Arts.

Louis XI. often acted tyrannically towards the University, but his son and successor Charles VIII. was exceedingly favorable to it. His successor was Louis XII., who came into open collision with the University. Upon his putting some restriction upon it, the institution resorted to a measure which it had often adopted with success when the influence of the priesthood and the Catholic religion was more powerful, and which was entitled *cessation*. That is, the authorities of the University came to the determination that all the lectures and other modes of instruction of every kind should stop until the grievances should be redressed. As all the clergy of Paris were connected with the University, this measure led to an entire cessation of all ministerial and pastoral functions. This formerly had soon a great effect on the people, and the government dreading commotion had long been in the habit of yielding. But on an occasion of this sort in 1499, Louis XII. was firm, and brought the University to terms. And ever after that event *cessation*, as it was called, ceased to be employed.

During the fourteenth and fifteenth centuries there was a long struggle between the physicians and surgeons. The latter had grown up into a distinct profession, and claimed admission into the University; a point which they succeeded in gaining. In the sixteenth century, another fatal dispute between the students and the citizens was nigh bringing the University to ruin. This happened in 1557. During a few years nothing of importance occurred, after that event, in the history of the institution, until the order of the Jesuits arose. Loyola and Xavier had been students in the University. And it was natural that they and the other founders of the *Society of Jesus*, as the Jesuits called their association, should desire to get a foothold in this venerable establishment. A long struggle occurred. The University opposed. For a while they had to yield, in some measure. The Jesuits established several colleges in Paris, and even lectured, but not very publicly, at the Sorbonne. But when Henry IV. got possession of Paris, he drove them out of the city, and indeed out of the kingdom.

The University suffered much during the civil wars. But during the seventeenth and eighteenth centuries no very material changes took place. Various abuses had crept in, and various reforms were made, especially on the subject of inscription-fees, as well as those for the various degrees of bachelor, licentiate, and doctor. But the organization of the institution was essentially the same as it had been for ages, as is apparent from the account which Crevier gives of it, at the period of its dissolution in 1792. That account is, that the University consisted of seven companies:—

1. The Faculty of Theology, presided over by the oldest of its secular doctors, under the title of dean.
2. The Faculty of Law, originally established for canon law alone, but authorized by an *ordonnance* of 1679, to teach also civil law; presided over by a dean, chosen from the professors annually, and according to standing.
3. The Faculty of Medicine, presided over by a dean, eligible every two years.
4. The Nation of France.
5. The Nation of Picardy.
6. The Nation of Normandy.
7. The Nation of Germany, formerly called the Nation of England.

Each of these nations was governed by its procurator, who was elected annually. The four nations together formed the Faculty of Arts, although they were distinct companies, each having a vote in the general affairs of the University.

A rector, chosen from the body of the Faculty of Arts, was head of the whole University, and the Faculty of Arts more particularly.

There were three principal and perpetual officers, a syndic, a greffier (secretary), and a receiver—all three were officers of the University, and were chosen from the Faculty of the Arts.

Such is a brief history of the University of Paris, from its origin to its disso-

lution in 1792. Other Universities and distinguished schools for the arts and science, as well as for medicine, law, and theology, existed in France during the period which has just been reviewed, and particularly after the middle of the thirteenth century, but they were not to be compared with the University of Paris, which was for ages the great centre of learning for the civilized world. Subordinate institutions, also, existed in the larger cities and towns of the kingdom in which youth received their preparatory education for the Universities. But as it regarded primary or common schools, they were not fostered by the government in any very special manner. They depended upon the authorities of the departments, or provinces, as they were called, for any further encouragement which they received beyond the efforts of the neighborhoods in which they might happen to be maintained. And, in truth, the state of education among the lower classes of the kingdom was exceedingly low and deplorable.

Having now completed what I proposed to say in relation to the University of Paris, I proceed to give some notices of the second era into which the history of education of France may be divided.

II. A View of the Systems of Education adopted during the Republic.

The revolution of 1789 was the legitimate fruit of "philosophy falsely so called." It was the philosophy of a Diderot, a Raynal, a Voltaire, and a Rousseau. This new philosophy was bold, novel, superficial, eloquent, and alluring. It attacked, and with great force, the opinions which had for ages been entertained on the subject of human right, on human governments, on religion, and on the modes of giving instruction in the schools. Unfortunately there was too much in all the objects of its attack as they existed at that time in France, which was open to the most just and severe ridicule. But with the radical reformers of that period it was not an object to separate the good from the bad, and keep the one and throw the other away. This did not satisfy the mighty mass which they put in motion. Destruction, not reformation, was their motto. The result was that, in the course of a few short years, every ancient or former thing was swept away as by an overwhelming and universal torrent. The monarchy, the church, the university, with all the colleges and institutions of learning, were annihilated.

The University of Paris was broken up and its former elements scattered to the wind in 1792. After this event, during four years, there was neither a University nor a college of any description in existence in all France. The effects of this chaos, or rather of this syncope in letters, were soon perceived by the few men of wisdom and goodness that were left in these years of terror. In particular it was found that the medical profession was about to be ruined for want of adequate instruction. The armies of the republic were suffering for want of capable surgeons. Previously to 1792 there existed in France eighteen faculties of medicine, of which the most celebrated were those of Paris, Montpellier, Toulouse, Besançon, Perpignan, Caen, Rheims, Strasbourg, and Nancy; and also fifteen colleges of medicine, which were corporate bodies, embracing, in given districts, all the physicians who had received degrees from a medical faculty. The revolution overturned all this excellent system for securing skilful and responsible physicians. But the sense of a serious want of capable men in this profession, led the convention, in 1796, to establish schools of medicine at Paris, Montpellier, and Strasbourg, with a sufficient number of professors.

But in the preceding year, when the reign of anarchy had in some measure passed away, the convention, listening to the advice of some men of prudence and moderation, began to think of some plan for promoting education among the citizens. Much difficulty was experienced in framing a system which would suit the majority. Every thing that was ancient, that is, that had existed during the *monarchy*, must be discarded, and an entirely new course must be formed. In such circumstances it could hardly be expected that a practicable scheme would be devised. Accordingly the plan adopted and promulgated in 1795 was soon found not to answer the purposes for which it was intended.

According to that plan, as officially published in the Moniteur of the 2d of November of that year, three orders of schools were instituted. Primary, central, and special. In every canton (a small district of country of defined limits) of the republic, one or more primary schools were to be established, over which a jury or committee of instruction, limited to certain number of members, had jurisdiction; the teachers were examined by this jury, and were appointed by the municipal authorities. In these schools were taught reading, writing, arithmetic, and the first principles of republican morals.

A central school was established in every department, and was divided into three *grades* or *classes*; in the first were taught drawing, natural history, and ancient and modern languages; in the second, the principles of mathematics, natural philosophy, and practical chemistry; in the third, general grammar and the fine arts, history, and legislation. Students of the first class must have attained the age of twelve years; of the second, the age of fourteen; and of the third, sixteen. Every central school was to have a library, a botanical garden, a collection of natural curiosities, and also of chemical and philosophical apparatus.

In the special schools were to be taught, astronomy, geometry and mathematics, natural history, medicine, the veterinary art, economy, antiquities, political science, painting, sculpture, architecture, and music.

The preceding contains a brief outline of the plan of public instruction adopted by the national convention, which, however, was never carried fully into execution, and which, in 1802, was superseded by a new system of organization of still shorter duration.

The authors of this new system were Fourcroy, Roederer, and Regnaud. This new system was submitted to the National Assembly on the 20th of April, 1802, and was, after much discussion, adopted. The principal features of this system—which has been on the one hand greatly overrated, and, on the other, too much depreciated—were these: It was divided into primary schools, secondary schools, lyceums,* and special schools.

The primary schools were situated in the parishes (communes) under the jurisdiction of the municipal authorities, and their number was in proportion to the population. The master had a dwelling-house free of rent, and his salary consisted of the fees paid by the parents of the scholars. The municipal authorities might admit pupils *gratis*, in the case of parents who were in extreme indigence. But the number of these gratuitous admissions could not exceed one-fifth part of the entire number of scholars.

In the secondary schools were taught the Latin and French languages, the first elements of geography, history, and mathematics; and any school, though under the management of a private person, in which the same branches were taught, was considered as belonging to this class. No school, however, could be established without the permission of the government. The secondary schools were placed under the jurisdiction of the prefect of the department, arrondissement, &c.

In the third order of schools, or lyceums, were taught the ancient languages, rhetoric, logic, and morals, also the principles of mathematical and physical science. Each district which had a tribunal of appeal, had at least one lyceum, which could not have less than eight professors. The students of the lyceums consisted of young men, placed there by the government; of scholars from the secondary schools who had undergone full examinations; of boarders, who paid their own expenses; and, lastly, of such as did not reside in the lyceums, but merely attended the lectures, and paid accordingly. Each lyceum had a provisor (*proviseur*), a superintendent of studies (*censeur d'études*), and an officer to take charge of the affairs of the school (*un procureur gérant les affairs de l'école*). They were nominated by the first consul, and formed the administrative council of the school. In every town containing a lyceum, there was established an office of administration (*bureau d'administration*), the members of which were the prefect of the department, the president of the tribunal of appeal, the

* I have preferred to employ lyceums, as the plural of lyceum, instead of lycea, because of its being more in use.

government commissary at the criminal court, the mayor and the provisor. This council met at least four times a year, but oftener when the provisor thought it necessary. The first consul named three superintendents, to make a yearly visit to all the lyceums of the republic, for the purpose of inquiring into the manner in which they were conducted. It was necessary that the office-bearers of the lyceums should be married, or have been married; and no female was permitted to reside within the circle of the students' residences.

When a vacancy occurred among the professors, the three superior government inspectors proposed one candidate, and the council of the administration another, and from these two persons the first consul was to appoint one. The three great office-bearers of the lyceums might be transferred, like the professors, from one lyceum to a higher one. This, however, could not be done without the approbation of the first consul.

The special schools were the schools in which the highest branches of literature were taught, and in which the student completed his education. They were placed, by law, under the jurisdiction of the minister of the interior. When a vacancy occurred among the professors, the first consul made choice out of three candidates proposed, by a class of the institute, by the upper inspectors of studies, and by the professors of the special school in which the vacancy occurred. The previously existing special schools were allowed to remain, and several new ones were formed; and one or more of these schools were attached to each lyceum, and governed by its council of administration.

In each fortress of the republic there was also established a special military school for five hundred *elèves* (pupils), who were under military law. Two hundred of these elèves were chosen from among the national elèves in the lyceums, and the remainder from the other schools. They were admitted after a proper examination. These military special schools were under the jurisdiction of the minister of war, who likewise had the appointment of the professors.

The republic maintained, at its own expense, six thousand four hundred elèves in the lyceums and special schools. Of that number two thousand four hundred were children of parents who had served in the army, magistracy, or other government employments. It was necessary that they should have attained the age of nine years, and be able to read and write. The other four thousand were chosen from the secondary schools, after a proper examination; each department presenting a certain number in proportion to its relative population.

These elèves could not remain longer than six years in the lyceums at the public charge. After completing their studies, they underwent an examination, and one-fifth part of the number were sent to the special schools, where they might be further maintained for two or three years, at the public expense. The government retained the right of disposing of the elèves according to circumstances. The annual maintenance of each student amounted to 700 francs ($131 25), and the board paid by parents, whose children were not at the national charge, could not exceed this sum. The out-students, as they may be called, who merely attended the classes, paid a certain fee fixed by the council of administration.

All the buildings belonging to the lyceums were kept up at the public expense, and a sinking fund was formed from a part, not exceeding the twentieth, of the incomes of the professors and administrators, to be applied to the purpose of granting pensions to those professors who had served twenty years, or who, from particular circumstances, were rendered unable to discharge their duties as teachers.

Such is a brief sketch of the plan, adopted by the National Assembly in 1802, regulating the course of instruction throughout France. This plan differs from the preceding one mainly in substituting the lyceums in places of the central schools. The central schools were to have been one hundred in number, but not a third part of that number were ever established. The lyceums were thirty in number.

The most obvious defect of this system is, that it favored the rich rather than the poor citizens of the republic. It erected six thousand four hundred government-places for elèves who had passed through certain studies and made

the requisite proficiency. But this system left the primary and secondary schools to the people themselves to support. Of course it was only the children of those parents who were able to bear the expense of educating their children in those schools who could have any chance to become the elèves of the government. It is manifest that a great mistake was committed by the government in bestowing so much attention upon the lyceums and special schools, to the neglect of the primary and secondary, which were often suffered to fall through in poor villages and districts of the country.

The medical schools at Paris, Montpellier, and Strasbourg, were much improved, in various respects, and the medical science was advanced by the measures embraced in this new system, which, however, was soon destined to give way to another. This brings me to the third part of this article.

III. THE SYSTEM OF EDUCATION ESTABLISHED UNDER THE EMPIRE, AFTERWARDS MODIFIED DURING THE RESTORATION, AND GREATLY IMPROVED SINCE THE REVOLUTION OF JULY, 1830.

As nothing which was ancient or appertained to the days of royalty could suit the republic, so nothing which was republican could suit the empire. Napoleon, who desired to have every thing on a most magnificent scale, must needs introduce a system of education corresponding with the grandeur of his plans relating to every other subject. Accordingly, in May, 1806, a proposal was made and a law enacted to create the Imperial University. This law, however, did not go into operation until the 17th of March, 1808. This law has been the basis of all that has been done since that epoch to promote education in France. And the Imperial University, having been changed merely in name, was the Royal University during the restoration—that is, the reigns of Louis XVIII. and Charles X.—and is now under the new dynasty of the revolution of July, 1830, called simply the University of France. It will be more proper, then, to describe it as it is now, indicating, in passing, the changes and improvements which have been made in it since its original institution under the auspices and by the authority of Buonaparte.

And here it is proper to observe that the reader ought, at the outset, to have a clear conception of the meaning of the title here employed. An English or American reader is in the habit of attaching to the word *university*, the idea of a local institution, embracing one or more colleges established in one place and under the same government and laws. But the title *Imperial University*, or *University of France*, which is now its name, denotes rather a *system*, and includes every species of institution for education, from the lowest schools up to the royal colleges. In a word, it is the *ensemble* of the institutions for imparting education in France. And as the *University of France* comprises the whole of its institutions of this kind spread over the whole surface of the kingdom, so the twenty-six *academies*, which are included in the University, embrace subdivisions of the kingdom, each academy including two, or three, or more of the eighty-six departments into which France is at present divided.

The University of France is primarily under the government of a board or council of instruction, composed of six counsellors who constitute what is called the *Royal Council of Public Instruction*. The minister or secretary of state for public instruction is, *ex officio*, president of this council, and grand master of the University. This council is, at present, composed of the following named gentlemen.

The minister (M. Petet de Lozère) president, in place of M. Guizot, who went out of office when the late ministry resigned.

M. Villemain, *Vice President*, Peer of France, Councillor of State, *Member of the French Academy*, &c.

M. Rendu,

Baron Poisson, *Member of the Academy of Sciences.*

M. Cousin, Peer of France, Councillor of State, and *Member of the French Academy of Moral and Political Sciences.*

Baron Thénard, Peer of France, and *Member of the Academy of Sciences.*

M. Orfila, *Dean of the Faculty of Medicine.*

The council meets regularly at intervals to take into consideration the affairs

of the University, and without their sanction almost nothing can be done in the business of instruction. Their powers are very great in regard to the schools connected with the University.

The affairs of the University come under two great sections, each having a president, and are subdivided into several sub-sections. One of these sections embraces all that relates to the appointment of professors and teachers, discipline, &c., and has four *bureaux*, or departments, for the four different principal objects. The other embraces all that relates to the administration of the various institutions of learning, and includes the salaries of the teachers, expenses for buildings, &c. &c. This section has three *bureaux* or departments. Each bureau has its proper number of clerks, &c. They are of course at Paris, where the royal council of public instruction resides and holds its meetings.

The duties of the royal council of public instruction have a very wide range, taking all appointments, promotions, and other changes in any of the public establishments for education. It examines and approves of the books which are to be used in those establishments, and makes a regular annual report to the government on the condition and progress of public instruction throughout the kingdom.

This council is assisted by a board of inspectors-general, who are charged with all that concerns the internal economy and regulations of the academies. Their duties consist in visiting them regularly, and seeing that they are properly administered. They have immense power in their hands. Their inquiries extend not only to the colleges, but even to the primary schools. They visit annually all the important literary establishments of the country, and have every power necessary to enable them to make a thorough investigation respecting the studies and conduct of the students, the manner in which the professors, teachers, and administrators do their duty, the state of the buildings, &c. &c. and they make full reports to the royal council. In discharging their duties of visitation, they divide the institutions among themselves, so that two look after the faculties of theology, two after those of law, two after those of medicine; whilst some investigate the affairs of the royal colleges, others those of communal colleges, &c. &c. The following named gentlemen are at present the *inspectors-general.*

M. Budan de Boislaurent,
M. Rouselle,
M. Ampère, *Member of the Academy of Sciences,*
M. Dinet,
M. Blanquet du Chayla,
M. Poullet de Lisle,
M. Burnouf,
M. Cuvier, (Frederick) *Member of the Academy of Sciences,*
M. Naudet, *Member of the Academies of Inscriptions and Belles-Lettres, and of Moral and Political Sciences,*
M. Dubois,
M. Matter,
M. Dutrey.

I will only add, here, in relation to the royal council of public instruction, that they have the management of the *library of the University of France*, which is placed in the buildings of the Sorbonne.

Every academy is governed by a rector, chosen from among the office-bearers of the University.* The term of his office is five years, but he may be re-elected. Every rector has a council of two inspectors, whose duties consist in visiting the colleges and other establishments of education within the bounds of that academy. They perform, on a limited scale, the same offices as the inspectors-general of the University on a great scale. The academic council of the rector is bound to look after all the establishments of education in the

* What are called the office-bearers of the University are, 1. The president and councillors of public instruction. 2. The inspectors-general of the University. 3. Rectors of academies. 4. Inspectors of particular academies. 5. Deans of faculties. 6. Provisors and censors of royal colleges. 7. Principals of communal colleges, and directors of normal schools. 9. Heads of private institutions and master of boarding-schools (*pensions*)—these are for administration. The office-bearers for teaching are, 1. Professors of faculties. 2. Almoners of royal colleges. 3. Professors and adjunct (*agrégés*) professors of ditto. 4. Al- regents of communal colleges. 5. Masters of study (*maitres d'études.*)

departments embraced within the circle of the academy to which they belong. This council receives an annual report from the inspectors of the academy, and every quarter it sends up a report to the royal council. The academic council has great power over the various institutions of education which are subject to their supervision.

Having given the preceding general views respecting the structure of the University of France, and of the academies which compose it, I now proceed to give some account of the instruction which is given in the various establishments as well as these establishments themselves, included in the University of France. In doing this I shall commence with the lowest institutions in the scale, and thence ascend in regular order.

1. *Schools for Primary Instruction.* France is divided, according to law, and for municipal and other purposes, into 86 departments, 363 arrondissements, 2,835 cantons, and 37,187 communes. The communes being the smallest divisions of the country, are very convenient for the purpose of establishing a system of schools.

It is only since the revolution of 1830 that any well-matured and extensive plan has been adopted by the government to promote what is properly called primary instruction. Almost every previous effort was directed to institutions for the higher branches of education. This was a capital fault, and one whose consequences are deeply felt at this day. But with the late revolution, men came into power who had better views of this subject, and who entered, as soon as tranquillity was re-established, into the devising and executing of plans to furnish, if possible, the means of primary instruction to all classes of the community. Among these distinguished benefactors must be ranked the present enlightened sovereign of the country, who has taken the most lively interest in this subject. But it is to Mr. Guizot, the late minister of state for public instruction, that the nation is emphatically indebted for the excellent system of public schools for primary instruction which is now so well established. This distinguished scholar and Protestant was, for many years, a lecturer on various portions of history in the Sorbonne. He has written and published several historical works. At an early period of his life he translated Gibbon's History of the Decline and Fall of the Roman Empire; a work which was achieved in the most satisfactory manner. The revolution of 1830 brought Mr. Guizot into a more public station, and he has been, much of the time since that event, minister of state for public instruction. And when, owing to those numerous and unnecessary changes of the ministry which occur in France perhaps more than in any other country possessing a free government, he has been out of office, it is well known that he has exerted privately a controlling influence over the department for which he is so eminently qualified.

With all his efforts, however, to advance this good cause, it was not until June 28th, 1833, that Mr. Guizot succeeded in obtaining the passage of the law which has laid the foundation and erected the superstructure, through his ever-watchful guidance, of an excellent system of primary instruction. I will endeavor to give the outlines of this system in as few words as possible.

By the law to which I have just referred, every *commune* in the kingdom is required to have a school for primary instruction, or in case of inability, smallness of population, or any other cause, to unite for that purpose with some adjoining one. Of course it was contemplated that the more populous communes would have more than one school, inasmuch as it was believed that there should certainly be one for every neighborhood which embraced a population of two or three thousand souls.

The teacher, according to this law, is to be provided with lodgings for himself and his family, or to receive in money what is equivalent; he must receive at least 200 francs from the public, this is called his *traitement;* and the income derived from the monthly payment of the scholars for tuition, or rather the payment of such as are required to pay. The municipal council of each commune, who are required to furnish the house or lodgings for the teacher and his "traitement," are required to fix the monthly tuition-fee and collect it. They have also the power to decide what poor children of the commune shall be taught gratuitously.

In order to furnish the teacher's house and his traitement (the minimum of which is 200 francs or $37 50 of American money), the commune is required to levy a tax for this special purpose, unless their ordinary revenues are sufficient. If they refuse or neglect to levy this tax, it may be levied upon them by the general government. If any communes cannot raise the money owing to poverty, the department to which it belongs is required to raise it for them, and, in extreme cases, the general government assists, but only to make up the 200 francs or minimum of the traitement.

The law also provides that there shall be a school for primary instruction of a higher order (l'école de primaire instruction supérieure) in each commune embracing a large town, and indeed in every commune whose population exceeds six thousand souls. These superior schools are supported in the same way as those just named,—by the commune, aided, when necessary, by the department and the state.

In every department a committee of seven men is appointed by the minister of public instruction, who hold their office for three years and who may be re-appointed, whose office it is to examine all persons who desire to become teachers. Three of this committee must be gentlemen connected with the University of France—that is, as president, professors, or teachers, in some college or institution within the department in which they live. The candidates for giving instruction in the first named schools of primary instruction are required to be examined on moral and religious knowledge, including the catechism of the denomination to which he belongs, and the Old and New Testament; reading; writing; methods of teaching reading and writing; elements of the French language; elements of arithmetic; and the system, established by law, of weights and measures. The candidates for the office of teachers, in the higher primary schools (les écoles d'instruction primaire supéreure) are required to undergo an examination in the same studies, and also in addition, in the more advanced rules of arithmetic; in geometry; mensuration; surveying; elements of natural philosophy and natural history; geography and history in general, and those of France in particular; the globes; music, particularly singing; and methods of giving instruction.

Each applicant, who is found worthy, receives a certificate (brevet) of capacity from this committee, which is valid for three years, and must then be renewed if the possessor continues to teach. Candidates for places as teachers must also have a certificate testifying to their good moral character. This brevet is to be given by the municipal authorities of the commune, or communes, in which he has lived during the last preceding three years.

The appointment of teachers is vested in a committee, appointed by the minister of public instruction in each arrondissement. But when the appointment is made, that committee must give proper notice of the fact to the rector of the academy within the bounds of which the arrondissement is situated, and also to the minister of public instruction who sends down to the teacher what is called his institution, or investiture with the office of instructor, which is in other words, a diploma or certificate that he has a right to teach.

There is in every academy, as I have already stated, a board of inspectors, whose duty it is to visit annually all the institutions of learning—colleges, pensions, primary schools, &c., within the bounds of that academy, and report to the minister of public instruction.

There is nothing to prevent the establishment of private schools for primary instruction. Indeed there is a very large number of such schools. They are of course supported by the voluntary contributions of the parents or are maintained by societies. All private schools are, however, subject to the same supervision as the public schools. The teachers must be examined and approved, and they must have a diploma or certificate from the minister of public instruction, investing them with the authority of office. But there is no difficulty in obtaining this. And indeed none of those obstacles which existed during the restoration now remain. The profession is open to men of all religious creeds, provided they are found to possess the qualifications which the laws prescribe.

Besides the inspectors of the academies whose duty requires them to visit all the schools at least annually, there is a committee appointed in each com-

mune or arrondissement whose duty it is to visit the schools within their district or charge very frequently, and examine into the manner of conducting them, the instruction given, &c. The curé or parish Catholic priest, and any other minister of the religion of the denominations recognized by law, if there be such a minister within the said district, are members of this committee. The committees of the departments appointed to examine and license teachers are organized in the same way. This arrangement secures a degree of religious influence, without which the religious community would not be satisfied.

As the Catholic religion is the religion of the overwhelming mass of the people, the religious instruction of the schools generally partakes very much of that character. It is true, however, that Mr. Guizot has labored hard to have the religious instruction as free from sectarianism as possible. To some extent he has been successful. In some parts of the kingdom where the Protestant population is equal, or nearly so, to the Catholic, or where there are still bitter animosities existing between the two sects, each is allowed to have its own schools taught by its own teachers, and yet maintained at the public expense as much as any of the other schools. Upon this plan the Jews have their own schools in several of the large cities. Of course any church or benevolent society, or number of individuals, may have a school at their own expense, and conducted in such a manner as may suit them, except that the teacher must have the requisite brevets of capacity, morals, and authority to teach.

The law of June 28, 1833, also contemplates the establishment of *asyles*, or infant schools, a considerable number of which have been established; and schools for adults, of which there are a few and their number is increasing. It also includes the normal schools for primary instruction, of which I shall speak more fully hereafter.

Such is a brief outline of the system of primary instruction as established in France by a law passed on the 28th of June, 1833. The information here given has been derived from a quarto volume, of nearly 500 pages, prepared by Mr. Guizot, and which, besides containing a report to the king of seventy pages, made on the 15th of April, 1834, also embraces eighty-one documents, some of which are of great length, being copies of all the circulars addressed by him to the prefects of the departments, mayors of the communes, rectors of the academies, teachers of schools, &c. &c. This volume is an enduring monument of praise to the talents, the zeal, the perseverance, and the wisdom of its author. It is wonderful how much he accomplished within less than ten months. The law was passed, as I have said, on the 28th of June, 1833, and by the 15th of the succeeding April, the whole system may be said to have been established. It is almost incredible that one mind should have been able to direct so various and general a movement, lay down so many and efficient plans, anticipate and overcome so many obstacles. And before I pass from this subject it may be interesting to present a few facts which are brought to light in the report which Mr. Guizot made to the king on this occasion.

One of these facts is that immense as are the difficulties which lie in the way of establishing a thorough system of primary instruction in a country densely settled, where prejudices had the growth of centuries, and so much was to be done as was the case in France, they were boldly grasped by a giant's hand and made at once to yield. The energy with which the government went to work is apparent from this one circumstance, which I select out of many.—It was essential that the state of education in France should be accurately and thoroughly known when this new system was about going into operation. In order to accomplish this, Mr. Guizot, by a circular letter, called into this service four hundred and ninety men, who were mostly professors in colleges and literary men. The enterprise commenced in September and lasted until December (1833), and employed 10,278 days, and cost 134,517 francs and 75 centimes, which make $25,221 93¾. This large amount of money was cheerfully and wisely laid out for the purpose of acquiring important information.

The second thing worthy of notice is, the striking facts which this widespread investigation brought to light. I can only give a summary of them. It is as follows:—There were in that year (1833) 26,180 communes and unions of communes which had schools for boys (the inquiry related only to schools for

boys); the whole number of such schools was 33,695, of which 22,641 were public schools, and 11,054 were private; the whole number of scholars who attended these schools, that year, was 1,654,828, of whom 1,277,664 were pay-scholars, and 377,164 received their instruction gratuitously; the average allowance for the traitement of the 18,113 teachers who received such a subsidy was 241 francs, 88 centimes; the average of the monthly-fee or subscription was one franc and eighteen centimes (about twenty-two cents of American money). The number of schools well supplied with books, &c. was 19,192, and the number of those which were badly supplied was 14,503; the number of good schools was 15,601, of moderately good 14,355, and of badly conducted 3,739. It also appeared that at least 746,350 boys between the ages of five and twelve years were not at school that year. Indeed the number was probably quite 800,000. These are some of the results which were ascertained by that investigation.

Another very interesting topic in Mr. Guizot's report, made on the 15th of April, 1834, is the estimate which he made of the expense which would be encountered for the public schools of primary instruction during that year. This estimate was founded on the documentary evidence which he had obtained from the departments and communes. It is as follows: The number of schools for primary instruction 28,800; the number of schools for primary instruction superior, 283; expense of hiring school-room, 1,428,096 francs; salaries of teachers (only their *traitement*) 9,160,470 francs, of which sum the communes were to furnish 130,496 francs from their permanent funds, such as those derived from legacies and endowments, 4,509,365 francs from their ordinary revenues, and 2,711,078 francs from special taxes; while the departments were to furnish 1,232,675 francs, and the state or general government 576,854 francs. This estimate does not include the sums to be paid by the parents in the shape of the monthly tuition-fee, nor does it embrace the expenses of the normal schools. It will be observed that this estimate refers only to the public schools for primary instruction, and does not comprehend the private schools.

Another interesting subject which is brought to light in the report of Mr. Guizot, above-mentioned, is that relating to the books in circulation in France, which are designed for primary schools. On the 12th of August, 1831, the government appointed a commission to examine all the books designed for primary instruction, which were to be found in France, whether in the French language or any other which is used within the kingdom. This commission commenced its session on the 1st of September of that year, and from that epoch down to the 1st of March, 1834, it examined in all 1,117 different works embracing 1,382 volumes. These 1,117 works treat of twenty-eight subjects. As many as 83 related to the art of reading, 23 to writing, 157 to French grammar, 334 to moral and historical subjects, 109 to general history, 63 to the history of France, 2 to music, 66 to arithmetic, 9 to astronomy, 3 to hygean counsels, and the others to various subjects, such as statistics, geography, biography, travels, geometry, surveying, &c. &c. These books the committee were directed to arrange in classes according to their merits. This they have done as follows: classical books, 5; excellent books, 11; good books, 135; defective books, 99; books which need modifying, 167; books not fit for use, 562; dangerous books, 29; books not decided upon (either because of their publication not being completed, or a new and improved edition being announced), 34; and books which do not belong to elementary instruction though they bear that title, 75. Of the 151 works which are embraced in the first three classes, and which alone are fit, in opinion of the committee, to be used in the schools of primary instruction, 11 are on the art of teaching, 5 on the methods of reading, 2 on the proper modes of writing, 10 on arithmetic, 2 on linear drawing, 1 on geometry, 3 on surveying, 18 on French grammar, 2 dictionaries, 8 on geography, 2 on cosmography, 2 on astronomy, 20 on history, 3 on biography, 18 on moral subjects, 25 on moral histories, fables, &c., 2 of travels, 1 on natural history, 1 on mineralogy, 1 on physical science, 1 on chemistry, 2 on music, 1 on the principles of law, 3 on elements of agriculture, 1 on political economy, 2 on commerce, arts, trades, &c., 2 almanacs, and 2 on hygean counsels.

A fifth fact of great interest, which may be mentioned as contained in Mr. Guizot's report, is the solicitude which he has manifested to have right books

introduced into the schools for primary instruction. As soon as possible after the passage of the law of June 28, 1833, he caused five school books to be prepared; the first is entitled, "The Book of Moral and Religious Instruction;" the second was, "Alphabet and First Book of Reading;" the third was, "A Manual of Arithmetic;" the fourth, "A Manual of Grammar and Orthography;" and the fifth, "A Manual of History and Geography." The pains which Mr. Guizot has taken to introduce religious instruction, founded on the Sacred Scriptures, is worthy of all praise, and manifests his just views of what education ought to be. Among the items for which he made appropriations out of the 1,500,000 francs which the Chambers granted to his department for 1834, are to be found 20,000 copies of the New Testament, and 20,000 copies of the "Book of Religious and Moral Instruction," mentioned above, and which were given to poor children. Within a few years he has succeeded in introducing the Scriptures into very many of the schools for primary instruction which are under the control of government, a fact which I have learned from him personally in conversation, as well as from the report to which I have so often referred.

A sixth fact of importance which this report reveals, is the astonishing smallness of the number of school-houses, or school-rooms, owned by the communes. It appears that the greater part (21,089 out of 37,187) of the communes, in 1833, were in the habit of hiring rooms or places in which their primary schools were held. Mr. Guizot properly considers this fact as a great evil. It also shows conclusively how greatly the subject of primary schools had been neglected in France. For had it been otherwise, the communes would not have been destitute of school-houses, owned by themselves, and centres of deep interest, with which, as with the parish churches, the best feelings of the people would have been most closely united. To remedy this evil Mr. Guizot proposes that an effort should be made to build or buy houses, so that every commune and every school district should have one. To do this would cost 72,679,908 francs, or more than $14,000,000. Enormous as this sum is, he shows that the communes, aided by the government, could raise it in the course of some twelve or fifteen years, and thus accomplish an object of the first importance. It is proper to remark, that in a country of such a dense population as France possesses, it is not so easy a matter for each commune or school district to own a school-house. Still it is indispensable to the prosperity of the cause of education.

I will mention but one more fact of great interest which is mentioned in that report and the accompanying documents, and which is, the most laudable effort which Mr. Guizot has made to induce the teachers of schools to deposite in savings-banks a twentieth or some other part of their salaries, to supply the wants of old age. Much difficulty was indeed found in getting the savings-banks, which are now numerous in France, to come into the precise arrangement which he wished to make on this subject. But the plan is a noble one, and will accomplish incalculable good. Mr. Guizot has also done much in every possible way to elevate the character and profession of teachers throughout the kingdom, and one of the most efficient ways of doing this he has found to be that of seeking out and rewarding in a special manner those whom he has found to be most capable and deserving.

Having now given as full an account of the system of schools for primary instruction in France, established since the late revolution, as the limits of this article allow, I pass on to the next subject in order.

2. *Normal Schools for Primary Instruction.* Normal schools, or schools to prepare teachers for the schools for primary instruction, may be considered as an appendage of the present system of education in France from its commencement in 1808. The law directing the establishment of such institutions was ordained that year. But little was done, however, to advance this part of the system, as is evident from the fact that in 1828, that is after the lapse of twenty years, there were only three normal schools in the whole kingdom. But after the revolution of 1830, this part of the system as well as every other soon felt the powerful hand of Mr. Guizot. In 1832, the number of these institutions had increased to forty-seven, and in April, 1834, as I learn from Mr. Guizot's

report to the king, there were sixty-two,* and measures were adopting to establish fifteen more.

According to the law of June 28, 1833, each department is required to establish and maintain a normal school, or in certain circumstances, to unite with others in doing so. In conformity with this provision of the law, as many as seventy-three of the departments had either established said schools separately, or had done so by a union of two in some cases. And the prospect was good that soon the remaining thirteen departments would fully comply with the law.

These normal schools are maintained chiefly at the expense of the departments, the state rendering some aid when necessary. Those of the students who are able to do it pay for their board and other expenses connected with it, such as fuel, &c. &c. The tuition is free, the salaries of the professors being paid out of the funds provided by the departments. The greater portion of the students, however, are supported by scholarships (les bourses, as the French call these foundations) which have been founded, or rather maintained, by the departments, the communes, or the state. In 1834, the number of students in the above-mentioned sixty-two normal schools was 1,944, of whom 1,542 were *élèves internes*, that is, boarders in the buildings of these schools, and 402 were *élèves externes*, or students who boarded out among the families of the villages or cities in which the schools are situated. And of these 1,944 students, 1,308 were *boursiers des départements*, that is, beneficiaries, as we term them, of the departments, and supported at their expense; 245 were *boursiers de l'etat* or general government; 118 were *boursiers des communes*, and 273 bore their own expenses.

The course of studies in these normal schools contemplates a curriculum of two years, and this is the period which almost all of the students spend in these institutions. A chaplain is attached to each to impart religious instruction. This officer is usually some curé or other minister of the gospel who resides in the neighborhood, and who receives a salary for his labors. To a great extent the Catholic and Protestant students are assorted, as it were, that is, in some of the normal schools all the students, or almost all, are Protestants, and in others they are Catholics. But in those schools where they are intermixed, a religious instructor, who is invariably a minister of the gospel, of each religious denomination is employed to instruct the pupils of their respective persuasions. In no case, either in these normal schools or in the colleges under the control of the government, are the students of one denomination compelled to be present at the religious instructions of another.

The total annual expense of supporting the normal schools which were established in 1834, including those which were about to go into operation, was estimated at 1,653,424-84 francs, of which the departments were to bear 1,119,489-58 francs, and the state, the communes, and the students who were able to sustain their own expenses, were to bear the remainder.

It was calculated that when the intentions of the law were fully carried into effect, there would be near eighty normal schools in the kingdom, and that they would furnish teachers enough to fill the vacancies created by death or other causes, or by the erection of new schools. In a country whose population is so dense, and where it is so difficult to change from one pursuit to another, those who become teachers of primary schools seldom abandon the profession.

In many cases, what are called the schools of superior primary instruction are connected with the normal schools, and taught by the professors. A few model schools have been established, which are only another species of normal school, and need not be described particularly. In some cases, also, classes composed of those who are preparing to become teachers are attached to the colleges, royal or communal.

Inasmuch as I have stated what are the branches of knowledge on which the teachers in the schools of primary instruction, both common and superior, are examined previously to receiving a brevet of capacity from the proper authorities, it is not necessary to state the studies of the normal schools, for they are

* It will be seen in another part of this article that the present number of normal schools is fifty-six, exclusive of the classes taught in some of the royal colleges.

the same. I therefore pass on to give an account of the next school in the scale, as one ascends.

3. *Pensions and Institutions.* Pensions and institutions belong to the same class of establishments for education. The only difference between them is, that in the institutions the studies are supposed to be by the law, and generally they are in fact, more advanced than in the pensions. Both are what we should call private boarding-schools. Yet both may have, (and often this is so in fact,) in addition to the *internes*, as the French call them, (or *boarders*, as we should call them,) *externes*, that is, day-scholars who board with their parents or friends. In the pensions and institutions for boys, in addition to the highest branches of an education in the French, the youth may prosecute their studies preparatory for an entrance into college. In the pensions and institutions for girls, the young ladies of France acquire their instruction in the higher branches of knowledge appertaining to their education.

In point of rank the *directeurs des institutions* (the principals of the institutions) precede the *maitres des pensions* (the masters of the pensions), and this is observed in all public processions.

Although the pensions and institutions are private seminaries of learning, yet they form a part of the system of establishments of education which constitutes the University of France, and are regularly visited by the inspectors of the academies within the bounds of which they are situated. The teachers in each must have brevets of capacity and morality, as well as diplomas of authorization, granted, in the name of the king, by the minister of public instruction, and signed by him, and by one of the council of public instruction, and also by one of the inspectors-general of the University of France. The heads or teachers of the institutions pay, each, annually, the sum of 150 francs to the University, for license to have an institution, and the masters (maitres) of the pensions pay, each, for the same privilege, seventy-five francs annually. In addition to this, each institution and pension is required to pay one-twentieth part of its income, whether from the tuition of its pupils, or the board of such as live in these establishments, into the treasury of the University of France. These moneys constitute a portion of the fund which is annually devoted by the government to promote education, through every gradation from the schools of primary instruction up to the several faculties. The largest portion of that fund is, however, derived directly from the national treasury, by a special vote of the Chambers, and which is made upon the presentation of the budget of the minister of public instruction.

The studies pursued in the pensions and institutions for boys are the same as are pursued in the communal and royal colleges. They consist of the French, Latin, Greek (and often the English, German, and Italian) languages, mathematics, natural philosophy, chemistry, geography, history, logic, moral science, &c. And according to the theory and law upon which the University of France is established, the pupils of these private establishments are required to *follow the colleges*, as it is called. That is, they are required to be taken daily to some college, either communal or royal, to recite their lessons to the professors, with the students who lodge, if any, in that college. Indeed, in that case, they are considered as being students of that college. Any one who has been in Paris, or in other large cities of France, must have often met companies of boys and young men marching along the streets, with one or two older persons with them. They were the pupils of some pension or institution going to their college to recite their lessons. Ordinarily, they go twice a-day, and spend two hours, at each visit, at the college. Whilst in the pension or institution, they prosecute their studies under the superintendence of the head or master, and are daily drilled by him in the lessons to be recited, or such as have been recited, at the college.

It is obvious that this plan, if adhered to, requires but one or two teachers or heads to a large pension or institution. But though the theory and the law are such as I have stated, yet strict compliance is not always required. This is more especially the case since the late revolution. Where it is adhered to, the pupils have to pay a regular tuition-fee to the college which they frequent. It

often happens now, in cases where the pupils are not taken to any college, they prosecute regularly the same studies in the pension and the institution, with the exception of those of the last year or two. Indeed, sometimes they do not attend, at all, any college, and yet if found to be deserving, upon an examination by the professors of a college, they receive their certificate of letters, or science, or both, just as they are qualified. Those, even, who pursue their studies privately, that is, at home with private teachers, as is sometimes the case, may receive these certificates from a college in the same way, that is, by undergoing a proper and well-sustained examination.

From this statement it must be manifest that a collegiate education, or what is equivalent thereto, together with the certification of its completeness, may be obtained in France upon terms as liberal as it is possible to conceive of. Any man who can make it appear to the professors of a college, upon an examination, that he has prosecuted successfully all the branches of knowledge included in the college circle, may receive the appropriate degree, and rank as a graduated member of that college. And it might not be amiss to ask why it should not be so every where?

Theoretically speaking, the students of pensions are required to continue in those seminaries until they are prepared to enter what is called the troisième or quatrième (third or fourth) class in the colleges. After that they are required to enter an institution, if they prefer continuing in a private seminary to entering a college. But in point of fact this rule has not been very strictly observed, during the last several years. And it is not uncommon for students to remain in a pension and pursue all the studies of the college curriculum without going at all into an institution, employing that word in the sense in which it is used in the arrangement of the University of France.

4. *Colleges.* The colleges of France are of two sorts, *communal* and *royal.* The former are numerous, exceeding three hundred, as the reader will find in another place, and are supported principally by the communes in which they are respectively situated. It is for this reason that they are called communal. They are to be found in almost every important city, town, and borough of the kingdom. The latter are much fewer in number, being only between forty and fifty, and are supported chiefly at the expense of the government. Every academy has at least one within its bounds, as will hereafter more fully be shown. They are established only in the most important cities and towns of the kingdom.

Some of the communal colleges have endowments which yield them some revenue; but generally they depend for their support upon the tuition-fees, graduation-fees, &c. of the students. As a general fact it may be stated that the professors and other officers of these colleges receive very small salaries, varying from 1,000 francs to 3,000 and sometimes more. The professors often devote a portion of their unoccupied time to teaching private scholars, to giving instruction in schools, or to some other literary employment. It ought to be said, however, that the communal colleges are almost always situated in the smaller cities, and in the towns and villages where the expenses of living are exceedingly low.

The royal colleges derive almost their whole support from the government. Their professors' salaries are paid from the budget of the minister of public instruction. And there is provision made for the maintenance of many students at the public expense. There are, however, many students in the royal colleges who bear their own expenses. Not only does the general government have scholarships *(bourses)* in the royal colleges, but also the departments are allowed to make the same kind of provision for the maintenance of poor young men of distinguished talents. The same thing is done to some extent by the communes for the support of young men of promise in the communal colleges.

The salaries of the professors in the royal colleges are generally very moderate, seldom exceeding 3,000 or 4,000 francs, and in many cases are not more than 2,000 or 2,500 francs. In some cases they are even as low as 1,200 or 1,500. The salaries, in some cases, depend much upon the nature of the professorship. Of course much depends also on the situation of the college. The

salaries of the professors in the royal colleges in Paris and Versailles and other large cities where the expense of living is great, are much higher than in the colleges situated in cities where that expense is less. It may be stated as a general remark, that the salaries of the professors in the royal and communal colleges, are much smaller than are the salaries of professors in colleges in England and the United States. This is owing both to greater cheapness of living in most places in France remote from the large cities, and even in them if remote from the capital, and to the facilities which exist for obtaining considerable incomes from other literary sources. Besides this, there is another reason why the salaries of professors may be smaller, comparatively in France than in England or the United States, which is, that in France provision is made by which a considerable pension is granted to aged professors, or those who were formerly professors, provided they devoted at least twenty years of their lives to that employment. This pension, to aged and infirm men, is a source of great support and comfort.

The following is an outline of the studies which are pursued and their order in both the communal and royal colleges. The pupils are required to be eight years of age when they enter, to be able to read and write, acquainted with the elements of arithmetic, and must bring certificates of having been vaccinated, from an authorized physician, and of good conduct from their former teachers.

The first two years are devoted to preliminary studies which comprehend sacred history, French and Latin grammar, geography, arithmetic, and writing. This course is introductory to the more appropriate studies of the college, which comprise Latin, Greek, and French literature, geography, ancient and modern history, mythology, Roman and Greek antiquities, and the elements of the natural sciences. For the prosecution of these studies the course is divided into six classes ordinarily, (in a few cases *eight*,) each of which is considered as requiring a year for its period. To each class is appointed one professor. In the royal colleges of Paris there are two professors for the first class,* that of rhetoric, which is, however, the last in the course as it regards time. The classes are named numerically, *first*,* *second*, *third*, *fourth*, *fifth*, *sixth*;—in French, *seconde*, *troisième*, *quatrième*, &c. In the order of their time these classes are taken in a reverse manner, the *sixth* coming first, and the first or class of rhetoric comes last, and concludes the course of what is called letters.

The following is a summary view of the studies of each class in the order of their prosecution.

The Sixth Class (1st year).

Lessons from the *Selectæ e profanis*, or *de Viris illustribus urbis Romæ*; the fables of Phædrus compared with those of La Fontaine; ancient and modern geography compared; mythology, with themes on the same; writing and arithmetic.

The Fifth Class (2d year).

Extracts from *Justin* and *Cornelius Nepos*, Cicero's Familiar Letters, Elements of the Greek language, and Æsop's Fables, Greek and Roman antiquities, and themes on the same subjects.

The Fourth Class (3d year).

Extracts from *Quintus Curtius*, *Livy*, *Commentaries of Caesar*, *Cicero de Amicitia* and *de Senectute*, *Lucian's Dialogues*, the *Cyropædia of Xenophon*, the *Bucolics and Georgics of Virgil*, the *Metamorphoses of Ovid*, composition of Latin poetry, themes on the elements of natural science, drawing, which commences this year, and is continued in all those which follow.

The Third Class (4th year).

Tacitus, *Sallust*, *Latin and Greek Moralists*, the *Æneid* and *Iliad*, themes as in the preceding class.

* Instead of *first*, that class is ordinarily called the class of rhetoric.

The Second Class (5th year).

Orations of Cicero, the *Iliad*, *Æneid*, Elements of Rhetoric, Narrative compositions. *Ancient history*, *Roman history*, *history of the middle ages*, and *modern history* are pursued in this class, and indeed in all the classes.

The Rhetorical Class (6th year).

Conciones e veteribus Historiis excerptæ, Extracts from the orations of *Cicero* and *Demosthenes*, *Conciones Poeticæ*, and the Greek tragic writers, the principles of eloquence and rules of composition, Latin verses, French and Latin composition, and Latin and Greek translation.

This is a brief outline of the portion of collegiate education which embraces the study of what is called Letters. The study of the sciences forms the next division and occupies two years. The number of professors in each of the colleges out of Paris, for the course of sciences, is four, whilst in some of those in that city the number is greater.

The first year's course of sciences comprises logic, metaphysics, morals, with the rights of nature and of nations, arithmetic, geometry, rectilineal trigonometry, algebra. At the commencement of each mathematical lesson, a summary of the preceding one is given; at the same time the scholars are interrogated upon what was then treated of, and their exercises are examined. The philosophical lecture, or rather recitation, is in Latin.

The second year is wholly devoted to the prosecution of mathematical and physical science, and the subjects are the following: statics, elements of algebra, application of algebra to geometry, physics, chemistry, elements of physical astronomy, drawing, descriptive geometry, natural history and physical science. To the lectures on the subject of natural history the members of the third, second, and rhetorical classes are also admitted.

This is the entire course of college study in France. It is essentially the same both in the communal and the royal colleges. It will be perceived that, followed literally, it would require ten years, and supposing that the student enters when eight years old, he will have reached his eighteenth year by the time of the completion of the course. When a young man has gone through the whole course which I have described, he is entitled to two diplomas, or rather certificates, one for letters, the other for sciences.

It ought to be added that a student is not bound to adhere literally to this course. If qualified, he may enter an advanced class. And, indeed, he may attain the certificates above mentioned, if upon an examination, he is found worthy of them, without having been a member, strictly speaking, of any college. This is not, however, the usual course. On the contrary it is almost universal to spend at least two or three of the last years in some college.

Two examinations take place annually in the colleges; one in May, by the inspectors of the academy within whose bounds they are respectively situated, assisted by the provisor and censor; the other in October, by the rector, assisted by the academic council. On these occasions prizes are distributed to those who are most distinguished for their merits and proficiency.

The council of administration (or what is in our country called the faculty) of each college consists of the following officers:

Provisor, or president, who has the oversight of the college.
Censor, who has charge of the studies of the students.
Almoner, or chaplain, who gives the religious instruction.
Steward, (*œconome*).
Professors.
Assistant or adjunct professors, (agregés).
Directors of study (maîtres d'études), who superintend the studies of the pupils when they are not with the professors.

The royal colleges are divided into four classes, according to the amount of board paid by the scholars, and the value of the professors' salaries.

Those of Paris and Versailles form the first class; the board and salaries in which are the highest, and are as follows:—

		Francs.	*Dollars.*
Board,	Paris,	900	168 50
	Versailles,	750	140 62½
Salaries,	Provisor,	5,000	937 50
	Censor,	3,500	656 20½
	Almoner,	do.	do.
	Steward,	3,000	562 50
	Professor of 1st class,	do.	do.
	Professor of 2d do.,	2,500	468 75
	Professor of 3d do.,	2,000	375 00
	Director of study,	1,200	225 00

The second class of royal colleges, in regard to expenses and salaries of officers, embraces those of Rouen, Strasbourg, Lyons, Marseilles, Bordeaux.

		Francs.	*Dollars.*
Board,	———	750	140 62½
Salaries,	Provisor,	4,000	750 00
	Censor,	2,500	468 75
	Almoner,	do.	do.
	Steward,	2,000	375 00
	Professor of 1st class,	do.	do.
	Professor of 2d do.,	1,800	287 50
	Professor of 3d do.,	1,500	281 25
	Director of study,	1,000	187 50

The third class comprises those of Rheims, Caen, Amiens, Douai, Metz, Besançon, Dijon, Grenoble, Nismes, Montpellier, Toulouse, Orleans, Angers, Nantes, Rennes.

		Francs.	*Dollars.*
Board,	———	650	121 87½
Salaries,	Provisor,	3,500	656 20½
	Censor,	2,000	375 00
	Almoner,	do.	do.
	Steward,	1,600	300 00
	Professor of 1st class,	1,800	337 50
	Professor of 2d do.,	1,500	281 25
	Professor of 3d do.,	1,200	225 00
	Director of study,	800	150 00

The fourth class of royal colleges includes those of Nancy, Avignon, Tournon, Rhodés, Cahors, Pau, Poictiers, Bourges, Pontivy, Limoges, Clermont, Moulins.

		Francs.	*Dollars.*
Board,	———	600	112 75
Salaries,	Provisor,	3,000	562 50
	Censor,	1,500	281 25
	Almoner,	do.	do.
	Steward,	1,400	262 50
	Professor of 1st order,	1,500	281 25
	Professor of 2d do.	1,200	225 00
	Professor of 3d do.	1,000	187 50
	Director of study	700	131 25

Besides the fixed sum for board, the scholars who bear their own expenses also pay fifty francs per annum for the use of books, &c. in the colleges in the department, and one hundred francs in the colleges which are situated in Paris.

In each royal college there are forty-one royal scholarships or bursaries (*bourses*), which are appropriated to the maintenance of scholars in the following manner:—

Scholars	with entire bursaries,	20	making	20	bursaries.
Do.	with three-fourths of a bursary each,	12	do.	9	do.
Do.	with half of a bursary,	24	do.	12	do.
	Total, scholars,	56		41	bursaries or foundations.

Those who have full bursaries are received altogether gratis; the others must make up the price of board annually in advance.

The value of royal bursaries differs in the different classes of royal colleges:—

	Francs.	*Dollars.*	
In Paris and Versailles it is	750.....140	62½	per annum.
In the 2d class of colleges,	625.....117	18¾	
In the 3d do. do.	550.....103	12½	
In the 4th do. do.	500..... 93	75	

The annual expenses of the royal colleges, so far as the government is concerned, are paid out of the budget. A few years ago, including professors' salaries, bursaries, &c. they amounted to 1,800,000 francs ($337,500 00).

Normal School for the preparation af Professors for the Colleges.

Before I take leave of this part of the subject, I will call the attention of the reader to a most important institution, which is situated at Paris (No. 115 rue St. Jacques) and which is maintained at the expense of the government. It is a school in which those who devote themselves to the vocation of professors in the colleges of France may prosecute their studies, and make those high attainments in the branches which they will have to teach at a future day, which will qualify them to enter with great advantage upon their offices as professors. This institution is under the immediate direction and government of the minister and royal council of public instruction. The board and instruction are gratuitous, and successful candidates are considered as royal beneficiaries *(boursiers)*. They are chosen after a public examination *(concours)* which is held by the proper authorities in each Academy of the University. This examination is held annually from the 5th to the 10th of August. The applicants must have inscribed their names as such between the 15th of June and the 15th of July preceding. The principal conditions of admission are,—1. Not to be under 17 nor over 23 years of age. 2. To have completed the course of study, including philosophy, in a royal or communal college in the kingdom, and the production of certificates of that fact as well attestations of morality, &c. 3. To have obtained the grade of bachelor of letters and of sciences, the diplomas of which shall be presented, together with a legal authority from the applicant's father, mother or guardian, to contract the engagement which he has to make in entering this institution. Besides attending the lectures which are given in this institution, the pupils are allowed to attend those which are given by the faculties of sciences and letters in the College of France, the Museum of Natural History, &c. The course of studies extends through three years.

The following is an outline of the course of study, with the names of the teachers *(Maîtres de Conference*, as they are called) and assistant teachers.

Section of Letters.

First Year.

M. Lebas, *Grammar and Greek Language.*
M. Gibon, *Latin and French Literature.*
M. Filon, *Ancient History.*
M. Garnier, *Philosophy.*

Second Year.

M. Guigniaut, *History of Greek Literature.*
M. Rinn, *History of Latin Literature.*
M. Nisard, *History of French Literature.*
M. Michelet, *Modern History.*
M. Damiron, *History of Philosophy.*

Third Year.

M. M. Guigniaut, Rinn, & Nisard, *Ancient, French, and Foreign Literature.*
M. Damiron, *Philosophy.*
M. Michelet, *History.*

Section of Sciences.

First Year.

M. Levy, *Algebra, Astronomy, Calculation of Problems, &c.*
M. Leroy, *Analytical and Descriptive Geometry.*
M. Guerin, *Chemistry.*
M. Delafosse, *Botany.*

Second Year.

M. Levy, *Infinitesimal Analysis.*
M. Péclet, *Physics.*
M. Delafosse, *Mineralogy and Vegetable Physiology.*

Third Year.

M. Leroy, *Mechanics.*
M. Péclet, *Physical Manipulation and Construction of Instruments.*
M. Guerin, *Chemical Manipulations and Analyses.*
M. Delafosse, *Geology, Mineralogy, and Botany.*
M. Valenciennes, *Zoology, Comparative Anatomy, and Physiology.*
M. Duvivier, *Drawing-Master, Attached to the Section of Sciences.*
M. Chevet (adjunct), *Chemistry.*
M. Callot, *Physics.*

This institution owes its existence to a very enlightened policy. It was first established many years ago. It was, however, dissolved by Charles X. Under the present dynasty, and especially by the exertions of M. Guizot, it has been re-established and brought to its present flourishing state.

5. *Faculties.* We come now to the highest courses of studies, which are taught by what are called the faculties. These faculties are five in number, viz. the faculties of theology, of law, of medicine, of mathematical and physical sciences, and of letters. The first three, it will be perceived, are for those who intend to devote themselves to the professions of theology, law and medicine. The other two—those of sciences and letters—are designed to qualify candidates for these professions, or to give instruction to those who, having no profession in view, wish to devote themselves to literature in general, or to the business of authorship.

The faculties are, in other words, the places, or to speak more properly, the groups of professors whose appropriate work is to deliver lectures on the subjects appertaining to their professorships, and to examine the persons who desire degrees in the respective faculties. I have already stated that the University of France is divided into twenty-six academies, each of which includes two or more departments. It does not necessarily happen that all these five orders of faculties are to be met with in the same academy. This may occasionally be so, as in the case of the Academy of Paris; but it is a rare occurrence, and an academy has seldom more than one, two or three faculties within its limits, as will fully appear hereafter.

At the head of each faculty is a dean, chosen from among the professors, and under the authority of the rector of the academy. He convokes and presides over its meetings, which must take place at least once a month, but oftener if necessary. The secretary, who is at the same time treasurer and keeper of the archives, conducts all the details of business, regulates the receipts, expenditures, &c. and keeps the accounts of the faculty. The dean performs the same duties in the faculty as the rector does in the academy. He looks after its interests, and sees that all the laws, statutes and regulations are duly observed.

I suppose the theory of this organization to have intended that young men, after having completed the regular curriculum or course in college, or what may be equivalent, and received the certificate of that fact from the college authorities, which I have already spoken of fully,—should enter one of the faculties of letters and sciences; or both in succession, as the case might require, and there attend a course of lectures, before they could enter any one of the faculties of theology, law or medicine. And many pursue this course. But it is not absolutely necessary. If a young man has received a certificate from a college that he has been examined and pronounced well acquainted with the studies pursued in the colleges, he may go to a faculty of letters, and, after an approved examination, receive a diploma from that faculty. He may do so with respect to the sciences, provided he is a sufficient scholar.

It is, however, different in regard to the three other faculties, viz: those of theology, law, and medicine. A candidate for a degree in those faculties must enter as a regular student, and go through the course of lectures and studies, and then be examined by the faculty under whose direction he pursues his studies.

The salary of a professor in all these faculties is 3,000 francs (less than $600) and is derived from the State; but there are also some additions from inscription and examination-fees. Besides, most of these professors have other employments, and many of them very lucrative ones, as in the case of the medical and law professors, and all are able to obtain considerable sums from their literary pursuits.

The faculties of theology are eight in number, and are situated in Paris, Aix, Bordeaux, Lyons, Rouen, Toulouse, Strasbourg, and Montauban. Two of these are Protestant, viz: those of Montauban, for the Reformed (Calvinists) and Strasbourg, for the Church of the Augsburg Confession (Lutheran). The other six are Catholic. As the number of professors, with their respective subjects of instruction, will appear in another part of this article, I will not state it here.

A diploma from a faculty of letters, is requisite to enable a person to become a student in this faculty. The course of study for one who takes the degree of bachelor of theology, is three years; for the degree of licentiate, it is necessary to have been a bachelor one year at least, and defended two theses, one of which must be in Latin. To obtain the degree of doctor in theology, the candidate must defend a final and a general thesis. The fees in the theological faculties are not great. A diploma of bachelor of theology costs about 25 francs, or less than five dollars.

I would here add that the government gives annually to the Catholic seminaries, for the education of young men for the ministry, 2,525 *bourses*, valued at 400 francs each, making in all the enormous sum of one million and ten thousand francs, or *one hundred and eighty-nine thousand three hundred and seventy-five dollars*. Whilst to the Protestants it grants annually 30 entire *bourses* and 60 *demi-bourses*, or what would be 60 entire bourses, which at 400 francs each make 24,000 francs, or $4,500.

The faculties of law are nine in number and are situated in the cities of Paris, Strasbourg, Dijon, Grenoble, Aix, Toulouse, Poictiers, Rennes, and Caen. To be entitled to enter as a student in one of these faculties, or to take an inscription as it is termed, the student must have attained the age of 16 years, and be possessed of the degree of bachelor of letters. The periods of study are, for a simple certificate of capacity, one year; for bachelor and licentiate, three years; and for a doctorate, four years.

The studies of the first year are: 1. Natural law, law of nations, general law. 2. A first course of French civil law. 3. History of Roman and French law.

The studies of the 2d year are: 1. Institutes of Roman law. 2. Second course of French civil law. 3. Civil procedure, *(Procédure Civile.)*

The studies of the 3d year are: 1. A third course of French civil law. 2. Commercial law. 3. Administrative law *(Droit Administratif)*.

The studies of the 4th year are: 1. Institutes of Roman law. 2. History of law. 3. Administrative law.

The examiners for conferring degrees are the professors and their assistants. The inspectors-general of the University of France, have the right to be present, and if they deem it requisite, may themselves examine the candidate.

The expenses for inscriptions, examination-fees, diplomas, and *visas* and *verifications* for each student, for the whole period of four years amount to about 1,032 francs, or $193 1-2.

In each faculty of law there must be at least five professors and two assistants: the number may be increased at the royal pleasure.

The faculty of law in the capital, embraces sixteen professors, many of whom are men of great distinction. The number of students in this celebrated school has this year been upwards of 3,000.

Faculties of Medicine. The three great medical faculties are those of Paris, Strasbourg, and Montauban. Besides these, there are seventeen minor or secondary schools of medicine, situated at Amiens, Marseilles, Angers, Besançon, Bordeaux, Caen, Clermont, Dijon, Grenoble, Lyons, Nancy, Rheims, Poictiers, Rennes, Nantes, Rouen, Toulouse.

Candidates aspiring to the degree of doctor in medicine, must produce their register of birth, the consent of their parents or guardians, and a diploma of bachelor of letters and also that of sciences.

The course for a full degree is four years; the studies of which are:

1st. year. Anatomy, Physiology, Chemistry, Medical Philosophy or Hygiène, External Pathology, Botany.

2d year. Astronomy, Physiology, Practical Medicine, *(Medicine Opératoire,)* Hygiène, Pharmacy, External Pathology, External Clinics.

3d year. Practical Medicine, External Clinics, Internal Pathology, Materia Medica, Internal Clinics.

4th year. Internal Clinics, History of Medicine, Internal Pathology, Legal Medicine, Clinique de Perfectionnement, Midwifery.

Upon completing his studies, the candidate may enter upon his trials, which are five in number, viz: 1. On Anatomy and Physiology. 2. Pathology and

Nosology. 3. Materia Medica, Chemistry, and Pharmacy. 4. Hygiène and Medical Jurisprudence. 5. Clinical Medicine and Surgery.

The inscription and examination-fees are as follows: 1st year's inscriptions, (four in number,) 100 francs; 2d year's inscriptions, 120; 3d year's inscriptions, 140; 4th year's inscriptions, 140; 1st examination, 60 francs; 2d examination, 70; 3d examination, 70; 4th examination, 80; 5th examination, 100; thesis, 120; right of visa, 100; in all, 1,100 francs, or $206 25.

The students are examined for degrees by the professors. The Medical Faculty of Paris is very distinguished. At present it embraces 27 professors, (including 3 honorary professors,) and 61 agrégés or assistants, besides a librarian, a keeper of the museum, and a chief of anatomical operations. The number of regular students this year, is about 4,000. In addition to these, there are nearly three thousand graduates and physicians from other medical institutions in France and other countries, who are admitted gratuitously to all the lectures and other advantages of this celebrated school. The students who intend only to take the degree of *officier de santé*, and those who are designed for the profession of pharmacy, have to pass through courses of study in the faculties of medicine less extended than those who take the degree of doctor in medicine. The females who are to become *accoucheuses*, are required to go through a prescribed course of study. They are allowed to attend certain lectures of the Medical School.

Faculties of Sciences.—They are eight in number, and are situated at Paris, Strasbourg, Caen, Toulouse, Montpellier, Dijon, Lyons, and Grenoble. The subjects of study are: Differential and Integral Calculus; Mechanics and Astronomy; Physical, Theoretical, and Practical Chemistry; Different Branches of Natural History. In Paris, the Faculty of Sciences is composed of two sections, Mathematical and Physical, the former consisting of three courses, viz.: on Differential and Integral Calculus, Mechanics, and Astronomy; the latter of four courses, viz.: on Chemistry, Mineralogy and Geology, Botany and Vegetable Physiology, Zoology and Physiology. There is also an additional course of experimental physics, common to the two sections.

The courses of the faculties of sciences are of nine months' duration. To obtain the diploma of bachelor of sciences, the applicant must possess that of bachelor of letters, and undergo an examination on the branches studied in this faculty. To become a licentiate or a doctor in this faculty, requires an attendance on two (in Paris, three) courses of lectures, two theses, &c.

The fees in this faculty are small, being only 24 francs for the examination, and 36 for the diploma of a bachelor, making 60 francs, or $11 25. The examination, inscriptions and diploma of a licentiate, cost 72 francs, or $13 50, whilst the examination and diploma of a doctor cost 120 francs, or $22 50.

Faculties of Letters.—They are six in number, and are established in Paris, Strasbourg, Toulouse, Caen, Dijon, and Besançon.

In the capital, the courses of lectures delivered by the professors of the faculty of letters, are nine.

1. Philosophy. 2. History of Philosophy. 3. Greek Literature. 4. Latin Eloquence. 5. Latin Poetry. 6. French Eloquence. 7. French Poetry. 8. Ancient and Modern History. 9. Ancient and Modern Geography.

The fees are the same in this faculty as in the faculty of sciences.

Having completed the description of the various orders or classes of establishments for education which are comprised in the University of France, from the schools for primary instruction up to the faculties, I proceed now to another survey of it, as divided into academies; and in doing this, I shall give the names of the officers of academies and of the royal colleges, as they stood in 1835. A few changes have since occurred, but it would not be important to indicate them, even if it were possible to do so. It will be remembered that it has been stated that there are 26 academies in France corresponding to the 26 royal courts, or rather the districts of the royal courts, embracing, each, from two to several departments. I shall follow the alphabetical order in which these academies occur.

1. Academy of Aix.

This Academy embraces three departments; Bouches-du-Rhône (Mouth of the Rhone), Basses-Alpes (Lower Alpes), et le Var, and l'île de Corse (Corsica).

M. Desmichels, *Rector.*
Messrs. Dupuy-Montbrun, Pons, } *Inspectors.*
M. Padignon, *Secretary.*

Faculty of Theology (Catholic).

M. Castellan, *Dean.*

Professors.

Messrs. Polge, *Theology.*
Castellan, *Ecclesiastical History and Discipline.*
Reynaud, *Biblical Studies.*
Thaneron, *Sacred Eloquence.*

Faculty of Law.

M. Bernard, *Dean.*
M. de Julienne, *Secretary and Treasurer.*

Professors.

Messrs. Bernard, *Roman Law.*
Bouteille, Balzac, De Fougères de Villandry, } *Code Civil.*
Bouteuil, *Procedure and Criminal Law.*
Cresp, *Code of Common Law.*
Giraud, Baret, } *Suppléans or Assistants.*

There is a secondary school of Medicine at Marseilles.

Royal College, at Marseilles.

Messrs. Deschamps, *Provisor.*
Méline, *Censor.*
Nitard, *Steward,* (Econome.)
L'Abbé Gautier, *Chaplain,* (Aumônier.)

Professors.

Messrs. Dunoyer, *Philosophy.*
Raynaud, *Rhetoric.*
Hazard, *Second* (class) *Seconde.*
Pons, Toulousan, } History.
Giscaro, *Third* (class) *Troisième.*
Cavalier *Fourth* (class) *Quatrième.*
Boreliy, *Assistant.*
Trastour, André, } *Fifth* (class) *Cinquième.*
Morly de Sainte-Erme, *Sixth* (class) *Sixième.*
Félix Salze, *Physical Sciences.*
Darier, *Special Mathematics.*
Souchères, *Elementary Mathematics.*

Internal students, 160; external, 230. Institutions, 5. Normal Schools for primary instruction, 2. Pensions, 41. Primary Schools, 1,659.

Communal Colleges,—at Aix, Arles, Tarascon, Barcelonnette, Castellane, Digne, Manosque, Seyne, Sisteron, Draguignan, Grasse, Lorgues, Toulon, Ajaccio, Bastia, and Calvi,—in all, 16.

Besides the three Communal colleges in the Island of Corsica,—at Ajaccio, Bastia, and Calvi,—a new institution, to be called the *Paoli School,* is about to be established. This institution will owe its origin to a legacy of the celebrated General Paoli, who bequeathed his estate to the government for the erection of an institution in which youth of his native island might be educated. Although the legacy was accepted in 1816, yet certain legal obstructions were originated which were not overcome until this present year. The income of the Paoli legacy is 200 pounds sterling or 5,000 francs per annum. There are to be six professors in this school, one of whom, according to the terms of the legacy, is to devote his time to the delivery of lectures on the evidences of Christianity and to demonstrate the support which Natural religion yields to the doctrines of the Gospel. The government is to render the aid necessary to secure the object of Paoli's generous legacy.

2. Academy of Amiens.

This Academy embraces three departments; Aisne, Oise, and Somme.

M. Martin, *Rector.*
M. de Finance, M. Caresme, } *Inspectors.*
M. Candas, *Secretary.*

There is a secondary school for Medicine at Amiens.

Royal College of Amiens.

Messrs. Braive, *Provisor.*
Fabre, *Censor.*
Joumard-Vilain, *Steward.*
L'Abbé Crépin, *Chaplain.*

Professors.

Messrs. Mallet, *Philosophy.*
Lebailly, *Rhetoric.*
Jourdain-Lecoq., *Second.*
Farochon, *History.*
Fleutelot, *Third.*
Lecoq., *Fourth.*
Ponchelle, *Fifth.*
Gisclard, *Sixth.*
Thomas, *Adjunct for the Sixth.*
Pollet, *Physical Sciences.*
Delorme, *Special Mathematics.*
Laurent, *Elementary Mathematics.*

Internal students (boarders), 120; external, 180.

Communal Colleges,—at Abbeville, Péronne, Chateau-Thierry, Laon, Saint-Quentin, Soissons, Vervins, Beauvais, Clermont, and Compiègne,—in all, 10.

Institutions, 2. Normal schools, 2. Pensions, 50. Primary schools, 2,697.

3. Academy of Angers.

This Academy comprehends three departments; Maine-et-Loire, Mayenne, and Sarthe.

M. Collet-Dubignon, *Rector.*
M. de la Roussière, M. Pilatte, } *Inspectors.*
M. Mezière, *Secretary.*

There is a secondary school for Medicine at Angers.

Royal College of Angers.

Messrs. Gavinet, *Provisor.*
Delmas, *Censor.*
Béclard, *Steward.*
L'Abbé Noyers, *Chaplain.*

Professors.

Messrs. Delens, *Philosophy.*
De Condren de Suzanne, *Rhetoric.*
Sorin, *Second.*
Dupray, *History.*
Garrigues, *Third.*
David, *Fourth.*
Leclerc, *Fifth.*
L'Hermiteau, *Sixth.*
Morren, *Physical Sciences.*
Bayan, *Special Mathematics.*
Justus, *Elementary Mathematics.*
Frilet de Château-Neuf, *German and English.*

Internal students, 118; external, 110.

Communal Colleges,——at Beaugé, Beaufort, Chollet, Doué, Saumur, Château-Gontier, Craon, Ernée, Evron, Laval, Mayenne, Château-du-Loir, Courdemanche, Mamers, le Mans, Sable, St.-Calais, and La Suze,—in all, 18.

Institutions, 1. Normal schools, 2. Pensions, 17. Primary schools, 1,212.

4. Academy of Besançon.

This Academy includes three departments,—Doubs, Jura, and Haute-Saône (Upper Saone).

M. Ordinaire, *Rector.*
M. Clairin, M. Bouclet, *Inspectors.*
M. George, *Secretary.*

Faculty of Letters.

M. Genisset, *Dean.*

Professors.

Messrs. Bénard, *Philosophy.*
Genisset, *Latin Literature.*
Bourgon, *History.*
Pérennès, *French Literature.*

There is a secondary school of Medicine at Besançon.

Royal College of Besançon.

Messrs. Huart, *Provisor.*
Boullier, *Censor.*
Bonnet, *Steward.*
L'Abbé Vallet, *Chaplain.*

Professors.

Messrs. Bénard, *Philosophy.*
Meuzy, *Rhetoric.*
Soulès, *Second.*
Grosclerc, *Third.*
Damiens, *Fourth.*
Dornier, *Fifth.*
Chauvin, *Sixth.*
Darlay, *Physical Sciences.*
Delly, *Special Mathematics.*
Bouché, *Elementary Mathematics.*
Huart, (*Provisor*), *Natural History.*
Ratisbonne, *German and English.*

Internal students, 110; external, 160.

Communal Colleges,—at Beaume, Montbéliard, Pontarlier, Arbois, Dôle, Lons-le-Saulnier, Orgelet, Poligny, Salius, St. Amour, St. Claude, Gray, Lure, Luxeuil, and Vesoul,—in all, 15.

Institutions, 2. Pensions, 21. Primary schools, 1,671.

5. Academy of Bordeaux.

This Academy embraces three departments,—Charente, Dordogne, and Gironde.

M. Ducasau, *Rector.*
M. Dauzat, M. Guilhaume, *Inspectors.*
M. Cadrès, *Secretary.*

Faculty of Theology.

M. Delort, *Dean.*

Professors.

L'Abbé Broussouse, *Didactic Theology (Dogma).*
Delort, *Ecclesiastical History and Discipline.*
L'Abbé Roux, *Evangelical Morals.*

There is a secondary school of Medicine at Bordeaux.

Royal College of Bordeaux.

Messrs. L'Abbé Perret, *Provisor.*
Ravaud, *Censor.*
Eon, *Steward.*
L'Abbé Sabatier, *Chaplain.*

Professors.

Messrs. Ladevi-Roche, *Philosophy.*
Anot, *Rhetoric.*
Soulié, *Second.*
Rabanis, *History.*
Demogeot, *Third.*
Mérand, *Fourth.*
Courtade, *Fifth.*
Boisse, Ract-Madaux, *Substitute,* *Sixth.*
Loupold, *Physical Sciences.*
Larrouy (Pierre) *Special Mathematics.*
Valat, *Elementary Mathematics.*
Dauzat, *Natural History.*

Internal students, 170; external, 120.

Communal Colleges,—at La Réole, Libourne, Angoulême, Confolens, Bergerac, Périgueux, and Sarlat,—in all, 7.

Institutions, 5. Normal schools, 2. Pensions, 54. Primary schools, 1,909.

6. Academy of Bourges.

This Academy includes three departments,—Cher, Indre, and Nièvre.

M. Raynal, *Rector and Hon. Inspector-General of the University of France.*
M. Vidal, M. Beljame, *Inspectors.*
M. Archambault de Montfort, *Secretary.*

Royal College of Bourges.

Messrs. Michelle, *Provisor.*
Répécaud, *Censor.*
Dubois, *Steward.*
L'Abbé Ozouf, *Chaplain.*

Professors.

Messrs. Riaux, *Philosophy.*
Agnant, *Rhetoric.*
Jarriez, *History.*
Chauselle, *Second.*
Montonnier, *Third.*
Lemercier, *Fourth.*
Gargan, *Fifth.*
Delaroche, *Sixth.*
Denarp, *Physical Sciences.*
Christian, *Special Mathematics.*
Planche, *Elementary Mathematics.*
Denarp, *Natural History.*

Internal students, 129; external, 120.

Communal Colleges,—at St. Amand, Sancerre, Châteauroux, Lachâtre, Issoudun, St. Benoit-du-Sault, Clamecy, Cosne, and Nevers, —in all, 9.

Institutions, 1. Normal schools, 1. Pensions, 21. Primary schools, 532.

7. Academy of Caen.

This Academy comprehends three departments,—Calvados, Manche, and Orne.

M. Marc, *Rector.*
M. Rousseau, M. Edom, } *Inspectors.*
M. de Thoury, *Secretary.*

Faculty of Law.

M. Georges de Lisle, *Dean.*
M. Lelaidier, *Secretary and Treasurer.*

Professors.

Messrs. Georges de Lisle, *Roman Law.*
Marc, Lecerf, Demolombe, } *Civil Code.*
Demolombe, Delvincourt, *Civil Procedure and Criminal Law.*
Le Bourguinon-Duperré-Feugerolles, } *Commercial Code.*
Bayeux, Trolley, } *Assistants, or Substitutes.*

Faculty of Sciences.

M. Thierry, *Dean.*
M. Delafoye, *Secretary.*

Professors.

Messrs. Bonnaire, Jun., *Mathematics.*
Deslongschamps, *Natural History.*
Thierry, *Chemistry.*
Delafoye, *Physics.*

Faculty of Letters.

M. Delarue, *Dean.*
M. Vaultier, *Secretary.*

Professors.

Messrs. Charma, *Philosophy.*
Vaultier, *French Literature.*
Maillet-la-Coste, *Latin Literature.*
De Gournai, *Assistant.*
Bertrand, *Greek Literature.*
Delarue, *History.*
Latrouette, *Assistant.*

There is a secondary school of Medicine at Caen.

Royal College of Caen.

L'Abbé Daniel, *Provisor.*
Cabrié, *Censor.*
Roger, *Steward.*
L'Abbé Paulmier, *Chaplain.*

Professors.

Messrs. Carsin, *Philosophy.*
Berger, *Rhetoric.*
Turgot, *Second.*
Assolans, *Third.*
Le Tellier, *History.*
Gourbin, *Fourth.*
Quesnault-Desrivières, *Fifth.*
Daligault, *Sixth.*
Fauvel, *Seventh.*
Héricher, *Eighth.*
Masson, *Physical Sciences.*
Bonnaire, Sen., *Special Mathematics.*
Amiot, *Elementary Mathematics.*
Chauvin, *Natural History.*
Wheatcroft, *English.*

Internal students, 212; external, 290.

Communal Colleges,—at Bayeux, Falaise, Lisieux, Vire, Avranches, Cherbourg, Coutances, Mortain, St.-Hilaire-du-Harcouët, Saint-Lô, Valognes, Alençon, Argentan, Domfront, Seez, Pont-l'Evêque,—in all, 16.

Institutions, 1. Normal schools, 3. Pensions, 25. Primary schools, 2,340.

8. Academy of Cahors.

This Academy includes three departments,—Lot, Lot-et-Garonne, and Gers.

M. Grancher, *Rector.*
M. Delpy de la Cipière, M. Leconte, } *Inspectors.*
M. Jourdan (Joseph), *Secretary.*

Royal College of Cahors.

Messrs. Clément du Mez, *Provisor.*
Bandus, *Censor.*
Traversié, *Steward.*
L'Abbé Dommergue, *Chaplain.*

Professors.

Messrs. Pichard, *Philosophy.*
Michel, *Rhetoric.*
Bazin, *Second.*
Perdrix, *Third.*
Lemarchand, *Fourth.*
Costes, *Fifth.*
Bailly, *Sixth.*
Pontus, *Physical Sciences.*
Perrey, *Special Mathematics.*
Jeunehomme, *Elementary Mathematics.*
Jourdan, *English.*
Isambert, *Elementary Class.*
Lacombe, *Natural History.*

Internal students, 90; external, 160.

Royal College of Auch.

Messrs. Lary, *Provisor.*
Moubet, *Censor.*
Dupetit, *Steward.*
L'Abbé Trielle, *Chaplain.*

Professors.

Messrs. Courtade, *Philosophy.*
Mesnard, *Rhetoric.*
Foncin, *Second.*
Perret, *Third.*
Louseau, *Fourth.*
Croiset, *Fifth.*
Deschâtelliers, *Sixth.*
Hélie, *Physical Sciences and Special Mathematics.*
Chouteau, *Elementary Mathematics.*

Internal students, ; external, .

Communal Colleges,—at Figeac, Martel, Condom, Lectoure, Agen, Aiguillon, Marmande, Mezin, Villeneuve-d'Agen,—9.

Institutions, 1. Normal schools, 2. Pensions, 47. Primary schools, 1,451.

9. Academy of Clermont.

This Academy comprehends four departments,—Allier, Cantal, Haute-Loire (Upper Loire), and Puy-de-Dôme.

Messrs. Desnanot, *Rector.*
Morin, Largé, } *Inspectors.*
Couvreul, *Secretary.*

There is a secondary school of Medicine at Clermont.

Royal College of Clermont.

Messrs. Caillat, *Provisor.*
Laroche, *Censor.*
Jaubourg, Jun., *Steward.*
L'Abbé Boudonet, *Chaplain.*

Professors.

Messrs. L'Abbé Jalabert, *Philosophy.*
Gonod, *Rhetoric.*
Bonafous, *Second.*
Guillemot, *History.*
Mathieu, *Third.*
Née, *Fourth.*
Pourcher, *Fifth.*
Paul, *Sixth.*
Lassasseigne, *Physical Sciences.*
Duranthon, *Special Mathematics.*
Blanchard, *Elementary Mathematics.*
Née, *Natural History.*
Home, *English.*
Franceschini *Italian.*

Internal students, 155; external, 191.

Royal College of Moulins.

Messrs. Pougin de Maisonneuve, *Provisor.*
Servant-Beauvais, *Censor.*
Tourraton, *Steward.*
L'Abbé Gayrard, *Chaplain.*

Professors.

Messrs. Desmarest-Lamotte, *Philosophy.*
Charvot, *Rhetoric.*
Maréchal, *Second.*
Carrière, *Third.*
Coulon, *Fourth.*
Bocquin, *Fifth.*
Faure, *Sixth.*
Azéma, *Physical Sciences, and Natural History.*

De Maizières, *Special Mathematics.*
Malher, *Elementary Mathematics.*
Prieur, *English.*
Lefaure, Lenormand, *Elementary Classes.*

Internal students, 139; external, 101.

Royal College of Puy.

Messrs. Geffroy, *Provisor.*
———, *Censor.*
———, *Steward.*
———, *Chaplain.*

Professors.

Messrs. Lachat, *Philosophy.*
Caboche, *Rhetoric.*
Lebègue, *Second.*
———, *History.*
Charbuy, *Third.*
Bernissant, *Fourth.*
Blanc, *Fifth.*
Guillemot, *Sixth.*
———, *Physical Sciences.*
Planavergne, *Special Mathematics.*
Papon, *Elementary Mathematics.*

Internal students, ; external, .

Communal Colleges,—at Ambert, Billom, Issoire, Riom, Thiers, Montluçon, Gannat, Aurillac, St.-Flour, Mauriac, Brioude, and Le Puy,—in all, 12.

Pensions, 30. Normal schools, 4. Primary schools, 1,193.

10. Academy of Dijon.

This Academy includes three departments,—Côte-d'Or, Haute-Marne (Upper Marne), and Saône-et-Loire.

Messrs. Berthot, *Rector.*
Peignot, Hubert, *Inspectors.*
Girard, *Secretary.*

Faculty of Law.

Messrs. Proudhon, *Dean.*
Oudeniaut, *Secretary and Treasurer.*

Professors.

Messrs. Ladey, *Roman Law.*
Proudhon, Morelot, Carrier, *Civil Code.*
Ladey, Jun., *Procedure and Criminal Jurisprudence.*
Lerain, *Commercial Law.*
Serrigny, Bellime, *Substitutes or Assistants.*

Faculty of Sciences.

Messrs. Berthot, *Dean.*
Gueneau d'Aumont, *Secretary.*

Professors.

Messrs. Berthot, *Mathematics.*
Vannier, *Assistant.*
Morland, Vallot, *Assistant, Natural History.*
Gueneau d'Aumont, *Physics.*
Sené, *Chemistry.*

Faculty of Letters.

M. Mathieu, *Dean.*

Professors.

Messrs. Gardaire, *Philosophy.*
Stievenart, *Greek Literature.*
Mathieu, *Latin Literature.*
Lodin-Lalaire, *French Literature.*

There is a secondary school of Medicine at Dijon.

Royal College of Dijon.

Messrs. Lemoine, *Provisor.*
Colliot, *Censor.*
Bichot, *Steward.*
L'Abbé Massip, *Chaplain.*

Professors.

Messrs. Tissot, *Philosophy.*
Roux, *Rhetoric.*
Pellerin, *Second.*
Martin, (T. H.,) *Third.*
Gerbier, *Fourth.*
Nicard, *Fifth.*
Martin, (L.,) *Sixth.*
Pendaries, *Substitute.*
Artur, *Physical Sciences.*
Vannier, *Special Mathematics.*
Cirodde, *Elementary Mathematics.*
Artur, *Natural History.*
Marcus, *German and English.*

Internal students, 88; external, 150.

Communal Colleges,—at Arnay-le-Duc, Auxonne, Beaune, Châtillon, Saulieu, Semur, Seure, Bourmont, Chaumont, Langres, Saint-Dizier, Wassy, Autun, Châlons-sur-Saône, Cluny, Charolles, Louhans, Mâcon, Paray, Tournus,—in all, 20.

Pensions, 36. Norman schools, 2. Primary schools, 1,855.

11. Academy of Douai.

This Academy comprehends two departments,—Nord, and Pas-de-Calais.

Messrs. Gratet-Duplessis, *Rector.*
Landon, Vasse de S.-Ouen, *Inspectors.*
Chatain, *Secretary.*

Royal College of Douai.

Messrs. L'Abbé Vinay, *Provisor.*
Nicolet, *Censor.*
Campion, *Steward.*
L'Abbé Lazerat, *Chaplain.*

Professors.

Messrs. Courtades, *Philosophy.*
Jannet, *Rhetoric.*
Delage, *Second.*
Rézillot, *History.*
Rara, *Third.*
Cadart, *Fourth.*
Lingrand, *Fifth.*
Sauty, *Sixth.*
Avignon Pollet, *Physical Sciences.*
Warmé, *Elementary Mathematics.*
Maugin, *Natural History.*
Boucher, *English.*

Internal students, 131; external, 110.

Communal Colleges,—at Armentières, Avesnes, Bailleul, Bergues, Cambrai, Cassel, Cateau, Dunkerque, Estaires, Hazebrouck, Lille, Maubeuge, Le Quesnoy, Saint-Amaud, Turcoing, Valenciennes, Aire, Arras, Béthune, St.-Omer, Bapaume,—in all, 21.

Institutions, 6. Normal school, 1. Pensions, 43. Primary schools, 2,643.

12. Academy of Grenoble.

This Academy embraces three departments,—Hautes-Alpes (High Alpes), Drôme, and Isère.

Messrs. Ferriot, *Rector.*
Pierquin, Chapot, *Inspectors.*
Herménous, *Secretary.*

Faculty of Law.

Messrs. Gautier, *Dean.*
Desarteaux, *Secretary and Treasurer.*

Professors.

Messrs. Quinon, *Roman Law.*
Gautier, Monseignat, Burdet, Jun., *Civil Code.*
Bolland, *Civil Procedure and Criminal Jurisprudence.*
Gueymard, *Commercial Law.*
Girerd, Gadot, Taulier, *Substitutes.*

Faculty of Sciences.

Messrs. Breton, *Dean.*
Gueymard, *Secretary and Treasurer.*

Professors.

Messrs. Ferriot, *Mathematics.*
Quet, *Substitute.*
Gueymard, *Natural History.*
Breton, *Physical Sciences.*
Leroy, *Chemistry.*

There is a secondary school of Medicine at Grenoble.

Royal College of Grenoble.

Messrs. Maignien, *Provisor.*
Aubert-Hix, *Censor.*
Margain, *Steward.*
L'Abbé Maignié, *Chaplain.*

Professors.

Messrs. Boulle, *Philosophy.*
Demons, *Rhetoric.*
Henry, *Second.*
Couret, *History.*
Bouvier, *Third.*
Pupat, *Fourth.*
Fabre, *Fifth.*
Victor, *Sixth.*
Quet, *Physical Sciences.*
Dumoulin, *Special Mathematics.*
Miège, *Elementary Mathematics.*
Leroy, *Natural History.*
Clopin, *English Language.*
Egli, *German Language.*

Internal students, 133; external, 141.

Communal Colleges,—Pont-de-Beauvoisin, Vienne, Briançon, Embrun, Gap, Montélimart, and Valence,—in all, 7.

Institutions, 4. Normal schools, 2. Pensions, 25. Primary schools, 1,120.

13. Academy of Limoges.

This Academy embraces three departments,—Corrèze, Creuse, and Haute-Vienne.

Messrs. Mérilhou, *Rector.*
Andrieux, Navière Laboissière, *Inspectors.*
Francis Lavasseur, *Secretary.*

Royal College of Limoges.

Messrs. Borredon, *Provisor.*
Mareuge, *Censor.*
Ruffat, *Steward.*
L'Abbé Jaucourt, *Chaplain.*

Professors.

Messrs. Bertereau, *Philosophy.*
Jouen, *Rhetoric.*
Colin, *Second.*
Bouriaud, *Third.*
Sénémaud, *Fourth.*
Langle, *Fifth.*
Dumas, *Sixth.*
Abria, *Physical Sciences.*
Allotte, *Special Mathematics.*
Mairet, *Elementary Mathematics.*
Allote, *Natural History.*

Internal students, 88; external, 220.

Communal Colleges,—at Eymoutiers, Magnac-Laval, Saint-Junien, Brive, Treignac, Tulle, Ussel, Uzerche, and Guéret,—in all, 9.

Institutions, 5. Normal schools, 3. Pensions, 18. Primary schools, 464.

14. Academy of Lyons.

This Academy comprehends three departments,—Ain, Loire, and Rhône.

Messrs. Soulacroix, *Rector.*
Vincent, ——, *Inspectors.*
Marbot *Secretary.*

Faculty of Theology, (Catholic.)

L'Abbé Pagès, *Dean.*

Professors.

Messrs. ——, *Didactic Theology.*
Pagès, *Evangelical Morals.*
Chouvy, *Ecclesiast. History and Discipline.*
——, *Biblical Literature and Hebrew.*

Faculty of Sciences.

Messrs. Boussingault, *Dean.*
——— *Secretary.*

Professors.

Messrs. Cournot, *Mathematics.*
Clerc, *Astronomy.*
Tabaraud, *Physics.*
Boussingault, *Chemistry.*
Jourdan, *Zoology.*
Seringe, *Botany.*
Fournet, *Mineralogy and Geology.*

There is a secondary school of Medicine at Lyons.

Royal College of Lyons.

Messrs. Bedel, *Provisor.*
Devallée, *Censor.*
Bonnet Deville, *Steward.*
L'Abbé Michel, *Chaplain.*

Professors.

Messrs. L'Abbé Noirot, *Philosophy.*
Raison, *Rhetoric.*
Legeay, *Second.*
Monin, *History.*
Carrol, *Third*
Lecomte, *Fourth.*
Brun, *Fifth.*
Bobet, *Sixth.*
Veyron, Périer, } *Seventh.*
Bourbon, Canac, } *Eighth.*
Foyer, *Physical Sciences.*
Clerc, *Special Mathematics.*
Charhuat, *Elementary Mathematics.*
Beaulieu, *Natural History.*

Internal students, 276; external, 264.

Communal Colleges,—at Villefranche, Bourg, Nantua, Roanne, Saint-Chamond, and Saint-Etienne,—in all, 6.

Institutions, 10. Normal schools, 3. Pensions, 52. Primary schools, 1,470.

15. Academy of Metz.

This Academy includes two departments,—Ardennes and Moselle.

Messrs. Mezière, *Rector.*
Méline, Buignet, } *Inspectors.*
Marchal, *Hon. Inspector.*
Paquin, *Secretary.*

Royal College of Metz.

Messrs. Chenou, *Provisor.*
Ravaud, *Censor.*
Marquet, *Steward.*
L'Abbé Knapp, *Chaplain.*

Professors.

Messrs. Thiel, *Philosophy.*
Gelle, *Rhetoric.*
Labastide, *Second.*
Huguenin (the younger), *History.*
Ribout, *Third.*
Huguenin (the elder), *Fourth.*
Karr, *Fifth.*
Estienne, *Sixth.*
Dessins, *Physical Sciences.*
Girod, *Special Mathematics.*
Debrun, Papy (*Substitute*) } *Elementary Mathematics.*
Haro, *Natural History.*
Reibel, *German.*
Salomon, *English.*

Internal students, 190; external, 240.

Communal Colleges, — at Sarreguemines Thionville, Charleville, Rhetel, and Sedan,—in all, 5.

Institutions, 1. Normal schools, 2. Pensions, 26. Primary schools, 1,541.

16. Academy of Montpellier.

This Academy includes four departments,—Aude, Aveyron, Hérault, and Pyrénées-Orientales.

Messrs. Gergonne, *Rector.*
Ruelle, Delalleau, } *Inspectors.*
Quet, *Secretary.*

Faculty of Medicine.

M. Dubrueil, *Dean.*

Professors.

Messrs. Dubrueil, *Anatomy.*
Lordat, *Physiology.*
Duportal, *Medical Chemistry and Pharmacy.*
Raffenau-Delille, *Botany.*
Ribes, *Hygeian Institutes of Medicine.*
Dugès, *Pathology, Chirurgical Operations and Preparations.*
Rech, *Pathological Medicine.*
Golfin, *Merapeutics and Materia Medica.*
Bérard, *General Medical Chemistry and Toxicology.*
Lallemand, Serre, } *Chirurgical Clinics.*
Broussonnet, Caissergues, } *Medical Clinics.*
———, *History of Medicine.*
Delmas, *Midwifery, Diseases of Women, &c.*
Seneaux, *Honorary Professor.*

In addition to these 16 professors, there are 28 adjunct professors, several of whom are in constant service in aiding the other professors, and all are called in their turns.

Faculty of Sciences.

Messrs. Dunal, *Dean.*
Marcel-de-Serres, *Secretary.*

Professors.

Messrs. Lenthéric, *Transcendental Mathematics.*
Gergonne, *Astronomy.*
Provençal, *Zoology.*
Marcel-de-Serres, *Mineralogy and Geology.*
Balard, *Chemistry.*
Larcher d'Aubencourt, *Physics.*
Dunal, *Botanic.*

Royal College of Montpellier.

Messrs. Dunglas, *Provisor.*
Domergue, *Censor.*
Guibert, *Steward.*
L'Abbé Falgués, *Chaplain.*

Professors.

Messrs. L'Abbé Flottes, *Philosophy.*
Siguy, *Rhetoric.*
Bénezet-Roulaud, *Second.*
Guibert, *History.*
Mondot, *Third.*
Dumas, *Fourth.*
Loubers, *Fifth.*
Delauras, *Sixth.*

Martin, *Physics and Chemistry.*
Lenthéric, *Special Mathematics.*
Cach, *Elementary Mathematics.*
Joly, *Natural History and German.*
Poinsot, *English.*

Internal students, 140; external, 135.

Royal College of Rodez.

Messrs. Pujol-Montsalès, *Provisor.*
De Resseguier, *Censor.*
Olier, *Steward.*
L'Abbé Carcenac, *Chaplain.*

Professors.

Messrs. Thibault (the elder), *Philosophy.*
Pouxe, *Rhetoric.*
Vialadieu, *Second.*
Berthet, *Third.*
Cantaloube, *Fourth.*
Puech, *Fifth.*
Mialet, *Sixth.*
Larroque, *Physical Sciences.*
Courtois, *Special Mathematics.*
Petit (the younger), *Elementary Mathematics.*

Internal students, 59; external, 121.

Communal Colleges,—at Agde, Bédarieux, Béziers, Clermont, Lodève, Pézénas, Carcassonne, Castelnaudary, Limoux, Espalion, Milhau, St. Afrique, St. Geniez, Villefranche, Céret, Perpignan, and Vinça,—in all, 17.

Institutions, 2. Pensions, 36. Primary schools, 1,766.

17. Academy of Nancy.

This Academy embraces three departments,—Meurthe, Meuse, and Vosges.

Messrs. De Caumont, *Rector.*
Blau, Hanriot, *Inspectors.*
Gironde, *Secretary.*

There is a secondary school of Medicine at Nancy.

Royal College of Nancy.

Messrs. Hennequin, *Provisor.*
Humbert, *Censor.*
Cuvier, *Steward.*
Garot, *Chaplain.*

Professors.

Messrs. Franck, *Philosophy.*
Pitt, *Rhetoric.*
Munier, *Second.*
Vendryès, *History.*
Crancelin, *Third.*
Marchis, *Fourth.*
Toussaint, *Fifth.*
Blau, *Sixth.*
Billet, *Physical Sciences.*
Perein, *Special Mathematics.*
Sauvage, *Elementary Mathematics.*
Vautrin, *Natural History.*
Genaudet, *German.*
Hinschliffe, *English.*

Internal students, 110; external, 260.

Communal Colleges,—at Dieuze, Lunéville, Phalsbourg, Pont-à-Mousson, Toul, Bar-le-Duc, Commercy, Etain, Saint-Mihiel, Verdun, Epinal, Mirecourt, Neuf-Château, Remiremont, Saint-Dié,—in all, 15.

Pensions, 25. Normal schools, 3. Primary schools, 2,444.

18. Academy of Nismes.

This Academy comprehends four departments,—Ardèche, Gard, Lozère and Vaucluse.

Messrs. Nicot, *Rector.*
Plagniol, Fourteau, *Inspectors.*
Bouchet, *Secretary.*

Royal College of Nismes.

Messrs. Moriau, *Provisor.*
De Ferroul-Montgaillard, *Censor.*
Domergue, *Steward.*
L'Abbé Valz, *Chaplain.* (Catholic.)
Galtier, *Chaplain.* (Protestant.)

Professors.

Messrs. Nougarède, *Philosophy.*
Gazay, *Rhetoric.*
Roussel, *Second.*
Germain, *History.*
Durand, *Third.*
Bayol, *Fourth.*
Mauranchon, *Fifth.*
Prat, *Sixth.*
Deloche, *Physical Sciences.*
Roustan, *Special Mathematics.*
Guibert, *Elementary Mathematics.*

Internal students, 118; external, 140.

Royal College of Avignon.

Messrs. Patru, *Provisor.*
Julien, *Censor.*
Bouchet, *Steward.*
L'Abbé Alexis, *Chaplain.*

Professors.

Messrs. Llabour, *Philosophy.*
Dallier-Fleurizelle, *Rhetoric.*
Espinasse, *Second.*
Rastoul, *History.*
Banal, *Third.*
Collet, *Fourth.*
Rigaud, *Fifth.*
Chabert, *Sixth.*
Blanchet, *Physical Sciences.*
Duchambon, *Special Mathematics.*
Reybert, *Elementary Mathematics.*
Gleich, *German and English.*

Internal students, 98; external, 60.

Royal College of Tournon.

Messrs. Roche, (Pascal,) *Provisor.*
Paillet, *Censor.*
Gardiol, *Steward.*
L'Abbé Dumesnil, *Chaplain.* (Catholic.)
Sardinoux, *Chaplain.* (Protestant.)

Professors.

Messrs. Dumoulin, *Philosophy.*
David, *Rhetoric.*
Wartel, *Second.*
Desdouis, *History.*
Boubée, *Third.*
Neüser, *Fourth.*
Pelatan, *Substitute.*
Ricard, *Fifth.*
Cazal, *Sixth.*
Petit, *Physical Sciences.*
Gouré de Villemontée, *Special Mathematics.*
Castelneau, *Elementary Mathematics.*
David, *Natural History.*
Murphy, *English.*
Ricard, *Italian.*
Sardinoux, *German.*

Internal students, 149; external, 26.

Communal Colleges,—at Alais, Bagnols, Le Vigan, Uzès, Aubenas, Mende, Apt, Carpentras, Orange, Pertuis,—in all, 10.

Institutions, 2. Pensions, 26. Norman schools, 4. Primary schools, 1,594.

19. Academy of Orleans.

This Academy includes three departments,—Indre-et-Loire, Loiret, and Loir-et-Cher.

Messrs. Nouseilles, *Rector.*
Godin, Lecomte, } *Inspectors.*
Roche, *Secretary.*

Royal College of Orleans.

Messrs. Donet, *Provisor.*
Soilly, *Censor.*
Corlin, *Steward.*
L'Abbé Pouguet, *Chaplain.*

Professors.

Messrs. Lafaist, *Philosophy.*
Dumaige, *Rhetoric.*
Dubas, *Second.*
Fleury, *History.*
Béon, *Third.*
Féraud, *Fourth.*
Larrieu, *Fifth.*
Bigo (in charge of 5th), *Sixth.*
Barth (in charge of 6th), *Substitute.*
Dubois, *Seventh.*
Petit, *Physical Sciences.*
Lauzeral, *Special Mathematics.*
Guiot, *Elementary Mathematics.*
Watson, *English.*
Barth, *German.*

Internal students, 140; external, 170.

Royal College of Tours.

Messrs. Renard, *Provisor.*
Archambault, *Censor.*
Lelorain, *Steward.*
L'Abbé Rabiet, *Chaplain.*

Professors.

Messrs. Renard, *Philosophy.*
Hatry, *Rhetoric.*
Tiercelin, *Second.*
Blanchard, *Third.*
Glück, *Fourth.*
Beaussier, *Fifth.*
Daubion, *Sixth.*
Petitbon, *Physical Sciences.*
Borgnet, *Special Mathematics.*
Meunièr, *Elementary Mathematics.*
Smith-Size, *English.*

Internal students, 91; external, 116.

Communal Colleges,—at Montargis, Chinon, Loches, Blois, and Romorantin,—in all, 5.

Institutions, 3; Normal Schools, 2; Pensions, 31; Primary Schools, 730.

20. Academy of Paris.

This Academy comprehends seven departments,—Aube, Eure-et-Loir, Marne, Seine, Seine-et-Marne, Seine-et-Oise, and Yonne.

DEPARTMENT OF AUBE.

Communal College,—at Troyes.

Pensions, 12; Primary Schools, 509.

DEPARTMENT OF EURE-ET-LOIR.

Communal Colleges,—at Chartres, Chateaudun, Nogent-le-Rotrou,—in all, 3.

Institutions, 1; Normal Schools, 1; Pensions, 11; Primary Schools, 482.

DEPARTMENT OF MARNE.

Royal College of Rheims.

Messrs. Lachapelle-Marchand, *Provisor.*
Varin, *Censor.*
Soisson, *Steward.*
L'Abbé Macquart, *Chaplain.*

Professors.

Messrs. L'Abbé Brunon, *Philosophy.*
Dizy, *Rhetoric.*
Flamanville, *Second.*
Laigle, *Substitute.*
Carlier, *History.*
Monnot-des-Angles, *Third.*
Lejeune, *Fourth.*
Charpentier (Toussaint), *Fifth.*
Charpentier (Philippe), *Sixth.*
Gros, *Physical Sciences.*
Caron, *Special Mathematics.*
Faudot, *Elementary Mathematics.*
Charpentier (Toussaint), *Natural History.*
Klentz, *German.*

Internal students, 204; external, 113.

There is a secondary school of Medicine at Rheims.

Communal Colleges,—at Châlons-sur-Marne, Epernay, Sainte-Ménehould, Vitry-le-François,—in all, 4.

Pensions, 12; Normal Schools, 1; Primary Schools, 740.

I now proceed to give a succinct but complete view of all the literary institutions of Paris and of the department of the Seine, which have any connection with the University, and are under the control of the Royal Council of Public Instruction.

Academy of Paris.*

SECTION I.

Mons. the Minister of Public Instruction, Grand Master of the University of France is, ex-officio, *Rector.*
Rousselle, *Inspector-General of the Studies, is charged with the administration of the Academy.*

Inspectors.

Messrs. Taillefer, Bourdon, L'Abbé Guillon, De Cardaillac, Messrs. Artaud, Viguier, Auvray, Gaillard.

* The seat of the Academy of Paris is said to be at the Sorbonne, only because the Academic Council holds its sessions there.

Academic Council.

Mons. the Minister of Public Instruction, Grand Master of the University of France, and Rector of the Academy of Paris, is *President.*

Villemain, Lahure,
Ct. Rambuteau, Lefebvre, (I.)
Martin, Aubé,
Messrs. Rousselle, L'Etendart,
Taillefer, L'Abbé Mercier,
Bourdon, Blondeau,
L'Abbé Guillon, Orfila,
De Cardaillac, Baron Dubois,
Artaud, Baron Thénard,
Viguier, Leclerc,
Auvray, Lebean.

SECTION II.

FACULTIES OF THE ACADEMY OF PARIS.

Faculty of Theology (Catholic).

[The lectures are given at the Sorbonne.]

The Faculty of Theology has been almost nominal since the late revolution. Within a few weeks the following persons have been appointed by the archbishop of Paris, and confirmed by the minister of public instruction, to deliver public lectures at the Sorbonne.

M. L'Abbé Mercier, *Dean.*

Professors.

Messrs. L'Abbé Mercier or L'Abbé Frère, } *Sacred Scriptures.*
L'Abbé Glaire, *Hebrew.*
L'Abbé Icard, *Ecclesiastical History and Discipline.*
L'Abbé Receveur, *Dogmatic Theology.*
L'Abbé Guillon, or Chaillot, } *Sacred Eloquence.*
L'Abbé Groult-Darcy, or Ravinet, } *Theological Morals.*

By a royal ordonnance of 25th December, 1830, it was ordained that from and after the 1st of January, 1835, no one can be nominated or appointed to the functions of bishop, vicar-general, canon, curé, or professor in the faculties of theology, if he has not obtained the degree of doctor in theology, for the functions of professor, adjunct, or substitute in a faculty of theology; the grade of licentiate in theology, for the functions of archbishop, bishop, vicar-general, dignitary or member of a chapter, curé of chief city of a department or arrondissement, unless he has at least performed the office of curé or assistant; the grade of bachelor in theology, for the functions of curé of a chief place of a canton, unless he has filled, during ten years, the functions of curé or assistant.

Faculty of Law.

The school of law is held at the Place Pantheon.

M. Blondeau, *Dean.*
M. Reboul, Jr., *Secretary and Treasurer.*

Professors.

Messrs. Blondeau, Du Caurroy, } *Elementary Course of Roman Law.*
Morand, Duranton, Demante, Bugnet, } *Civil Code.*
Berriat St. Prix, De Portetz, } *Crim. Juris., and Civil and Crim. Procedure.*
Bravard, *Commercial Code.*
Pellat, *Pandects.*
Baron de Gérando, *Administrative Law.*
Macarel, *Assistant.*
Royer-Collard, *Law of Nations.*
Poncelet, *History of Law.*
Simon, Bavoux, Dufrayer, Delsers, Oudot, Boitard, Valette, Perreyve, } *Substitutes.*

The number of students of law who attended this faculty, in 1835, was nearly 3,000.

Faculty of Medicine.

The school of Medicine is held in the *rue de l'école de Médecine.*

M. Orfila, *Dean.*

Professors.

Messrs. Cruveilher, *Anatomy.*
Baron Alibert, *Materia Medica, and Therapeutics.*
Orfila, *Medical Chemistry.*
Baron Desgenettes, *Hygiene.*
Deyeux, *Pharmacy.*
Duméril, Andral, } *Internal Pathology.*
Marjolin, Gerdy, } *External Pathology.*
Baron Richerand, *Operations and Preparations.*
Moreau, *Accouchements, diseases of women, &c.*
Adelon, *Legal Medicine.*
Fouquier, Chomel, Bouillaud, Rostan, } *Internal Clinics.*
Roux, Cloquet (Jules), Velpeau, } *External Clinics.*
——, Broussais, Senior, *Pathology and general Therapeutics.*
Pelletan, *Medical Physics.*
Richard, *Medical Natural History.*
Bérard (the elder), *Physiology.*

Jury or committee to examine candidates for the grade of officier de Santé.

Messrs. Baron Richerand, *President.*
Cruveilher, Andral, Domangé, } *Secretaries.*

Honorary Professors.

Messrs. Chev. de Jussieu,
Lallement,
Baron Dubois.

Agrégés, or assistant professors who take the place of the other professors when they are prevented from performing their duties by sickness, &c.

Messrs. Bayle, Guersent,
Broussais, Jun., Briquet,
Dalmas, Brongniart,
Martin Solon, Cottereau,
Piorry, Jobert,
Forget, Lesueur,
Vidal, Royer-Collard (H.),
Dubois (d'Amiens), Trousseau-Bacreux,
Arvers, Requin,
Breschet, Hourmann,
Capuron, Sanson,
Cloquet (Hip.), Blandin,
De Lens, Menière,
Gaultier, Guillot,

Michon,
Jadioux,
De Kergaradec,
Maisonnabe,
Paron du Châtelet,
Pavet de Courteille,
Ratheau,
Rullier,
Person,
Bussy,
Bouchardat,
Murat,
Baudelocque,
Dubled,
Boyer, Jun.,
Hatin,
Laugier,
Bérard (Aug.),
Sanson (Alph.),
Robert,
Monod,
Danyau,
Ségalas,
Serres,
Baron Thévenot de St. Blaise,
Gibert,
Rochoux,
Sandras,
Dubois (Paul),
Lisfranc,
Bouvier,
Devergie.

There are three directors to aid the professors, three assistants in anatomy, three chiefs of clinics, and eight other persons employed in various offices relating to the school, and in taking care of the implements, &c.

The number of regular medical students at Paris, in 1835, was about 4,000; including those which were not regular, 7,050.

Faculty of Sciences, (at the Sorbonne.)

Baron Thénard, a Peer of France, *Dean.*
Grandjean de Fouchy, *Secretary.*

Professors.

Messrs. Lacroix, *Differ. and Integ. Calculus.*
Lefébure de Foncry, *Substitute.*
Biot, *Physical Astronomy.*
Lévy, *Substitute.*
Baron Poisson, *Mechanics.*
Francœur, *Algebra Superior.*
Dulong, *Physics.*
Baron Thénard, *Chemistry.*
Beudant, *Mineralogy.*
De Mirbel, *Botany and Veg. Physics.*
Geoffroy-Saint-Hilaire, *Zoology and Physiology.*

Adjunct Professors.

Messrs. Libri, *Calculation of Probabilities.*
Pouillet, *Physics.*
De Saint-Hilaire, *Botany and Veg. Physics.*
Ducrotay de Blainville, *Zoology and Com. Physiology.*
Constant Prévost, *Geology.*

From twelve to fifteen hundred persons annually attend the courses of lectures of this Faculty.

Faculty of Letters, (at the Sorbonne.)

Messrs. Victor Leclerc, *Dean.*
Duc, *Secretary.*

Professors.

Messrs. Boissonade, David, *Substitute,* — *Greek Literature.*
Leclerc, Lorain, *Sub.* — *Latin Eloquence.*
Patin, *Latin Poetry.*
Villemain, Geruzez, — *French Eloquence.*
Saint-Marc-Girardin, *French History, Literature and Poetry.*
Laromiguière, Valette, *Sub.* — *Philosophy.*
Cousin, Poret, *Sub.* — *History of Ancient Philosophy.*
Royer-Collard, Jouffroy, *Adj. Prof.* — *History of Modern Philosophy.*
Lacretelle, (the younger,) *Ancient History.*
Guizot, (late Min. of Pub. Inst.) Michelet, *Sub.* — *Modern History.*
———, *Geography.*
Fauriel, *Foreign Literature.*

SECTION III.

INSTRUCTION.

There are five Royal Colleges and two Particular* Colleges in Paris, all of which are in possession of full powers. The government, modes, and objects of instruction are the same in all these colleges. There is a general *concours*, or contest for prizes annually between the students of these colleges and the Royal College of Versailles, which is twelve miles distant from Paris.

Three of the Royal Colleges of Paris, *(the College of Louis-le-Grand; the College of Henry IV.;* and *the College of Saint-Louis,)* receive both boarders and day-pupils, *(internes* and *externes.)* The other two *(the College of Bourbon,* and *the College of Charlemagne,)* receive only external or day-scholars.

The Institutions and Pensions of Paris are required to send their pupils to the different colleges. This law is not, however, strictly enforced, as the reader has already been informed.

Royal College of Louis-le-Grand, (Rue St.-Jacques.)

Messrs. J. Pierrot, *Provisor.*
Emond, *Censor des Etudes.*
Roger, *Substitute.*
Brusard, *Steward.*
L'Abbé Thérou, *Chaplain.*
Rev. Mr. Boissard, *Protestant Minister.*

Professors.

Messrs. Damiron, Thuillier, *Sub.* — *Philosophy.*
Thillaye, *Physics.*
Richard, Véron-Vernier, Liouville, Guibert, *Sub.* — *Mathematics, Special and Elementary.*
Héguin de Guerle, *French Literature.*
Desforges, Lorain — *Rhetoric.*
Du Rozoir, Rosseuw-St.Hilaire, *Adj.* Guillardin, *Sub.* Wallon, *Adj.* — *History and Geography.*
Humbert, Chardin (the elder), *Adj.* — *Second.*
Gros, Roberge, *Adj.* — *Third.*
Héguin de Guerle, *supplied* by M. Sarret, — *Fourth.*
Barrot, *Adj.*
Pourmarin, Lauwereyns, *Adj.* — *Fifth.*
Agon, Durand, *Adj.* — *Sixth.*
Arvers, *Natural History.*
Guillard, Maugras, Dehèque, Vérien, Sarret, Didier, Ouizille, Tisserand and Bigourdan, — *Assistants and Adjuncts.*
Sarret, *German.*
Wilkin, *English.*
Auberti, *Italian.*

* These Particular Colleges depend upon their own resources for support, and are directly under their own government.

Messrs. Jouannin, Desgranges, Bianchi, Cor, } *Professors in the Royal School for Oriental Languages attached to this College.*

Besides the preceding orders of Professors, there are attached to this College, three superintendents, five elementary masters, three teachers of drawing, one of music, one writing, one of military and gymnastic exercises, fifteen maîtres d'Etudes, and five physicians, including a dentist, an oculist, and an apothecary.

The number of Internal students is 502; External, 422.

College of Henry IV., (in the ancient house of St.-Geneviève.)

Messrs. Liez, *Provisor.*
Drevet, *Censor.*
Grégoire, *Steward.*
L'Abbé Peyre, *Chaplain.*

Professors.

Messrs. Mauger, Gibon, *Adj.* } *Philosophy.*
Despretz, *Physical Sciences.*
Navarre, *Special Mathematics.*
Bouché, *Elementary Mathematics.*
Miet, Meissas, } *Adjuncts in Mathematics.*
Gobert, De Wailly, } *Rhetoric.*
Poulain, Chanut, *Special Adj.* Duruy, *Adj.* } *History.*
Brée, Destainville, *Adj.* } *Second.*
Riant, Harmant, } *Third.*
Maugeret, Clachet, *Adj.* } *Fourth.*
De Calonne, Villemeureux, *Adj.* } *Fifth.*
Veissier, Feugère, *Adj.* } *Sixth.*
Milne-Edwards, *Natural History.*
Mac-Carthy, *English.*
Stahl, *German.*

Besides these Professors, there are five *adjuncts* in mathematics, four elementary teachers, three teachers of drawing, two of writing, one of gymnastics, twenty-one maîtres d'Etudes, and nine physicians, dentists, oculists, apothecaries, &c. &c.

Internal students, 380; External, 365.

College Royal of Saint-Louis, (at the ancient College of Harcourt, rue de la Harpe.)

Messrs. Poirson, *Provisor.*
Emery, *Censor.*
Letermelier, *Steward.*
L'Abbé Molroguier, *Chaplain.*
L'Abbé Sabatier, *Adj. Chaplain.*

Professors.

Messrs. Valette, Garnier, } *Philosophy.*
Babinet, Blanchet, *Adj.* } *Physics.*
Delisle, *Special Mathematics.*
Vincent, Binet-Sainte-Preuve, *Adj.* Janson-Durville, *Adj.* } *Elementary Mathematics.*
Charpentier, Bellaguet, } *Rhetoric.*
Dumont, Sédillot, Ansart, } *History.*
Vendelheyl, Reguier, *Adj.* } *Second.*
Vernadé, Chappuisy, } *Third.*
Messrs. Ansart, Huguet, *Adj.* } *Fourth.*
Leroy, Huguet, *Adj.* Defrenne, *Adj.* } *Fifth.*
Lurat, Genouille, *Adj.* } *Sixth.*
Salacroux (the younger), *Natural History.*
Egger, *Substitute.*
Roguet, *Substitute in Mathematics.*
O. Sullivan, *English.*
Schoen, *German.*

In addition, there are four elementary teachers, six supervisors, two teachers of drawing, one of writing, nine of music, one of dancing, fourteen maîtres d'études, and seven physicians, dentists, &c. &c.

Number of Internal students, 253; External, 484.

The three preceding Royal Colleges are on the south side of the Seine, the two following are on the north side.

Royal College of Charlemagne, (at the house of the Grand Jesuits, in the rue St. Antoine.)

Messrs. Dumas, *Provisor.*
Belin, *Censor.*
Pront, *Steward.*

Professors.

Messrs. Bouillet, *Philosophy.*
Bary, *Physical Sciences.*
Rouby, *Special Mathematics.*
Lévy, *Elementary Mathematics.*
Dufour, *Adjunct.*
Langlois, Daveluy, } *Rhetoric.*
Cayx, Toussenel, *Adj. Spec.* Haussard, *Adj.* } *History.*
Meissas, *Geometry.*
Dalgue, De Neufforge, *Adj.* } *Second.*
Frémion, Betolaud, *Adj.* } *Third.*
Leboucher, Viguier, *Adj.* } *Fourth.*
Martorey, *Arithmetic.*
Forgeot, Galeron, } *Fifth.*
Bonvalot, Cappelle, *Adj.* } *Sixth.*
Chaine, *Elementary Classes.*
Compt (Achilles), *Natural History.*
Quicherat, Gérusez, Rossignol, Clereau, Darragon, } *Sup. Adjuncts.*
Donndorf, *German.*
Ludger, *English.*

There are also four physicians, surgeons, dentists, oculists.

The number of students (all External,) is 840.

Royal College of Bourbon, (in the building of the Capuchins, rue St. Croix.)

Messrs. Alexandre, *Provisor.*
Clerc, *Censor.*
Lecointre, *Steward.*

Professors.

Messrs. Saphary, *Philosophy.*
Cazalis, *Physics.*
Binet, *Special Mathematics.*
Camus, *Elementary Mathematics.*
Loupot, *Adjunct.*
Planche, Lemaire, *Adj.* Ragon, Taranne, *Sup.* } *Rhetoric.*

Messrs. Jarry de Mancy, Filon, *Adj.*, Merruau, *Adj.* } *History and Geography.*
Legay, Pottier, *Adj.* } *Second.*
Garnier, Nisard, *Sup.*, Raynaud, *Adj.* } *Third.*
Landois, Valatour, *Adj.* } *Fourth.*
Hubert, Pitay, *Adj.* } *Fifth.*
Courtaud, Herbette, *Adj.* } *Sixth.*
Corbin, Bourjot St. Hilaire, *Sup.* } *Natural History.*
Baron de Liebhaber, *German.*
Spiers, *English.*

Besides these, there are two teachers of the elementary classes, two adjuncts to natural history, and three physicians, including a surgeon.

The number of students (all External,) is 850.

College of Stanislas, (in the rue Notre-Dame-des-Champs, No. 34.)

Messrs. L'Abbé Augé, *Director.*
L'Abbé Buquet, *Prefect of Studies.*
L'Abbé Petit, *Director of the Middle Coll.*
L'Abbé Milliériot, *Director of the Little College.*
L'Abbé Ravinet, *Prefect of Religion.*
L'Abbé Garson, *Steward.*

Professors.

Messrs. Gibon, *Philosophy.*
Desdouits, *Mathematics and Physics.*
Lefèvre, Taranne, } *Rhetoric.*
Burette, Lewaillant, } *History.*
Sauzier, *Second.*
Cabaret-Dupaty, *Third.*
Thédenat, *Fourth.*
———, *Fifth.*
Thédenat (the younger), *Sixth.*
Gillette, *Natural History.*
Messrs. Carey, *German.*
Denie, *English.*

Besides these, there is a teacher of music, three physicians, including a dentist, and seven maîtres d'études.

The number of students (all Internal,) 250.

This College does not receive External students.

College of Rollin, (rue des Postes, No. 34.)

Messrs. De Faucompret, *Director.*
Ballard-Luzy, *Gen. Prefect of Studies.*
Boullard, *Prefect of the Middle College.*
Tournet, *Prefect of the Little College.*
L'Abbé Sénac, *First Chaplain.*
L'Abbé Dieuzaide, *Second Chaplain.*
Landois, *Steward.*

Professors.

Messrs. Poret, *Philosophy.*
Lefevre, *Physics.*
Sturm, *Special Mathematics.*
Laisné, *Elementary Mathematics.*
Rinn, *Rhetoric.*
Magin, *History.*
Guérin, *Second.*
Legay, *Third.*
Toussaint, *Fourth.*
Boistel, *Fifth.*
Prat-Marca, *Sixth.*
Valenciennes, *Natural History.*
Haussard, *Adjunct in History.*
Hermann, *German.*
Wilkin, *English.*
Gobert, *Drawing.*
Monginot, *Accounts.*

In addition to these Professors, there are five elementary teachers, four teachers of divisions, seventeen maîtres d'études, and five physicians, surgeons, &c. &c.

The number of pupils (all boarders,) is 330.

This College does not receive External students.

Institutions.—There are in Paris, 33 Institutions for boys, and 35 for girls.—Total, 68.

Pensions.—There are in the city of Paris itself, 72 Pensions for boys, and 51 for girls. There are in the portions of the Department of the Seine which are outside of Paris, 39 Pensions for boys; making in all, 162 Pensions in the Department of the Seine, of which 123 are in Paris.

Normal Schools,—for Primary Instruction, 2.

Communal Schools,—or rather what we should call common schools, 596 in the Department, of which 381 are in the city of Paris. Of these 596 schools, 67 are schools on the plan of *Mutual Instruction.*

DEPARTMENT OF SEINE-ET-MARNE.

Communal Colleges,—at Meaux, Melun, Nemours, and Provins,—in all, 4.

Institutions, 2. Pensions, 9. Primary schools, 530.

DEPARTMENT OF SEINE AND OISE.

Royal College of Versailles.

Messrs. Théry, *Provisor.*
Sandras, *Censor.*
Loustau, *Steward.*
L'Abbé Quinton, *Chaplain.*

Professors.

Messrs. Vacherot, *Philosophy.*
Chevallier, Anot de Maizières, } *Rhetoric.*
Anquetil, *Second.*
Bouchitté, Petit, } *History.*
Sicamois, *Third.*
Leduc, *Fourth.*
Marchand, *Fifth.*
Seignette, *Sixth.*
Galy-Cazalat, *Physical Sciences.*
De Montferrand, *Special Mathematics.*
Faure, *Elementary Mathematics.*
De Balzac, *Natural History.*
Madden, *English.*
Simon, *German.*

Internal students, 191; external, 250.

Communal Colleges,—at Etampes and Pontoise,—in all, 2.

Institutions, 5. Pensions, 35. Normal schools, 1. Primary schools, 776.

DEPARTMENT OF YONNE.

Communal Colleges,—at Auxerre, Avallon, Joigny, Noyers, Sens, Tonnerre,—in all, 6.

Pensions, 10. Primary schools, 570.

21. Academy of Pau.

This Academy comprehends three departments,—Basses-Pyrénées, Hautes-Pyrénées, and Landes.

Messrs. Loyson, *Rector.*
Balencie, } *Inspectors.*
Ducondut, }
Dumengé, *Secretary.*

Royal College of Pau.

Messrs. L'Abbé Gattrez, *Provisor.*
Rolland, *Censor.*
Deboudachier, *Steward.*
L'Abbé Cambot, *Chaplain.*

Professors.

Messrs. L'Abbé Batbie, *Philosophy.*
Lafeuillade, *Rhetoric.*
Fouquet, } *Second.*
History.
Badé, *Third.*
Gouze, *Fourth.*
Puyalet, *Fifth.*
Lavigne, *Sixth.*
Mermet, *Physical Sciences.*
Frottois, *Special Mathematics.*
Saurel, } *Elementary Mathematics.*
Natural History.
Deboudachier, *Spanish.*
O'Moran, *English.*

Internal students, 57; external, 90.

Communal Colleges,—Orthez, St.-Palais, Argelès, Bagnères, Tarbes, Vic-Bigorre, Aire, Dax, Mont-de-Marsan, St-Sever,—in all, 10.

Institutions, 1. Pensions, 32. Normal schools, 2. Primary schools, 1,734.

22. Academy of Poitiers.

This Academy embraces four departments,—Charent-Inférieure, Deux-Sèvres, Vendée, and Vienne.

Messrs. Ranc, *Rector.*
Lodrut, } *Inspectors.*
Grivot, }
Abribat, *Secretary.*

Faculty of Law.

Messrs. Boncenne, *Dean.*
Daguin, *Secretary.*

Professors.

Messrs. Fradin, *Roman Law.*
Guillemot, }
Grellaud, } *Civil Code.*
Pervinquière (Abel), }
Boncenne, } *Procedure and Criminal Jurisprudence.*
Foucart, *Administrative Law.*
Bécanne, *Code of Common Law.*
Perrinquière, } *Substitutes.*
Fey, }

There is a secondary school of Medicine at Poitiers.

Royal College of Poitiers.

Messrs. Carbon, *Provisor.*
Desroziers, *Censor.*
Savatier, *Steward.*
L'Abbé Marsault, *Chaplain.*

Professors.

Messrs. Mazure, *Philosophy.*
Delaistre, *Rhetoric.*
Mesnard, *History.*
Audinet, *Second.*
Hippeau, } *Third.*
David (*Sub.*), }
Valantin, } *Fourth.*
Chauveau, }
Raynal, *Fifth.*
Mostolat, *Sixth.*
Bissey, *Physical Sciences.*
Démeré, *Special Mathematics.*
Drot, *Elementary Mathematics.*
Auzenat et Donsset, *Elementary Classes.*
Hippeau, *English.*

Internal students, 130; external, 201.

Communal Colleges,—at Châtellerault, Civray, Loudun, La-Rochelle, Rochefort, Saintes, St.-Jean-d'Angély, Melle, Niort, St.-Maixent, Thouars, Bourbon-Vendée, Fontenay, and Luçon,—in all, 14.

Institutions, 4. Pensions, 34. Normal schools, 1. Primary schools, 1,536.

23. Academy of Rennes.

This Academy comprehends five departments,—Côtes-du-Nord, Finistère, Ile-et-Vilaine, Loire-Inférieure, and Morbihan.

Messrs. Legrand, *Rector.*
Tardivel, }
Gouby, } *Inspectors.*
Rabusson, }
Grouet, *Secretary.*

Faculty of Law.

Messrs. Vatar, *Dean.*
Pontallié, *Secretary and Treasurer.*

Professors.

Messrs. Sarget, *Roman Law.*
Richelot, }
Morel, } *Civil Code.*
Hue, }
Théophile Bidard, } *Procedure, and Crim. Juris.*
Félix Vatar, *Common Law.*
Lepoitevin, *Substitute.*
Goujon, *Charged with the functions of Do.*

There is a secondary school of Medicine at Rennes, and also one at Nantes.

Royal College of Rennes.

Messrs. Henry, *Provisor.*
Terrien, *Censor.*
Coppale, *Steward.*
L'Abbé Panaget, *Chaplain.*

Professors.

Messrs. Caro, *Philosophy.*
Nové-Josserand, *Rhetoric.*
Lehuerou, *History.*
Nicolas, *Second.*

Leroy, *Third.*
Tranois, *Fourth.*
Rothmann, *Fifth.*
Fablet, *Sixth.*
Dupré, *Physical Sciences.*
Lepord, *Special Mathematics.*
Bourdonnay-Duclésio, } *Elementary Mathematics.*

Internal students, 109; external, 353.

Royal College of Nantes.

Messrs. Delmas, *Provisor.*
Lesné, *Censor.*
Bernard, *Steward.*
L'Abbé David, *Chaplain.*

Professors.

Messrs. L'Abbé Lechat, *Philosophy.*
Boyer, *Rhetoric.*
Riou-Kerangal, *Second.*
Savagner, *History.*
Charpentier, *Third.*
Allery, *Fourth.*
Janvier, *Fifth.*
Legoff, *Sixth.*
Gascheau, *Physical Sciences.*
Dorveau, *Special Mathematics.*
Midy, *Elementary Mathematics.*
Plihon, *English.*

Internal students, 146; external, 101.

Royal College of Pontivy.

Messrs. Périer, *Provisor.*
Doucin, *Censor.*
Chevalet, *Steward.*
L'Abbé, Trégoët, *Chaplain.*

Professors.

Messrs. Dubreuilh, *Philosophy.*
Fabre, *Rhetoric.*
Coutance, *Second.*
Lemée de Boisléard, *Third.*
Gandin, *Fourth.*
Fleury, *Fifth.*
Lebouhellec, *Sixth.*
Azéma, *Physical Sciences.*
Jouanno, *Special Mathematics.*
Le Gal, *Elementary Mathematics.*

Internal students, 91; external, 53.

Communal Colleges,—at Vitré, Dol, Fougères, St.-Servan, Guingamp, Lannion, Dinan, St.-Brieuc, Quimper, St.-Polde-Léon, Quimperlé, Ancenis, Paimbœuf, Auray, Josselin, Lorient, Ploërmel, and Vannes,—in all, 18.

Institutions, 3. Pensions, 35. Normal schools, 2. Primary schools, 941.

24. Academy of Rouen.

This Academy comprehends two departments,—Eure and Seine-Inférieure.

Messrs. Badelle, *Rector.*
Corneille, } *Inspectors.*
Lerond, }
Leroy, *Secretary.*

Faculty of Theology (Catholic).

Messrs. L'Abbé, *Dean.*
L'Abbé Malleville, *Secretary.*

Professors.

Messrs. L'Abbé Lecœur, *Theology.*
L'Abbé Malleville, *Evangelical Morals.*
L'Abbé, *Ecclesiast. Hist. and Discipline.*

There is a school of Medicine of considerable distinction, at Rouen, and partly sustained by the city. There are seven professors in it.

Royal College at Rouen.

Messrs. Faucon, *Provisor.*
Galtier, *Censor.*
Mévil, *Steward.*
L'Abbé Coniam, *Chaplain.*

Professors.

Messrs. Bach, *Philosophy.*
Magniez, *Rhetoric.*
Pelletier, *Second.*
Haussard, } *History.*
Léger, }
Giffard, *Third.*
Grout, *Fourth.*
Houé, *Fifth.*
Gourgaud-Dugazon, *Adjunct.*
Sabbathier, *Sixth.*
Pendariès, *Adjunct.*
Person, *Physical Sciences.*
Dainez, *Special Mathematics.*
Gors, *Elementary Mathematics.*
Pouchet, *Natural History.*
Bach, *German.*
Bard, *English.*

Internal students, 164; external, 491.

Communal Colleges,—at Aumale, Dieppe, Eu, Hâvre, Montivilliers, Evreux, Gisors, Vernon, Bernay,—in all, 9.

Institutions, 3. Pensions, 68. Normal schools, 2. Primary schools, 1,712.

25. Academy of Strasbourg.

This Academy includes two departments,—Bas-Rhin and Haut-Rhin (Lower and Upper Rhine).

Messrs. Cottard, *Rector.*
Hervé, }
Willm, } *Inspectors.*
Lefournier, }
Dupain, *Secretary.*

Faculty of Theology for the Church of the Augsburg Confession, (Lutheran) *at Strasbourg.*

Messrs. Bruch, *Dean.*
Fritz, *Secretary.*

Professors.

Messrs. ——, *Theology.*
Willm, *Evangelical Morals.*
Fritz, *Exegesis.*
Bruch, *Sacred Eloquence.*
Jung, *Ecclesiastical History.*
Richard, *Doctrine of the Cal. Con.*

Faculty of Law.

Messrs. Kern, *Dean.*
Pothier, *Secretary and Treasurer.*

Professors.

Messrs. Heimburger, *Roman Law.*
Kern,
Aubry, } *Civil Code.*
Blœchel, }
Rauter, *Procedure and Crim. Juris.*
Thieriet, *Code of Common Law.*
Briffault, } *Substitutes.*
Rau, }

Faculty of Medicine.

Messrs. Cailliot, *Dean.*
Dupain, *Secretary.*

Professors.

Messrs. ——, *Clinique Interne.*
Erhmann, *Anatomy.*
Stoltz, *Acc. Cliniq. d'Acc.*
Goupil, *Physiology and Clinique Externe.*
Masuyer, *Medical Chemistry.*
Meunier, *Medical Physics and Hygiène.*
Caillot, *Med. Operat. and Exter. Pathology.*
Tourdes, *Internal Pathology.*
——, *Legal Med. and Epidem. Maladies.*
Fée, *Botany.*
Coze, *Pharmacy and Materia Medica.*
Rochard, *Honorary Professor.*

Besides these, there are twenty-one Agrégés or assistant professors.

Faculty of Sciences.

Messrs. Duvernoy, *Dean.*
Sorlin, *Secretary.*

Professors.

Messrs. Serlin, *Application of Mathematics.*
Sarrus, *Pure Mathematics.*
Duvernoy, *Natural History.*
Fargeaud, *Physics.*
Persoz, *Chemistry.*

Faculty of Letters.

Messrs. Hullin, *Dean.*
Schweighaeuser, *Secretary.*

Professors.

Messrs. Schweighaeuser, *Greek Literature.*
Caresme, *Substitute.*
Hullin, *French Literature.*
De St.-Venant, *Latin Literature.*
Cuvier (Ch.), *History.*
Bautain, *Philosophy.*

Royal College of Strasbourg.

Messrs. Derome, *Provisor.*
Martinet, *Censor.*
Louis, *Steward.*
L'Abbé Delahaye, *Chaplain* (Catholic).
Dietz, *Chaplain*, (Protestant).

Professors.

Messrs. Bataille, *Philosophy.*
Caresme, *Rhetoric.*
Delcasso, *History.*
Génin, *Second.*
Geffroy, *Third.*
Olry, *Fourth.*
Staelhé, *Fifth.*
Bouvier, *Sixth.*
Fargeaud, *Physical Sciences.*
Finck, *Special Mathematics.*
Chaloupin, *Elementary Mathematics.*
Fargeaud, *Natural History.*
Sontag, *German.*
Montalant, *English.*

Internal students, 121; external, 203.

Communal Colleges,—at Bouxviller, Haguenau, Saverne, Schelestadt, Wissembourg, Altkirch, Belfort, Colmar, Thann, Mulhausen, Rouffach, and Obernai,—in all, 12.

Institutions, 1. Pensions, 15. Normal schools, 2. Primary schools, 1,543.

26. Academy of Toulouse.

This Academy comprehends four departments,—Ariège, Haute Garonne, Tarn, and Tarn-et-Garonne.

Messrs. Ozaneaux, *Rector.*
Larroque, Denfert, Vidal, } *Inspectors.*
La Salle, *Secretary.*

Faculty of Theology, at Toulouse (Catholic).

Messrs. ——, *Dean.*
D'Haubech, *Secretary.*

Professors.

Messrs. ——, *Didactic Theology.*
——, *Evangelical Morals.*
——, *Substitute.*
Jamme, *Ecclesias. History and Discipline.*
D'Haubech, *Sacred Literature and Hebrew.*

Faculty of Theology, at Montauban, for the Helvetic Confession, (Protestant).

M. Bonnard, *Dean.*

Professors.

Messrs. Jalaguier, *Evangelical Morals.*
——, *Theology.*
Bonnard, *Hebrew.*
Montet, *Ecclesiastical History.*
Floris, *Philosophy.*
Encontre, *Latin and Greek.*

Faculty of Law.

Messrs. Malpel, *Dean.*
Boisgiraud, *Secretary and Treasurer.*

Professors.

Messrs. Benech, *Roman Law.*
Malpel, Delpech, Laurens, } *Civil Code.*
Carle, *Criminal Law.*
Ferradon, *Code of Common Law.*
Mespliés, Deloume, Dufour, Vacquier, } *Substitutes.*

Faculty of Sciences.

Messrs. Romieu, *Dean.*
——, *Secretary.*

Professors.

Messrs. Romieu, *Pure Mathematics.*
Léon, *Application of Mathematics.*
Moquin-Tandon, *Natural History.*
Pinaud, *Physics.*
Boisgiraud, *Chemistry.*

Faculty of Letters.

M. Fleury de l'Ecluse, *Dean.*

Professors.

Messrs. Monin, *History.*
Cabantous, *French Literature.*
Gatien-Arnoult, *Philosophy.*
Sauvage, *Latin Literature.*
De l'Ecluse, *Greek Literature.*
Hamel, *Substitute.*

There is a secondary school of Medicine at Toulouse, in which there are eight professors, and six substitutes.

Royal College of Toulouse.

Messrs. Vidal, *Provisor.*
Chadrin de Belval, *Censor.*
Touraton, *Steward.*
L'Abbé Martin, *Chaplain.*

Professors.

Messrs. Mahuziès, *Philosophy.*
Bouchez, *Rhetoric.*
D'André, *Second.*

Olleris, *History.*
Ducoin, *Third.*
Méric, *Fourth.*
Belcastel de Montvaillant, *Adjunct.*
Laburthe, *Fifth.*
Prévost, *Sixth.*
Bergounioux, *Seventh.*
Lortal, *Eighth.*
Deguin, *Physical Sciences.*
Murailhe, *Special Mathematics.*
Vauthier, *Elementary Mathematics.*
Butts, *English.*
Yvanez, *Spanish.*
Suan, *Drawing.*
Toussaint, *Writing.*

Internal students, 113; external, 239.

Communal Colleges,—at St.-Gaudens, Foix, Pamiers, St.-Girons, Alby, Gaillac, Castel-Sarrazin, Moissac, Montauban,—in all, 9.

Institutions, 6. Pensions, 55. Normal schools, 2. Primary schools, 1,327.

I have now completed the survey of the University of France, including all the establishments of education and instruction which are connected with it, or are under the direct control of the royal council of public instruction.

A summary of the whole is, that there were in France last year (1835), in connection with the University of France and under the direction of its council, acting in the name of the king:—

Faculties of theology, of which two are Protestant and six Catholic,	8
Faculties of law,	9
Faculties of medicine,	3
(There are also seventeen secondary schools of medicine).	
Faculties of science,	8
Faculties of letters,	6
Normal school to educate professors of colleges,	1
Royal colleges,	40
Communal and other colleges,	321
Normal schools to prepare teachers for primary schools,	56
(This does not include some schools which serve as normal schools, though not called by that name).	
Institutions,	145
Pensions,	1,099
Special schools of commerce, industry, &c.,	15
Primary schools, including two hundred infant schools,	42,517

The number of students in the royal colleges was, last year, 15,047.

The number of students in the several faculties is very large, but I have not been able to ascertain it with precision.

The number of pupils in the normal schools is about 2,000.

It is probable that the number of children and youth who attend the primary schools, during some portion of the year, is not much less, if any, than 4,000,000.

In the year 1815, there were 2,113 law students; 4,216 students of medicine; 5,233 theological students; 9,000 students in the royal colleges; 28,000 in the communal and other colleges; 39,623 in pensions; and 737,369 pupils in primary schools. From which it is apparent that the cause of education has made very great progress in France during the last twenty years.

Indeed, very great progress has been made in the cause of education during the last five years. This is especially true in relation to the schools for primary instruction, which portion of the system has been in reality created since the revolution of July, 1830. This part of the University, or system of education, is now brought, in the opinion of Mr. Guizot, to as good a state as law is likely to bring it. What is wanted to render it perfect is the greater, or rather general, prevalence of pure religion, which would render it possible to have teachers of a truly pious character. On this great point the system is defective, and will remain so until the pure gospel gains a powerful sway over this mighty nation. May that blessed day soon arrive! At present many of the teachers of the primary schools are the *Brothers of the Christian Doctrine*, an order of the Catholics who devote themselves to teaching.

A few days before the dissolution of the late cabinet, Mr. Guizot submitted to the chamber of deputies a long report of the state of secondary education in France, comprehending the colleges, faculties, &c. That report was committed to a large committee who have not, at the time of writing this article, made their report upon it. As the report of Mr. Guizot is not yet printed, I am not sufficiently acquainted with its details to undertake to state them. But I learn from Mr. Guizot, that it proposes very important improvements in the

organization and especially in the studies of the higher establishments of education throughout the kingdom, and he has hopes, if his life should be spared a few years, of seeing those improvements introduced and established.

I ought, perhaps, to state here, that the mode of choosing professors in the colleges and faculties by *concours*, or examination, has become very general in France. It is now used in almost every department of higher education. The professors in the law and medical schools are all chosen in this way. The professors in the Protestant theological faculties or schools are chosen, ordinarily, in the same way. The professors in the Catholic theological schools are nominated by the archbishops. In a concours of this kind, a committee, appointed by the council of public instruction or some subordinate power, examines the applicants, hears them lecture on assigned topics, and read essays on certain theses, &c. &c. All is done openly. Sometimes this process takes several days or evenings. This was the case lately in choosing a professor in the medical school in this city. As many as eight or ten, if not more, evenings were spent in hearing the applicants, in the presence of seven examiners and several hundred students. That this plan secures the appointment of men who can express what they know with the greatest readiness and propriety is certain. It is probably not less certain that it prevents the appointment, in many cases, of men of profound attainments, who cannot conceive with rapidity nor speak with facility.

The length of this article is too great to allow me to make any further remarks on the state of education in France. It is my intention, if God spare my life, to give in a subsequent article, probably for the next number of the Quarterly Register, an account of the important establishments for the promotion of knowledge in France, which are not connected with the University, including the celebrated royal institute. At the close of that article I shall give, if possible, a full statement of the number of pupils in each class of establishments for education in France. In the present article I have aimed at giving the reader an insight to the system of general education which is comprised in the University of France, or rather which constitutes what is called by that name.

INDIAN COPY OF THE HEBREW PENTATEUCH,

DISCOVERED BY THE REV. CLAUDIUS BUCHANAN, D. D.

[Communicated by the Rev. Abiel Holmes, D. D., LL. D.]

To the Editor of the American Quarterly Register,—

Sir,—The works of Dr. Buchanan, pertaining to India, have been republished in America, and extensively circulated; but the collation of his manuscript Indian copy of the Hebrew Pentateuch by Mr. Yeates seems almost unknown. Having recently had occasion to consult this work at the college library, it occurred to me that it deserved more attention than it had received, and that some account of it might be acceptable. My first intention was, to give merely an abridgment of Yeates's collation; but, on a recollection of the interest that had been taken in the subject of oriental inquiries on our side of the Atlantic, I thought it might be gratifying to your biblical readers to have some account of what preceded the discovery of the manuscript Pentateuch. It was perceived that names, which might otherwise be omitted, would be of use to authenticate facts, and that it were false modesty to withhold them; the inclosed account is therefore respectfully submitted to you by

Yours with regard, A. Holmes.

Cambridge, May 12, 1836.

An oriental copy of the Hebrew Pentateuch has long been a desideratum. A discrepancy in the chronology of the early ages of the world, between the Hebrew, Ethiopic, Samaritan, and Greek copies of the Pentateuch, induced literary theologians to desire such a copy, for the purpose of comparison, to ascertain, if possible, whether the Hebrew copy, used by the translators of our English Bible, be correct. Among these inquirers was a distinguished Hebrew scholar of our own. The late Dr. Stiles, at an early period of his ministry at Newport, R. I., wrote to Syria, to obtain information of every thing interesting relative to the Jews, their dispersions, locations, rites and usages, and copies of the Law used in their synagogues or places of worship. A few years afterward he wrote to J. Z. Holwell, Esq. author of Historical Events relating to the Empire of Hindoostan, to obtain information in oriental history; particularly, to ascertain, whether the Jews of Cochin and at Patna were in possession of a Hebrew Pentateuch—an inquiry which continued to engage his attention to the close of life. The institution of the Asiatic Society, with the learned Sir William Jones at its head, gave him great delight, and rekindled his zeal in the oriental cause, in the very evening of his days. In recent histories of Hindoostan he had found a new account of a colony of Jews at Cochin, on the coast of Malabar. Having procured and read the Dissertations of Sir William Jones, it occurred to his mind that this eminent orientalist would undertake the inquiries which he wished to be made; and he accordingly wrote to him a letter, dated 18 January, 1794, the year preceding his death. This letter, consisting of more than seventy quarto pages, he sent to Calcutta, directed to the care of the Hon. Suetonius Heatly, chief judge of appeals at Decca, Bengal, with whom in early life he was acquainted; but before it reached India, Mr. Heatly and Sir

William Jones had deceased. A. Lambert, Esq. the administrator of Mr. Heatly's estate, a member of the Asiatic Society, forwarded the letter to the President of the Society, who caused it to be read at the first meeting after its reception. Mr. Lambert wrote a letter to Dr. Stiles, informing him that the letter would be answered by Sir John Shore, President of the Society, as soon as he should receive replies to the inquiries which he had directed to be made at Cochin and Cranganore, respecting the points which his "commendable zeal wished to have ascertained."

Connected with the desire of a search for an oriental copy of the Hebrew Law, Dr. Stiles expressed a wish to have a very extensive territory in the East, especially from the Caspian eastward, and north of India and Tibet, "travelled by some persons of Hebrew literature, and of sagacious discernment of national character, who may discover such rational distinguishing traits, as you, Sir, have in the Afghans, who, from your account, I doubt not, are of Hebrew original, and of the Ten tribes. Your situation, in the oriental countries, gives you an advantage for the prosecution of this research; and I hope for more fruits of your inquiries on this subject." In this letter he expresses a great desire to see a copy of the patriarchal ages and chronology, as found in the Pentateuch of Cochin; and respectfully asks Sir William's offices in obtaining for him this gratification. Though Cochin is at some distance from Bengal, yet, by the assistance of some of his learned connections, visiting that coast, he judged that the desired object might be attained. Having pointed out what particular parts of the Pentateuch he wished to be copied, he expressed a desire to have them in the very character in which they are found in the manuscripts, whether the present Hebrew letter, or of another oriental paleography; and to know whether their copy was obtained from the modern Jews, or whether they have been possessed of it in another line of derivation from the days of Nebuchadnezzar. He wished also for "a list of any and all other books of the Old Testament, in their possession, of this original derivation. St. Thomas found a Hebrew damsel singing Hebrew Psalms at the court of an Indian prince at Cranganore, near Cochin."

A war with the natives of India caused a delay of the expedition for research; and before it was accomplished, Sir John Shore had returned to England. How far the letter of Dr. Stiles may have had influence in the selection of the places of research, or in the discovery of the manuscript before us, we know not. The facts, that the zeal of the writer was commended at Cochin; that his desired inquiries were directed to be made; and that, when replies should be received, Sir John Shore was to have answered the letter; and that Dr. Buchanan takes distinct notice of it, render it probable, that there was such an influence.

In the MEMOIR, dated at Calcutta, 12 March, 1805, Appendix K. entitled "Jewish Scriptures at Cochin," Dr. Buchanan observes: "There is reason to believe that scriptural records, older than the apostolical, exist on the coast of Malabar. At Cochin there is a colony of Jews, who retain the tradition that they arrived in India soon after the Babylonian captivity. There are in that province two classes of Jews, the white and the black Jews. The black Jews are those who are supposed to have arrived at that early period. The white Jews emigrated from Europe in later ages. What seems to countenance the tradition of the black Jews is, that they have copies of those books of the Old Testament that were written previously to the captivity, but none of those whose dates are subsequent to that event.

"Some years ago, the President of Yale College, in America, an emi-

nent archaiologist, addressed a letter to Sir William Jones, on the subject of these manuscripts, proposing that an inquiry should be instituted by the Asiatic Society; but Sir William died before the letter arrived. His object was to obtain the whole of the fifth chapter of Genesis, and a collation of certain other passages in the Old Testament; and also to ascertain whether the manuscripts at Cochin were written in the present Hebrew character, or in another oriental paleography."

In 1806, the year after the date of the Memoir, Dr. Buchanan, under the auspices of the marquis Wellesley, commenced his travels, and was attentive to the investigation of the History and Literature of the Christians and Jews of these parts of the East. He travelled from Calcutta to Cape Comorin by land, and made excursions in the interior of that extensive peninsula, where he met with Jewish colonies. Here he found a copy of the Hebrew Law, which was one special object of research.—By his Researches it appears: That the Black Jews colonized on the coast of India long before the Christian era; that the very imperfect resemblance of their countenance to the Jews of Europe indicates that they have been detached from the parent stock in Judea many ages before the race of Jews in the West; and that they are descendants from those ancient dispersions recorded in the Sacred History; that corroborative of this is the fact, that certain of these tribes do not call themselves *Jews*, but *Beni-Israel*, or *Israelites;* that in the record chests of the synagogues of the Black Jews of Cochin have been discovered old copies of the Law, some of which are complete, and for the most part legible; that at the remote synagogues of the same description of Jews, situated at Tritooa, Paroor, Chenotta and Malch, have been found many old writings, among which are some of great length in Rabbinical Hebrew, but in so ancient and uncommon a character, as to require much time and labor to ascertain their contents; that they have, in most places, the book of the Law, the book of Job, and the Psalms, but know little of the Prophets; that some of them have even lost the book of the Law, and only know that they are Israelites from Tradition, and from their observance of peculiar rites; and that in a coffer of a synagogue of the Black Jews, in the interior of Malayala, there has been found an old copy of the Law, written on a *roll of leather*, about 50 feet long, composed of skins sewed together, so worn out, in some places, as to be patched with pieces of parchment.

Such is an historical sketch of the result of Dr. Buchanan's Jewish researches in this part of India. The "old copy of the Law," last mentioned, claims our particular attention. It is precisely what the antiquarian and biblical inquirer was solicitous to find; and it furnishes an important confirmation of the correctness of the Hebrew copies of the Old Testament used by the best translators, including the copy used for the Version of our own English Bible.—Of this manuscript an account will now be given.

Indian Copy of the Hebrew Pentateuch.

This Roll, with several other oriental manuscripts, was carried by Dr. Buchanan to England, and given, with the other manuscripts to the University of Cambridge. It was regarded as of sufficient importance to engage the careful examination of those who were competent to estimate its value. The learned Thomas Yeates, late of the University of Oxford, was designated for this service; which he soon after performed, to the high approbation and grateful acceptance of the public. After taking an exact copy of the manuscript, he proceeded to compare it with other manuscripts

and printed copies of the Law; and his Collation was printed at Cambridge, by the Syndics of the University, in 1812. It is entitled,

"COLLATION OF AN INDIAN COPY

OF

THE HEBREW PENTATEUCH,

WITH

PRELIMINARY REMARKS:

Containing an exact Description of the Manuscript, and a Notice of some others, (Hebrew and Syriac,)

COLLECTED BY

The Rev. CLAUDIUS BUCHANAN, D. D.

In the year 1806,

And now deposited in the Public Library, Cambridge."

By THOMAS YEATES,

Late of the University of Oxford.

In the preliminary remarks, Mr. Yeates observes, "The derivation of the manuscript is announced in the printed label affixed to it:—'This Manuscript, on a roll of Goat-skins dyed red, was found in the Record Chest of one of the Synagogues of the Black Jews, in the interior of Malayala in India, by the Rev. Claudius Buchanan, in the year 1806.' Those Jews, on being asked certain questions about it, could give no precise account of it: some replied, *that it came originally from Senna in Arabia;* others of them said, *it was brought from Cashmir.* The Cabul Jews, who travel annually into the interior of China, remarked, *that in some synagogues the Law is still found written on a roll of leather; not on vellum, but on a soft flexible leather, made of goat-skins, and dyed red,* which agrees with the foregoing description of Dr. Buchanan's roll.

"We know very well that the Jews, in the time of Moses, had the art of preparing and dying skins; for *rams'-skins dyed red,* made a part of the covering for the tabernacle (Exod. xxvi. 14,); and it is exceedingly probable, that the very autograph of the Law, written by the hand of Moses, was written on skins so prepared. The ancient rules prescribed to the Jewish scribes direct, that the Law be so written, provided it be done on the skins of clean animals, such as sheep, goat, or calf-skins: therefore this manuscript and many others in the hands of the Jews, agree in the same as an ancient practice. The Cabul Jews, as aforesaid, show that copies of the Law, written on leather skins, are to be found among their people in India and China; and hence we have no doubt, that such are copies of very ancient manuscripts."

"*Description of the Cambridge Roll,*

"Or, Indian Copy, which also may be denominated *Malabaric,* from that part of India in whose vicinity it was found. It consists of strong leather skins, thirty-four in number, and sewed together. The text occupies one hundred and seventeen columns, and the length of the roll, in its present condition, measures nearly fifty feet, by about two feet broad. The columns contain fifty lines, and are about a palm, or four inches in breadth. It contains the fragments of three different rolls; and the skins are of two qualities, partly *red,* and partly *brown.* Some of them are in very good

preservation; others much impaired by time, and flawed in many places; but the writing is nevertheless clear and legible, it having sunk into the substance of the skin. Some few places are defaced from accident, perhaps from its conveyance from so great a distance. The old skins have been strengthened by patches of parchment on the back; and in one place four words have been renewed by the same supply. The text is written in the square character, and without the vowel points and accents; and the margin of the columns is every where plain, and free from writing of any sort. It has all the spaces and *minutiæ* of the most correct Masoretic copies, and some few peculiarities not common in those of the Western Jews. Several of the skins have the ornamental writing or Coronæ, formerly belonging to a most superb and highly finished copy. The text of Genesis occupies fifty-seven columns, and concludes the last with a space equal to four lines.

"As the roll is found to consist of fragments of copies purely *Oriental*, and seemingly unconnected with the Western Jewish copies, we may now conclude the same to be ample *specimens* of copies in those parts of the world. It is true indeed that a great part of the text is wanting, and the whole book of Leviticus; yet, notwithstanding the large deficiencies of the manuscript, it ought to be a satisfaction to know, that herein are ample specimens of at least three *ancient* copies of the Pentateuch, whose testimony is found to unite in the integrity and pure conservation of the Sacred Text, acknowledged by Christians and Jews in these parts of the world. The following Collation confirms the truth of this remark; and if such specimens, furnished by this manuscript, are allowed their proper weight and importance, we can have little room to doubt of the general purity of the entire copies; so that we now have no reason to expect, from Hebrew manuscripts obtained from the Oriental Jews, any new or extraordinary emendation of the Hebrew text of the Pentateuch.

"Dr. Kennicott conjectures, that a considerable change had taken place in the state of the Hebrew text," during a remote period. "Admitting," says Mr. Yeates, "that such conjecture is founded in fact, and that such an important *change* of the Hebrew copies then extant took place by general revision, or rather corruption, by the Jews in the West, or in some countries; yet it by no means proves, that such *supposed* reformation of the text by *designing* Jews was universal, and extended to the coast of *Malabar*. The integrity of that part of the Hebrew text in the Cambridge Roll, compared with the most esteemed and genuine printed text, is a direct evidence to the contrary.

"But again; the integrity and immutability of the Hebrew text is an article of that importance to the whole Christian world, that its defence must be supported against the dangerous consequences of uncertain and unfounded *conjecture*. The printed text of the Hebrew Scriptures throughout Europe, extant in the several popular and most esteemed editions, both among Christians and Jews, is attested by the manuscript under consideration; and it proves that our Western copies do still exist in their ancient form and purity, without having suffered any change or material corruption. The testimony of this *Malabaric* copy is found so truly important in this point, that after having *once* most carefully collated it with the text of Vander Hooght, I resumed my labor of a *second* collation with a copy of Athias's Bible, printed at Amsterdam, 1661: the *sameness* and *identity* of the text in the *three* copies demonstrates their fidelity as having one common origin, and of consequence the genuineness of our printed text. The learned defenders of the Sacred Scriptures will doubtless take up the argument in an improved form, to the advantage of Revelation."

"The chronology of the patriarchal ages, computed from the sums of years recorded in Genesis, is a point of considerable importance in all collations of the Hebrew text, especially since the Hebrew, Samaritan, and Greek copies are found to differ so much in the computation of time; and consequently, have given rise to several discordant systems. The only hopes of discovering the true and original reckoning, have been placed in the *supposed* existence of manuscripts *differing* from those hitherto known; and hence an *Oriental* copy of the Hebrew Pentateuch has long been a *desideratum*. The Indian Roll contains the entire text of Genesis, which is sufficient for the purpose; and its derivation from *Jews* of very early settlement in India, (perhaps the remnant of the ancient dispersions in the time of Nebuchadnezzar) determines this to be an *Oriental copy* in every sense of the word, and its testimony in this respect must be interesting. The question is, Does this copy agree with the *Western* Hebrew copies, in the sums of years recorded in Genesis?—the answer is declared in the affirmative; and is a fact of that importance, that the entire text of those verses has been accurately and faithfully copied from the Roll, and inserted in the Collation, for the satisfaction of the learned."

"Dr. Kennicott was solicitous for copies of the Hebrew Scriptures from the Jews of *India* and *China*. He notes a very ancient copy of the Pentateuch at CAI-FONG-FU, in the province of HO-NAN, mentioned by Le Long, Bibleoth. *cap.* 2; and to enrich his collations with so great a treasure, he corresponded with persons of great weight and influence both at *Madras* and *Canton*, to which latter place he sent a copy of Vander Hooght's Bible, with hopes, at least, of a collation; but it appears his laudable endeavors proved fruitless in those remote countries. The discovery of an Indian copy of the Hebrew Pentateuch was reserved for the eventful period of the nineteenth century, and for a Discoverer, (guided, as it were, by an apostolic spirit, to the very place where it had been reserved from time immemorial,) the excellent CLAUDIUS BUCHANAN, whose track led him also to the discovery of Syriac manuscripts of the Old and New Testament, no less important to sacred literature."

"The Collation was made at the desire and charge of the Donor of the manuscript, the Rev. Dr. C. BUCHANAN, and at the recommendation of the Rev. Dr. MARSH, Margaret Professor of Divinity, and other learned gentlemen of the University." Dr. Marsh, having examined the manuscript, and Mr. Yeates's Collation, gave the following opinion in a Note:

"A MANUSCRIPT Roll, of the Hebrew Pentateuch, apparently of some antiquity, and found among the Black Jews in the interior of India, must be regarded at least as a literary curiosity, deserving the attention of the learned in general. And as this manuscript appears, on comparison, to have no important deviation from our common printed Hebrew text, it is of still greater value to a theologian, as it affords an additional argument for the integrity of the Pentateuch." After a further illustration of the subject, Dr. Marsh adds: "the manuscript appears for these reasons to merit particular attention. A description and collation of it therefore must certainly interest every biblical scholar."

Mr. Yeates makes grateful acknowledgments to the Syndics of the University Press, for printing the Collation, as well for his benefit, as for the cause of Biblical Literature. In this connection, we are reminded of *our* obligations to Mr. Yeates for the Collation, and to the University of Cambridge for its reception on this side of the Atlantic.—Before the publication of the RESEARCHES, I had exchanged letters with Dr. Buchanan on the subject of his Inquiries in India. On the 18th of November, 1811,

I informed him, that his "Memoir" and his "Researches," had been reprinted in America, and were attracting that attention and exciting that interest among the numerous readers in our country, which writings of so philanthropic, pious, and literary a character may justly claim. In this letter I observed, that, of all his discoveries no one had so strongly arrested my attention and excited my curiosity, as the "Old Copy of the Books of Moses, written on a Roll of leather," found among the Black Jews in the interior country of India; that no sooner did I learn, by his Appendix to the "Star in the East," that he had discovered such an ancient manuscript copy of the Pentateuch, than I exclaimed with Archimedes, *Ευρηκα*; that *his* pleasure, in this discovery, ought as much to have exceeded that of the philosopher of Syracuse, as the value of *religious* exceeds the value of *mathematical* truth. "If this manuscript"—it was subjoined—"should throw light on the most ancient parts of the Holy Scriptures, or if it merely confirm the correctness of the Hebrew Bible from which our version was made, it will render an important service to the cause of truth and of our holy religion. In one of the Notes, which, as editor of the American edition, I affixed to the Memoir, a presumption was expressed, that this manuscript was in the Buchanan Collection at the University of Cambridge. It is very highly gratifying to be assured of this fact, as we *now* are, by a Note in your Researches, and especially to learn, that the collation of this Roll of the Pentateuch is now finished, and is to be printed at the expense of the University. The publication will do great honor to that venerable seminary. In the mean time, in the apprehension that we may not obtain a copy of this work in America, or, if we should, in consideration of the peculiar advantages with which its readings may be compared with those of Vander Hooght, Kennicott, and with the Septuagint, Samaritan, and other versions by the Oriental scholars formed under your auspices at Cambridge, I take the liberty to solicit the favor, that you would procure such a comparison to be made, and honor me with a communication of the result. All I would presume to ask is, that a comparison of the text in your manuscript be made with other copies, in the passages pointed out by president Stiles, in his Letter to Sir William Jones, for the purpose of ascertaining the patriarchal chronology. Not knowing what are the conditions of the proposed publication of the Roll of the Pentateuch, you will pardon me, Sir, for inquiring what those conditions are, and whether our Universities may yet become subscribers to the work; as also for respectfully suggesting whether (if it be too late for subscription) these Universities, particularly the Universities of Harvard, in Cambridge (Mass.), and of Yale, in New Haven (Conn.), the two oldest and most respectable Seminaries in New England, may each be honored with a copy as a donation. It certainly would be most gratefully received, and diligently examined; for, much as we are in our infancy in letters and arts, the oriental languages are considerably attended to among us, and the study of Biblical Literature has of late become sensibly revived. . . . It may be grateful to you, Sir, to be informed, that since the first impression of your Memoir in February last, a second edition has been printed; that the profits of the American editions, both of this work and of the Researches, are devoted to the benefit of the Natives of India; that contributions are going forward in our country for the translation of the Bible into the languages of the East; and that several young men from our Universities have devoted themselves to the Indian mission.—Believing that the cause in which you are engaged is the cause of truth, and that it will prevail, and praying that you may live to witness the celebration of the Christian rites at the

temple of Juggernaut, and holy sacrifices and a pure offering presented at the now sanguinary and polluted altars of Moloch, and that the blessings of millions ready to perish may come upon you, I am, Sir, with great consideration and respect, Your obedient," &c.

In a letter dated "Kirby Hall, Borobridge, Yorkshire, 31 December, 1811," Dr. Buchanan wrote, that he had had a slight stroke of paralysis in his right hand, which made it painful for him to write; but he very obligingly made answer to my last letter. "It gives me much satisfaction to hear that my Researches and Memoir are published in America for the benefit of the Translations in India. I shall request the University of Cambridge to present a copy of the Hebrew Collations (to which you refer) to the Universities of Harvard and Yale, America, as soon as they are published, which is not yet the case. They will be left at Messrs. Cadell & Davies, Strand, London, to await your order."

The copies were accordingly sent for, and at length procured and presented to the two Colleges. A Note of acknowledgment was received from the President of Harvard, inclosing the following Vote:

"At a meeting of the Corporation of Harvard College, Nov. 28, 1815,

"The President laid before the Board a letter from the Rev. Dr. Holmes, which was accompanied by the late edition of Yeates's Collation of the Indian Copy of the Hebrew Pentateuch, just received from Cadell & Davies, with whom it had been deposited to be delivered to the order of Dr. Holmes, but in consequence of the war had not been obtained till now. It appears that we are indebted for this work to the University of Cambridge, England, at the instance of the late Rev. Dr. Claudius Buchanan, Dr. Holmes having in a letter to Dr. Buchanan, soon after the issuing of Proposals for printing the Collation, expressed a desire that our University might have a copy, either by subscribing or by receiving it as a donation—

"*Voted*, That the thanks of the Corporation be presented to Dr. Holmes for his provident kindness in taking effectual measures to procure for our public Library this interesting work; and also that the thanks of this Board be given to the University of Cambridge, England, for their valuable donation, with the expression of our high respect.

"Attest. JOHN T. KIRKLAND, *President*."

PROFESSOR KINGSLEY, in a sketch of the History of Yale College, lately published in the American Quarterly Register, takes notice of the Collation of the Hebrew copy of the Pentateuch presented to the Library of that College, of which he is Librarian. He also commemorates the antiquarian President, who seemed to anticipate, though he did not live to witness, the discovery of the manuscript in the very place which he indicated. Having mentioned the letter of Dr. Stiles to Sir William Jones, and the intended answer by Sir John Shore, he remarks: "It deserves to be here stated, that the opinion of President Stiles, as to the existence of such a manuscript, was afterwards fully confirmed." After mentioning Dr. Buchanan's discovery of the Hebrew copy of the Pentateuch in the record-chest of one of the synagogues of the black Jews in the interior of Malayala, its Collation by Mr. Yeates, and its publication at the University press at Cambridge in England, he adds—"a copy of it was sent to Yale College Library." The worthy professor never lost sight of this subject. In a recent letter to me, he writes: "I have often, when looking at this volume, thought of the high gratification which the sight of it would have given President Stiles, and the enthusiasm with which he would have run over its

pages. It will remain a memorial of the literary sagacity of one, to whom this College is deeply indebted, and a respect for whom will always be increased in proportion as his character is understood."

James Winthrop, Esq. for many years Librarian of Harvard College, a learned antiquary, was highly gratified by the perusal of Yeates's Collation soon after its reception. On this occasion he wrote to me: "I return Yeates's Collation with many thanks. It appears to agree wonderfully with the printed Hebrew text. The confirmation is strong, and the agreement of chronology establishes that point."

DECREASE OF POPULATION IN HEATHEN NATIONS.

[Communicated by a Missionary at the Sandwich Islands.]

I wish to direct the attention of the Christian public to the distressing fact, that *heathen nations decrease rapidly before the march of civilization; to assign some causes for the fact, and to speak of the influence which a fact of this kind should exert on the conduct of Christians.*

No one at all conversant with history or acquainted with heathen nations, will deny that such is the fact. Look at South America. Where is her once numerous population? Gone, *gone forever!* Where are the former occupants of the West Indies? Perished,—swept as with the besom of destruction. And how is it with the once numerous tribes who lined the shores of the Atlantic, where she washes what is now called New England? Where are the warriors who once spread terror through the whole country, or who hunted their game where smiling villages with their numerous, busy population are now seen? Not a vestige remains of them to show the traveller where once they kindled their council-fires, or lay in ambush to surprise and destroy their unsuspecting foe. And I surely need not ask, what are the prospects of the remaining tribes of Indians at the West and South! Thrust from the ranks of civilized nations, when about to assume the only standing which could prevent their irretrievable ruin, and trodden to the dust by the very men who had sworn to protect them, the heart of every Christian and philanthropist in the land *bleeds* in anticipation of their speedy and utter extinction! So at the Sandwich islands, and other islands of the Pacific where men from Christian countries have commenced the work of civilization. *Two*, at the lowest computation—I think *three—die*, where *one* is *born;* and full half who are born, die before they reach the age of three years. And this mortality obtains where means of civilization are most abundant. A member of this mission in a recent visit to Tahiti saw a missionary of the London Missionary Society, who had labored a few years on one of the Friendly islands, unfrequented by men from other countries, and he stated the increase to be as two to four, or as great as the decrease at Tahiti, and the Sandwich islands. Wherever civilization has gone to the aid of the heathen, professedly to raise them from their degradation, they have sickened at her approach, and her embrace has been to them the embrace of death. Did heathen nations know the result of their intercourse with men from lands professedly Christian, they would cry out like the Ekronites on the approach of the ark of God—would flee from contact with men of other countries as they would avoid the plague.

But why is it so? Why should the heathen shrink away and die at the approach of civilization? Most certainly there is no necessity that such should be the result. The heathen are ignorant, and uncivilized, and they need the aid of civilization, and they might derive incalculable benefit by their intercourse with men from Christian countries. The cause, then, why they derive no benefit from such intercourse, must be sought in the character of foreigners who visit them, and in the course they have seen proper to pursue.

One reason why the intercourse of foreigners with heathen nations has proved so disastrous, may be found in the fact, that the wants of the heathen have in consequence greatly increased, while the facilities for supplying those wants have been withheld. Merchants visit uncivilized nations and make a display of their trinkets and goods; others land on their shores and build houses, and purchase horses, and live after the style of their own country. The people see the superiority of the method of living adopted by their visitors, and they pine for these untried gratifications. Still, even if they may contrive to obtain these foreign commodities for a season, they cannot be said to derive benefit, permanent benefit, unless they are put in a way to supply their own wants. But those who profess to desire the civilization of the heathen, are not forward to teach them the arts and usages of civilized life. They would keep them in ignorance, would render them dependent that they might the more easily take advantage of their necessities. How was it with the Cherokee and Choctaw tribes of Indians? While they continued their savage mode of life, were roving in their habits, idle, and intemperate, and of course, wasting away, little fear was expressed as to their influence on the community around them; they might indeed be vicious, and idle, and improvident, but they were a surer prey to the harpies who hovered about them, ready to seize and bear away the last pittance in their possession. But no sooner did these tribes cease their wandering habits, and resolve on cultivating their soil, and becoming skilled in the arts and usages of civilized life, than they were compelled to feel the iron hand of oppression wresting from them their all, and driving them naked into the wilderness. And I aver that this is the very spirit with which Christians have approached heathen nations.

But the chief reason why the intercourse of foreigners with heathen nations has proved so disastrous, is found in the fact, that many of them have introduced almost every vice which can disgrace and ruin soul and body, while they scarcely practise a single virtue before the heathen. This is a most affecting truth. Multitudes—not of the lower classes of society only—but men who would be thought *gentlemen*, intelligent, and honorable, and who may have occupied a high rank in society at home—I say, multitudes of these men no sooner land on heathen shores, than they plunge headlong into scenes of dissipation; wallow in the slough of sinful indulgence. The miseries thus entailed upon the heathen are shocking beyond description, and are nearly irremediable. To specify,—look at the Sandwich islands. For fifteen years the gospel has been preached at these islands, and every means employed to heal the maladies of the soul and body. Yet, after all, notwithstanding the force of example in their teachers, notwithstanding medical assistance and instruction to parents in rearing their children, notwithstanding every agency we can bring to bear upon the people, and notwithstanding the favorable changes which have actually taken place among them, the people are not healed; disease and death are not prevented; the people continue to decrease. And why? *Disease has contaminated their blood;* the seat of life is tainted,

and loathsome and deadly diseases are transmitted from generation to generation. Oh, what disclosures will be made at the bar of God! What an account will Christian nations be called to render to the Judge of all the earth!

In view of these facts, let Christian nations feel their indebtedness to the heathen. Paul felt that he was a debtor to men of every character and description. So should Christians all feel, and in view of this indebtedness, should they act. Oh, my friends, my Christian brethren, how cheerfully ought you, ought *we all*, to toil for the degraded heathen! Had Christians been prompt in obeying the command of their ascending Lord, had they not waited till unprincipled men had polluted the heathen, and sown among them the seeds of disease and death, how much misery had been saved to the world! How much more easily might the gospel have been introduced into heathen lands! How many more might have been saved from perdition! I do assure you, dear friends, that I am often ashamed when I look into the face of a heathen, and I pray God to help me and you too, to be faithful in laboring in their behalf, that our garments may be clean from their blood.

CONVERSION OF THE HEATHEN A DIFFICULT WORK.

We make an extract below from a letter lately received by us from another missionary at the Sandwich islands, written in behalf of his brethren. Some of the views expressed in it have been often repeated by us. But they are truths which need to be enforced and reiterated till they have produced among all Christians their appropriate effect. The conversion of the heathen is not a hopeless work, but it is an exceedingly difficult one. The missionary and his patron need energy, zeal, purity of motive, a spirit of prayer, but pre-eminently PATIENCE. They are not dealing with matter—they are not constructing rail-roads, nor making a turnpike over a mountain. If they were, the business might be done with all speed. But they are at work on the mind of man in ruins, in stupid debasement, with forms of evil *worn into* him. A pagan is depraved in another sense from what an Englishman is. The fact, however, furnishes no cause for discouragement. We are able, with the aid of the divine Spirit, to influence the human mind in all the stages of its earthly *departures* from God. While in a state of probation, the gospel can save it, if it is applied perseveringly, patiently, in full hope, and with unceasing prayer.

It is a great work to convert all nations; a great work to translate the Sandwich Islanders from darkness to light. Much has been done. Much remains undone. The body of heathenism is dead, but its spirit lives. The wooden gods are destroyed, and they profess to adopt the unseen and till lately the *unknown* God; but they will at first naturally transfer to him the impressions, associations, and attributes, which have, for ages, attached to the imaginary gods of their fathers. They have learned that it is foolish to bow down to a block, but, with few exceptions, they have not wisdom to worship Him who is a Spirit in spirit and in truth. An idolatrous nation may embrace Christianity at once, and be called a Christian people, but a new name does not avail to change the substance designated by it. There needs to be a new creation and not a nominal transfer.

The rites of the ancient religion were rigid, the form precise—the form

COLLEGE STATISTICS.

Table, showing the number of Graduates at Harvard, Yale, and Dartmouth Colleges, each year, from 1801 *to* 1835 *inclusive, and the number who have died in each class, at those institutions, during said period.*

Harvard.			Yale.		Dartmouth.	
Year.	*No. of Graduates.*	*Have died.*	*No. of Graduates.*	*Have died.*	*No. of Graduates.*	*Have died.*
1801	84	12	88	12	29	6
1802	60	17	56	19	22	10
1803	42	18	58	18	44	11
1804	60	21	66	18	34	11
1805	48	23	41	13	28	10
1806	42	10	70	24	33	9
1807	35	12	63	18	41	11
1808	38	9	50	10	40	6
1809	32	14	43	11	35	3
1810	63	20	54	11	27	4
1811	49	15	48	11	53	10
1812	43	10	50	10	34	3
1813	59	14	70	14	41	12
1814	62	17	82	13	33	8
1815	66	21	70	14	31	3
1816	58	11	61	10	24	3
1817	67	11	61	9	39	3
1818	80	21	67	7	27	6
1819	62	12	89	7	25	3
1820	56	6	57	11	24	5
1821	59	14	69	5	26	3
1822	60	11	76	13	44	8
1823	35	6	72	6	33	5
1824	64	5	68	10	28	4
1825	59	6	69	3	27	2
1826	52	3	100	10	36	
1827	43	3	79	10	38	2
1828	52	4	82	9	41	1
1829	57	2	77	6	33	2
1830	48	2	69	4	31	
1831	65	5	81	2	28	
1832	67	2	52	2	33	
1833	54		87	4	30	1
1834	37		65		28	1
1835	56		73		48	
35 years.	1,864	355	2,263	344	1,168	166

The foregoing table shows that of 1,864 persons who have been graduated at Harvard college since 1801, 355 are known to be dead; making one in 5¼ of the whole number who have died. Of 2,263 who have been graduated at Yale during the same period, 344 have died; being about one in 6⅔. The number of graduates at Dartmouth since 1801, is 1,168, of whom 166 have died; being one in 7 of the whole number. Will some Alumnus of one of those institutions assign the reasons for this difference? J. F.

NOTICES OF NEW PUBLICATIONS.

1. *Lectures on Eloquence and Style. By Ebenezer Porter, D. D., late President of the Theological Seminary, Andover. Revised for publication by Rev. Lyman Matthews, Pastor of the South Church, Braintree, Mass.* Andover: Gould & Newman. 1836. pp. 180.

The following is the most complete list of Dr. Porter's publications, which we have been able to make. It is probable that some single sermons are not included.

1. Missionary Sermon, Hartford, Conn. 1806.
2. Fatal Effects of Ardent Spirit, Hartford, 1811.
3. Great Effects from Little Causes, a sermon before the Moral Society, Andover, 1815.
4. Sermon at the Ordination of the Rev. Israel W. Putnam, Portsmouth, N. H. 1815.
5. Character of Nehemiah, a sermon, Andover, 1816.
6. Sermon at the Dedication of the Chapel of the Theol. Sem., Andover, 1819.
7. Sermon at the Ordination of the Rev. Thos. J. Murdock, Portland, Me. 1819.
8. Sermon at the Installation of Rev. D. Oliphant, Beverly, Mass. 1819.
9. Young Preacher's Manual, or a Collection of Treatises on Preaching, Boston, 1819, 1 vol. 8vo. A second edition, enlarged, has since been published.
10. Sermon before the American Education Society, Boston, 1820.
11. Signs of the Times, a sermon delivered at the Public Fast, Andover, 1823.
12. Analysis of Vocal Inflection, (Pamph.) Andover, 1824.
13. Analysis of the Principles of Rhetorical Delivery, 1 vol. 18mo., Andover, 1827. The 7th edition is now (1836) in press.
14. Rhetorical Reader, and a course of Rhetorical Exercises, 1 vol. 18mo., Andover, 1831. Fourteen editions of this book have been published.
15. Syllabus of Lectures, (Pamph.) Andover, 1832.
16. Treatise on Spiritual Mindedness, by John Owen, D. D., abridged by Ebenezer Porter, D. D. Boston, 1833, 1 vol. 18mo.
17. Lectures on Homiletics and Preaching, and on Public Prayer, together with Sermons and Addresses, 1 vol. 8vo. 1834. An edition of this volume was published in London, in 1835, with a Preface, and with Notes by Rev. J. Jones of Liverpool.
18. A Practical Exposition of the 130th Psalm, by John Owen, D. D. abridged by Ebenezer Porter, D. D. Boston, 1834, 1 vol. 18mo.

Since the death of Dr. Porter, there have been published from his manuscripts—

19. The Biblical Reader, consisting of Rhetorical Extracts from the Old and New Testaments, revised for publication by T. D. P. Stone, Andover, 1834, 1 vol. 18mo.; and
20. Lectures on Eloquence, &c. the title of which is given at the head of this article.

Dr. Porter also published some sermons in the American National Preacher; and various essays, biographies, etc. in the Connecticut Evangelical Magazine, the Panoplist, the Spirit of the Pilgrims, and the American Quarterly Register.

The Lectures on Eloquence do not comprise an entire course. They were intended as a sequel to those which have been incorporated into the author's Analysis of Rhetorical Delivery. He was induced to enlarge on the *vocal organs*, by the urgent request of those whose judgment he regarded, and because no instruction on the abuses of those organs, had been accessible in any regular form to young ministers. The Lectures on Style are also designedly limited in extent, embracing only a few topics, the discussion of which was deemed most important in its bearing on the reputation and usefulness of the American pulpit. All the lectures discover that good sense, that careful discrimination and cultivated taste, visible in the author's previous publications. They are well worth the study, not only of theological students, but of all who are preparing to become public speakers or to influence the public mind by the press.

2. *The Way to do Good; or the Christian Character Mature. The Sequel to the Young Christian and Corner Stone. By Jacob Abbott.* Boston: William Peirce. 1836. pp. 348.

Some of the critics on Mr. Abbott's works have seemed to us wholly to overlook the great object which he has had in view. They have been disposed to find fault because they did not discover in his volumes a systematic statement of the Christian doctrines, or all the important truths of the Bible, exhibited with equal technicality and prominence. But as this was not his object, he has of course left it unaccomplished. He wisely judged that he was not called to add to the already large number of excellent systematic treatises of divinity. His object is *to illustrate*, especially for the benefit of the young, *some* of the truths of the gospel. This he has done with great skill and effect, as thousands will testify on both sides of the Atlantic. He has awakened a new interest in old truths. He has broken in upon the dream of listlessness in which multitudes of minds were dozing, and presented before them in attractive forms the powers of the world to come. He has followed in this respect the highest example. *Without a parable spake* HE *not unto them.* We do not say that Mr. Abbott is, in all cases, sufficiently guarded in the use of language. Some theological terms are not easily, if at all, exchangeable. Circumlocutions destroy or vary the meaning. Technical phraseology might have been employed by Mr. Abbott, in some instances, without disadvantage to his general plan, while it would have preserved him from being misunderstood. If he should study attentively some standard theological system, it would aid him in his power of expressing his views fully and safely, while it would not, in the least, cramp or mar the power and beauty of his illustrations. In the efforts of a fertile and highly inventive mind, there may be danger of departing insensibly from the truth as it is in Jesus. A simile may be pressed too far, or the truth intended to be illustrated may be darkened by excessive explanation; the simple language of Scripture being most pertinent in the case.

We have read parts of "The Way to do Good," with much satisfaction. The story of Alonzo, with which the volume opens, is told with great distinctness, and with the utmost truth to nature.

3. *Memoir of the Rev. Samuel Green, late Pastor of Union Church, Boston. By Rev. Richard S. Storrs.* Boston: Perkins & Marvin. 1836. pp. 412.

This Memoir will be found to be very instructive to several classes of persons. The Christian minister cannot read it without great advantage. It is full of evidence that its lamented author was wise to win souls, that he preached the great doctrines of the gospel with all boldness and love, expecting the immediate blessing of the Holy Spirit, that he labored from house to house, comforting the feeble-minded, supporting the weak, and patient towards all men, seeking for nothing so much as that Christ might be formed in them the hope of glory; it shows that he was supremely desirous, in all the relations of a pastor and preacher, to stand complete in the whole will of God. More powerful preachers have, doubtless, stood up in the pulpits of Boston—preachers whom the world have called more attractive and eloquent. But a more honest, simple-minded, affectionate, holy, impressive preacher has rarely been found in Boston, or in any other city. As we saw him bending over his pulpit, anxious to gather all his flock into the fold of Christ, as we heard his mingled tones of expostulation and tenderness, as we listened to the outpourings of his holy soul in prayer, we thought of the days when Boston had ministering at her altars, a Cooper, a Foxcroft, and an Increase Mather.

Heads of families will find much instruction in the volume. Mr. Green was endowed with eminent gifts as the priest at the domestic altar. There was a tenderness, a faithfulness, a subdued mildness, a sweet and sacred affection, an entire appropri-

ateness, which struck every one who had the privilege of being present. He combined in his family-prayers, in a remarkable degree, faithfulness and discrimination, with kindness, and the absence of all indelicacy and personality.

To ministers in affliction, and cut off by personal indisposition from their duties, the volume will be full of interest. Mr. Green was an uncomplaining sufferer. Through several long years, he could not engage in his almost idolized work of preaching the gospel. The fire burned within him, but his feeble tenement would not allow it to flame forth. Yet in this heavy affliction, he was cheerful; he did not dwell on the dark aspects of the providence, he submitted calmly to the trial of *doing nothing*. Yet in intervals of comparative strength, no one was more industrious, or more willing to resort to the performance of any accessible business.

To young men preparing for the ministry, the work will not be without advantage. Mr. Green was not ashamed, nor unwilling, at any time, to engage in manual labor. When fifteen years of age, he was apprenticed to a mason and a bricklayer. He chose this trade, from the fact that it would afford leisure, four or five months in the winter, for attending school. His evenings, if spent at home, were almost uniformly devoted to reading. He went so far sometimes, as to read to his fellow-workmen essays on astronomy, and on other subjects, which he had prepared. Yet, he never permitted these things to interfere with the hours of manual labor, but he was, at all times, punctual, obedient, and faithful to his master.

We might enumerate other characteristics of the volume, but we forbear. We earnestly advise our readers, especially all those who are in the ministry, or who are preparing for it, to purchase it, and read for themselves. It cannot fail to stimulate them in their high calling. The biographer has made a good use of his materials. His own remarks, which are occasionally interspersed in the narrative, are striking and appropriate, drawn as they are from treasures of personal and pastoral experience. No religious biography has of late appeared more ably edited than this. We confidently anticipate and hope that it will have a wide circulation and extended usefulness.

4. *Letters on the Difficulties of Religion. By Catharine E. Beecher.* Hartford, Conn.: Belknap & Hammersley. 1836. pp. 350.

These letters, the author informs us, are portions of discussions which have taken place during the last eight or ten years, between the writer and several of her friends. Though there have been many alterations and additions in preparing it for the public, yet the discussions on the topics, and between the persons here introduced, actually took place. No character, circumstance, or fact is alluded to, which has not a foundation in reality. This work, so far as we can judge from a perusal of some portions of it, and from the declaration of competent judges who have read it, is of a highly practical character, and very opportune. It discusses topics of great present interest, in a style at once vigorous and conciliatory.

5. *Christian Memoirs; or, the Nature of Conviction of Sin and Regeneration Illustrated in Narratives of the Conversion of Eminent Christians. Compiled by Heman Humphrey, D. D., President of Amherst College.* Boston: William Peirce. 1836. pp. 297.

This volume is taken up with narratives of the early life, the conviction and the conversion of John Bunyan, Thomas Halliburton, George Trosse, Andrew Burn, Charles Martyr, William Howard, James Gardiner, William Grimshaw, Thomas Bateman, and Richard Baxter. All the narratives are intended to show the nature of the Holy Spirit's operations on the soul of man in regeneration. While the substantial features of the work of grace in respect to all these men are similar, yet the striking varieties in the religious exercises of the different men give much additional interest to the

volume. Perhaps the mass of Christians will learn more readily from such narratives the nature of true religion, than from any formal and didactic exhibition of it. The doctrine seems, as it were, to be clothed in flesh and blood. It comes warm to the sympathy and heart of the Christian. At the same time, the religious experience is very distinct and scriptural, and seems to be connected with an uncommonly small alloy of human passion and animal excitement. Both the design and execution of the volume are excellent. It is intended that a second volume shall follow, exhibiting the Christian experience and holy living of such men as Owen, Edwards, Brainerd, Howard, Mather, &c.

6. *The Child's Book on the Sabbath. By the Rev. Horace Hooker.* New York: Leavitt, Lord & Co. 1835. pp. 279.

This book is intended to instruct children and youth in respect to the Christian Sabbath. The most important facts in relation to its origin, nature, intention, change, necessity, manner of observance, violations, motives for keeping it, and the dangers which threaten it, are brought out in language, and with the illustrations appropriate to interest children and youth. It is apparent to every person of adult years, that the Sabbath is regarded by children at the present day, generally, with much less reverence than it was in the time of our fathers. The barriers which those holy men set up, have been broken through. The causes and the remedies of this increased desecration of the sacred day, are worthy of a careful and thorough investigation. It is certain that there is but little hope for our country, if the children of this generation shall come generally to profane what their grandfathers so loved and honored. Mr. Hooker has done well to endeavor to interest children in the *reasons and arguments* for the Sabbath. They are handled perspicuously, and in an attractive manner. We repeat the suggestion of the author, that parents might profitably make a chapter of this book the groundwork of a short exercise with their children after meeting on the Sabbath.

7. *Views in Theology. By Lyman Beecher, D. D., President of Lane Theological Seminary. Published by request of the Synod of Cincinnati.* Truman & Smith. 1836. pp. 240.

The chapters in this book are on natural ability, moral ability, original sin, total depravity, and regeneration. The Synod of Cincinnati, before whom Dr. Beecher made his defence in respect to the charges preferred against him by Dr. Wilson, (the cause being heard on an appeal by the latter from the decision of the Presbytery of Cincinnati,) requested Dr. Beecher to publish, at as early a day as possible, a concise statement of the argument and design of his sermon on native depravity, and of his views of total depravity, original sin and regeneration, agreeably to his declaration and explanation before the Synod. This small volume is the result of this request. It is written in a kind and conciliatory manner, with the author's usual vigor of language and conception, and we trust it will be received in the same spirit in which it was composed.

8. *Memoir of Rev. Gregory T. Bedell, D. D., Rector of St. Andrew's Church, Philadelphia. By Stephen H. Tyng. Second edition, enlarged and improved.* Philadelphia: Henry Perkins. 1836. pp. 402.

Dr. Bedell, like Mr. Green, was one of those *elect spirits*, who properly belong to no sect, but who are representatives of the great family of the redeemed on earth and in heaven. He was, indeed, as his biographer remarks, a *decus et tutamen* to the Episcopal communion, yet he loved the true followers of Christ of every name, and co-operated earnestly with them in the performance of many works of mercy. The memoir is

certainly one of the most instructive and spiritual, which we ever read. It is prepared, in almost all respects, on broad and catholic grounds, and will be about equally acceptable to all the disciples of Jesus. Dr. Tyng has performed his duty with excellent judgment and taste. The book will have a wide circulation, and become a standard biography. All candidates for the ministry will do well to study it till they become imbued with its spirit. It ought to be mentioned, with gratitude to the Giver of every good and perfect gift, that this country is becoming remarkable, the world over, for its excellent religious biographies. We can point to not a few which are models in this department of writing, which will cause the subjects of them, though dead, to speak for the edification of thousands till the end of time.

9. *Luther's German Version of the Gospel of John, with an Interlinear English Translation, for the use of Students. By Charles Follen, Professor of the German Language and Literature in Harvard University.* Boston: James Munroe & Co. 1835. pp. 160.

This will be a very welcome present to all beginners in the German language. The text is given together, and also with a literal, English, interlinear translation. Dr. Follen has made a few variations from Luther's text, to adapt it to the present state of the German tongue. All these variations are, however, specified.

10. *Manual of Classical Literature. From the German of J. J. Eschenburg, Professor in the Carolinum at Brunswick; with additions by N. W. Fiske, Professor of the Latin and Greek Languages, Amherst College.* Philadelphia: Key & Biddle. 1836. pp. 664, 800.

This book has been prepared by professor Fiske, with great toil and expense of time. It is, in very important respects, an original work, rather than a translation. Especially, has it been adapted to the wants and circumstances of the American student. No one who has given much attention to the languages of Greece and Rome, but must have felt the need of some such thorough and comprehensive digest as Fiske's Eschenburg furnishes. Many of the college libraries in this country might be searched in vain for a multitude of facts contained in this volume. We trust that there will be a large and increasing demand for it.

11. *A Grammar of the Latin Language; for the use of Schools and Colleges. By E. A. Andrews and S. Stoddard.* Boston: Crocker & Brewster. 1836. pp. 323.

Both the authors of this grammar have been employed, for a long time, in different parts of the country, in communicating classical instruction. They were, consequently, prepared to understand what the public wanted in a grammar. The universal favor with which their production is received, was not unexpected by us. It will bear a thorough and discriminating examination. In the use of well-defined and expressive terms, especially in the Syntax, we know of no Latin or Greek grammar which is to be compared to this.

BRITISH MUSEUM

THE number of persons admitted to view the British Museum from 1829 to 1834, inclusive, has been as follows:—

1829	1830	1831	1832	1833	1834
68,101	71,336	99,912	147,896	210,495	237,366

Number of visits paid to the reading-room for the purposes of study or research:—

1810	1815	1820	1825	1830
1,950	4,300	8,820	22,800	31,200

1831	1832	1833	1834
38,200	46,800	58,800	70,266

Visits by artists and students to the galleries of sculpture:—

1831	1832	1833	1834
4,938	4,740	4,490	5,645

Visits to the print-room:—

1832	1833	1834
4,400	2,900	2,204

Receipts and expenses for 1834:—

	£	s.	d.
Receipts,	18,825	4	9½
Expenses,	18,577	1	6
Surplus in hand,	248	3	3½
Estimated expense for 1835,	17,796	0	0

EMIGRATION.

NUMBER of emigrants from the United Kingdom during 1832, 1833, and 1834.

	1832	1833	1834
British North America,	66,339	28,808	40,060
United States,	32,980	29,225	33,074
Cape of Good Hope,	202	517	288
Australian Settlements,	3,792	4,134	2,800
Total,	103,313	62,684	476,222

OLD ARGUMENTS AGAINST THE MOTION OF THE EARTH.

THE last of the Anticopernicans, who may be said to belong to the old school, is the Jesuit Riccioli, whose *Almagestum Novum* is a most enormous monument of reading and industry. His attack upon the Copernican system alone consists of more than two hundred double column folio pages; and being at such length it is not easy to pick out any quotations sufficiently complete to be intelligible by themselves. He endeavors to turn the discoveries of Galileo against himself, by trying to show that the descent of a heavy body, according to the law discovered by the last-named philosopher, would be impossible if the earth were in motion. His argument shows that he did not comprehend the law of motion

already referred to. He admits the very great merit of the Copernican system, and its applicability to the explanation of all astronomical phenomena; and one of his remarks is, in beginning to show how the motion of the earth's axis explains the precession of the equinoxes:—"We have not yet exhausted the depth of the Copernican hypothesis, in which the further we go, the more shall we find of talent and valuable sagacity." Riccioli takes as much pains to develope the Copernican system in a favorable light, before he proceeds to refute it, as Copernicus himself, and a good deal more space. It has even been suspected that Riccioli was in heart a Copernican, but unable, as a Roman Catholic and a Jesuit, to declare himself.

The church of Rome, or the court it may be, for no council was called on the subject, stopped the mouth of Galileo by means of the Inquisition, as all readers are aware (A. D. 1633). The first actual prohibition of the Copernican system was by the five Cardinals who had the superintendence of the *Index Expurgatorius*. These prelates suspended the work of Copernicus until its errors were corrected (which must have been either ignorance or irony, for the heresy runs from beginning to end), and entirely prohibited that of Foscarini, a Carmelite, who must be considered as the introducer of the doctrine into Italy. Up to this time the contest had been carried on, the times considered, with something like moderation. The tone of contempt with which the orthodox party set out subsided into admiration of the beauty of the system. Indeed, examples are not wanting in which the opponents of the now received system were the more moderate and gentlemanlike of the two. Witness Morin (by no means a man of quiet temper in a personal dispute) who, after admitting the talents of Copernicus and his followers, cites the following from the justly celebrated Kepler:—"The vulgar herd of learned men, not much wiser than the illiterate, produce authorities . . . blind in their ignorance . . . &c." Which remark Morin quotes, not to complain or retaliate, but to observe—"This evidently shows that they have taken up this doctrine, not so much for the sake of dispute and exercise, as because they actually wish to promote the belief of it."

The system of Newton overturned both the Ptolemaic, the Copernican, and the Tychonic, in the sense in which they were asserted by their various supporters. The first and third assumed the absolute stability of the earth, the second that of the sun. Those who are at all acquainted with the nature of relative motion will see that we might (not without inconvenience, but without inaccuracy) assume any one point of the universe we please for a fixed point, provided we give all other points, not their absolute motions, but the motions which they have relatively to the centre chosen. A satellite of Jupiter, a point in Saturn's ring, a cloud in the atmosphere of the earth, a shooting star in its descent, might either of them be assumed to be fixed, provided the proper relative motions were given to all other bodies. The result of Newton's system may be expressed as follows:—

All the primary planets describe ellipses (nearly) about a point in the sun, and all satellites describe ellipses (nearly) about points in or near their primaries; in the meanwhile the centre of gravity of the whole system may be (probably is) in motion towards some point of the heavens, depending upon the impulse originally given to it, and with it the whole system. This motion of the centre of gravity will be in a straight line, unless the attraction of the fixed stars be sufficient to alter it sensibly.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

EDWARD JENNISON, Cong. inst. pastor, Mount Vernon, New Hampshire, April 6, 1836.
JOHN W. SALTER, Cong. inst. pastor, Milford, N. H. April 27.
NATHANIEL PINE, Pres. ord. pastor, Peterborough, N. H. June 8.
JOHN BIRKLEY, ord. pastor, East Hanover, N. H. June 28.
SAMUEL LEE, Cong. inst. pastor, New Ipswich, N. H. May 5.

MIRON M. DEAN, Baptist, ord. evang. Monkton, Vermont, May 3, 1836.
CALVIN D. NOBLE, Cong. ord. pastor, Rochester, Vt. June 8.
THOMAS BALDWIN, Jr. Cong. ord. pastor, Peru, Vt. June 15.
B. C. SMITH, Cong. ord. evang. Windsor, Vt. June 22.
HENRY B. HOLMES, Cong. inst. pastor, Springfield, Vt. June 29.

DANIEL O. MORTON, Cong. inst. pastor, Winchendon, Massachusetts, March 2, 1836.
CHARLES BOYTER, Cong. inst. pastor, Truro, Ms. March 16.
WILLIAM P. APTHORP, Cong. ord. evang. Ward, Mass. April 20.

NATHAN BENJAMIN, Cong. ord. miss. Williamstown, Ms. April 21.
AARON HAYNES, Bap. ord. pastor, Medway, Ms. April 19.
BURR BALDWIN, Cong. ord. pastor, Ashfield, Ms. April 30.
LORENZO L. LANGSTROTH, Cong. ord. pastor, Andover, Mass. May 11.
WAKEFIELD GALE, Cong. inst. pastor, Gloucester, (Sandy Bay Parish,) Mass. May 4.
PARSONS COOK, Cong. inst. pastor, Lynn, Mass. May 4.
THOMAS R. LAMBERT, Epis. ord. deacon, Boston, Mass. May 10.
GORDON WINSLOW, Epis. ord. deacon, Boston, Mass. May 8.
JOHN GOODHUE, Cong. ord. pastor, Marlboro', Ms. May 4.
GEORGE W. STACY, Univ. ord. pastor, Carlisle, Ms. May 11.
TOBIAS PINKHAM, Pres. ord. pastor, Dracut and Lowell, Mass. May 18.
ALFRED GREENWOOD, Cong. ord. pastor, West Barnstable, Mass. May 18.
EZEKIEL RUSSELL, Cong. ord. pastor, North Adams, Ms. May 22.
CHARLES FITCH, Cong. inst. pastor, Boston, (Free Chh.) Mass. May 31.
WILLIAM H. KINGSLEY, Cong. ord. pastor, Ipswich, Ms. June 1.
EMERSON DAVIS, Cong. inst. coll. pastor, Westfield, Mass. June 1.
BENJY J. LAMB, Cong. inst. pastor, Chelsea, Ms. June 8.
JOSEPH HAVEN, Cong. inst. pastor, Billerica, Ms. June 8.
HORATIO BARDWELL, Cong. inst. pastor, Oxford, Mass. June 9.
HOMER BARROWS, Cong. ord. pastor, Middleboro', Mass. June 8.
LEWIS SABIN, Cong. ord. miss. Hadley, Mass. June 15.
GEORGE L. CARLTON, Bap. ord. pastor, Andover, Mass. June 15.
EPAPHRAS GOODMAN, Cong. inst. pastor, Dracut, Mass. June 15.
DAVID CUSHMAN, Cong. ord. evang. Millville, (Mendon,) Mass. June 23.
JOHN S. DAVENPORT, Cong. ord. pastor, Bolton, Mass. July 14.
JOSEPH KNIGHT, Cong. inst. pastor, Peru, Mass. July 6.
PRESTON CUMMINGS, Cong. inst. pastor, Wrentham, Ms. July 6.

CHARLES T. PRENTICE, Cong. ord. pastor, Fairfield, Connecticut, May 25, 1836.
JOEL R. ARNOLD, Cong. inst. pastor, Waterbury, Conn. June 15.
CORNELIUS B. EVEREST, Cong. inst. pastor, Bloomfield, Conn. June 22.
MARTIN ROOT, Cong. inst. pastor, East Windsor, Conn. June 29.
LEWIS D. HOWELL, Cong. inst. pastor, Derby, Ct. June 8.

JOHN C. F. HOES, Ref. Dutch, ord. pastor, Chittenango, New York, April 21, 1836.
JOHN ABEEL BALDWIN, Ref. Dutch, inst. pastor, New York, N. Y. May.
JOHN FOWLER, Pres. inst. pastor, Utica, N. Y. May 9.
ELIHU DOTY, Ref. Dutch, ord. miss. New York, N. Y. May 16.
LEVI GRISWOLD, Cong. inst. pastor, Otisco, N. Y. May 17.
GEORGE POTTS, Pres. inst. pastor, New York, N. Y. May 17.
R. G. THOMPSON, Pres. inst. pastor, Yorktown, N. Y. May 18.
B. VAN KEUREN, Ref. Dutch, ord. miss. Vill. of Warwick, Orange Co. N. Y. May 31.
MALTBY GELSTON, Cong. inst. pastor, Augusta and Gorham, N. Y. June 10.
P. A. PROAL, Epis. instituted rector, New York, N. Y. June 10.
DANIEL LADD, Cong. ord. miss. to the Island of Cyprus, New York, N. Y. June.

JACOB ENNIS, Ref. Dutch, ord. miss. Bergen, New Jersey, March 27, 1836.
JOSEPH MARION, Pres. ord. pastor, Lawrenceville, N. J. April 27.

WILLIAM STERLING, Pres. inst. pastor, Reading, Pennsylvania, Dec. 22, 1835.
MATTHEW B. HOPE, Pres. ord. miss. Penn. April 7, 1836.
JOSEPH S. TRAVELLI, Pres. ord. evang. Philadelphia, Pa. April 12.
WILLIAM W. TRACY, Pres. ord. evang. Philadelphia, Pa. April 12.
RUFUS BABCOCK, Bap. inst. pastor, Philadelphia, Penn. May 13.
WILLIAM BEAR, Pres. ord. pastor, Marple Town, Penn. May 19.
JAMES G. GRAFF, Pres. inst. pastor, West Chester, Penn. April 29.

ROBERT BURWELL, Pres. inst. pastor, Hillsboro', North Carolina, May 15, 1836.

WRIGHT LANCASTER, Bap. ord. pastor, Hartford, Georgia, June 8, 1836.

JULIUS A. REED, Cong. ord. evang. Quincy, Illinois, June 8, 1836.

HERMAN NORTON, Pres. inst. pastor, Cincinnati, Ohio, April 27, 1836.

J. L. WILSON, D. D. Pres. inst. pastor, Cincinnati, O. May 5.
BENJAMIN W. CHIDLAW, Pres. ord. pastor, New London, O. May 26.

Whole number in the above list, 71.

SUMMARY.

Ordinations	38	**STATES.**	
Installations	32		
Institution	1	New Hampshire	5
	—	Vermont	5
Total	71	Massachusetts	30
		Connecticut	5
OFFICES.		New York	11
Pastors	54	New Jersey	2
Evangelists	7	Pennsylvania	7
Rector	1	North Carolina	1
Deacons	2	Georgia	1
Missionaries	7	Illinois	1
	—	Ohio	3
Total	71		—
		Total	71
DENOMINATIONS.			
		DATES.	
Congregational	40		
Presbyterian	16	1835. December	1
Episcopalian	3	1836. March	3
Baptist	6	April	13
Universalist	1	May	26
Dutch Reformed	5	June	25
Not specified	1	July	3
	—		—
Total	71	Total	71

QUARTERLY LIST
OF
DEATHS
of Clergymen and Students in Theology.

E. SCHERMERHORN, æt. 82, Skowhegan, Maine, 1836.
THOMAS ROBIE, æt. 77, Harrison, Me. April 24.
WILLIAM ALLEN, æt. 58, Bap. Jefferson, Me. April.

NEHEMIAH ORDWAY, æt. 93, Cong. Pembroke, New Hampshire, June, 1836.

ASA BURTON, D. D. æt. 84, Cong. Thetford, Vermont, 1836.

JOHN PRINCE, LL. D. æt. 86, Unit. Salem, Massachusetts, June 7, 1836.
JONATHAN L. POMROY, æt. 67, Cong. Worthington, Ms. June 4.
BELA JACOBS, æt. 52, Bap. East Cambridge, Ms. May 22.
MATTHIAS MUNROE, Prot. Epis. South Bridgewater, Ms. April 8.

JOSEPH WOOD, æt. 54, Windsor, Broome Co. New York, May 13, 1836.

STEPHEN GROVER, æt. 78, Pres. Caldwell, New Jersey, June 22, 1836.

WILLIAM H. MITCHELL, æt. 36, Prot. Epis. Virginia, April 8, 1836.

JOHN LITTLEJOHN, æt. 83, Meth. Epis. Ch. Louisville, Kentucky, May 12, 1836.

Whole number in the above list, 13.

SUMMARY.

AGES.		**STATES.**	
From 30 to 40	2		
50 60	3		
60 70	1	Maine	3
70 80	2	New Hampshire	1
80 90	3	Vermont	1
90 100	1	Massachusetts	4
Not specified	1	New York	1
	—	New Jersey	1
Total	13	Virginia	1
Sum of all the ages specified	800	Kentucky	1
			—
Average age	67	Total	13
DENOMINATIONS.			
Congregational	3	**DATES.**	
Presbyterian	1		
Baptist	2		
Methodist Episcopal	1	1836. April	4
Protestant Episcopal	2	May	3
Unitarian	1	June	4
Not specified	3	Not specified	2
	—		—
Total	13	Total	13

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1836.

ACCOUNT OF A YOUNG MAN PREPARING FOR THE MINISTRY.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—

I AM well acquainted with a clergyman now successfully laboring in the vineyard of our Lord, a brief account of whose past life may be neither uninteresting nor unprofitable to those indigent young men who have commenced, or who contemplate beginning, a course of preparation for the gospel ministry. Such an account I esteem it a privilege to communicate to you; and you are at liberty to secure its publication in the American Quarterly Register, or the Boston Recorder, or to make such other disposition of it as your judgment shall dictate. I believe that many young men of piety and respectable talents, who would gladly be prepared to declare the glad tidings of the gospel to their perishing fellow-men, are deterred from entering upon a course of preparation by the forbidding and peremptory monitions of poverty. And probably not a few who have begun their preparatory education, are often tempted to return to the field or the mechanic's shop, to avoid the painful struggles which arise from the same source. If the subsequent history of one of poverty's children shall tend to encourage the latter to persevere in their course, and determine the former to begin, then will the writer rejoice that he 'has not labored in vain, nor spent his strength for naught.'

Truly Yours, —— ——.

E. was born in Massachusetts soon after the commencement of the present century. His parents were poor, both in the good things of this world, and, what was far worse, destitute of *faith*. Neither of them had made a profession of religion; neither of them was hopefully pious. His father was a mechanic; and, having quite a large family, could barely earn enough in a year to meet his current expenses. His advantages for acquiring what is termed a common school education, were extremely limited. His parents having acquired hardly the first rudiments of learning, were not prepared to feel the importance of giving their son opportunity and means of obtaining much more knowledge than themselves possessed. As soon as he became old enough to handle the hammer and the saw, he was deprived of the eight or ten weeks' summer school, and required to aid his father in mechanical business. After that period, the principal means he enjoyed of obtaining the rudiments of a common education, was the winter school. This generally commenced the first of December and closed the latter part of February. At that time, and in the place of his nativity, he was the schoolmaster usually employed, who would keep the greatest number of weeks for the minimum compensation. And if a scholar then could read with a loud voice, and utter his words with unusual rapidity, he was considered an unusually good reader. If he could "do a sum" in the Double Rule of Three, and spell fluently words of three syllables, and write his name with tolerable legibility, he was regarded as having "*finished his education.*" Having lived the first dozen years of his life in such a place, and in such unfavorable circumstances, it is not to be wondered at if at that age E. found himself not only the son of poverty, but the child of great ignorance. Of English grammar, he knew nothing. Geography, he had scarcely heard named. Of history, sacred or pro-

fane, he had read but very few pages. The ordinary rules of composition had never been brought within his reach; so that, had he attempted to write a letter to a friend, the meaning could hardly have been decyphered.

Before E. had entered his fourteenth year, he became hopefully pious. He united with the Congregational church in his native town. The clergyman of the place, after considerable conversation with him, began to manifest an interest in his behalf, and often directed his attention to the ministry. He began to feel, soon after his hopeful conversion, that it would be a great privilege to declare the Saviour to perishing sinners, provided he could only be prepared for the great and responsible work. "But how can I think of such a thing?" he inquires. "My father is a poor man—he needs my help—he cannot and will not permit me to begin a course of study. I dare not propose the thing to him. Besides, who am I—an obscure, ignorant individual—that I should aspire to the honor of preaching to others the unsearchable riches of Christ." Thoughts like these, for a while seemed utterly to forbid his looking forward to so great and glorious a work. Still, he could not long at a time rest easy. Often the work of the ministry would present itself so forcibly to his mind, that he felt as though he must break through every obstruction, and prepare for it. Then again his circumstances all appeared to be so forbidding, that he could not summon resolution to take the first step towards preparation. Thus his mind vacillated between ardent desires to begin the preparatory process to this great work and despair of ever accomplishing the object, for nearly two years. Meanwhile his services were becoming more and more valuable to his father; and of course the difficulty of obtaining his consent to relinquishing future claim upon his son's time and labor, was constantly augmenting. But at length, after frequent consultation with the clergyman above named, and looking repeatedly to God for guidance, E. disclosed his feelings to his parents. His mother objected. His father, who had then become hopefully pious, did not absolutely refuse to listen to him; but gave him no reason to hope that his desires could be gratified. Thus all the expectations which he had permitted himself to indulge, were at once blighted. It was his duty to obey his parents; and besides, they greatly needed his labor. He continued to work with his father—still pondering upon the great object which had for two years engrossed many of his thoughts; and which had greatly increased his love of books and his love of study. When he was sixteen and a half years of age, his father, after many struggles with interest and probably prejudice, and repeated solicitations from some ministers of the gospel, was prevailed upon to yield a reluctant assent to his wishes. This obstruction removed, others equally formidable presented themselves. He had no classical books—and what was worse, he had no money with which to purchase them. He had no friends, or thought he had none, to whom he could repair for the pecuniary aid he needed. But his minister, kindly interesting himself in his behalf, made his case known to some members of the church, and to one or two clergymen at a distance. Through their instrumentality, arrangements were at length made by which he might, if he would go some sixty miles from home and take up his abode as a "charity scholar" amongst entire strangers, receive instruction in classical studies. So with much effort, he obtained money enough to purchase a Latin grammar, and on the 12th of August, 18—, began his journey to W———. At that time, he was extremely diffident; or rather, oppressed with bashfulness. He could hardly hold up his head, if he met a man in the street; and, having seen but a little of society, he was not prepared to make a very favorable impression upon strangers. Under all his disadvantages, however, he felt that he must go forward. So, with a pack, the contents of which, together with the clothes upon his back, would hardly have commanded twenty-five dollars, he wended his way towards W———. Now walking, and now riding, he was able to get about one half of the distance the first day. He had a letter of introduction to Mr. —— of R——. Having arrived at R—— he presented his letter. Mr. ——, having read it, surveyed him very leisurely, and began to question him. E., unpolished and uncouth as he was, and withal having nothing prepossessing in his external conformation, and nothing in his dress to commend him, but a long, coarse, greyish coat and satinet pantaloons considerably worn, now imagines that he must have made rather a sorry appear-

ance. Mr. —— treated him kindly, gave him some good advice, and told him that possibly something might be done for him at R——, provided he should not succeed at W———. Next morning, with no very consolatory forebodings, and leaving no enviable impression behind, he proceeded on his journey. Weary and worn with a long walk over muddy roads, he presented himself in the evening before Mr. —— of W———. In a day or two, appearances were not so flattering as he anticipated, he became homesick, disheartened, and anxious to leave. He felt that he could not remain there; and after expressing in a bashful manner his thanks for favors received, he returned to R——. Mr. —— was greatly surprised to see him, and knew not at first what course to pursue. E. saw the state of things, and proposed, or at least thought strongly of returning to the labors of the mechanic. But through the Christian kindness of Mr. ——, he was induced to stay for a short period. Mr. —— found in him the power of somewhat rapid acquisition of knowledge, and providing one week for his board the next, and hearing his recitations himself, he had the pleasure of presenting him the ensuing autumn, for admission to —— college. With all his want of prepossessing exterior, and his uncouthness, E. was admitted a member of the freshmen class. He regrets now that he had not been more thoroughly fitted to enter college; but by studying from fourteen to sixteen hours per day, with a delight that never diminished and a vigor that never flagged, he was so well prepared that he was readily admitted. During his collegiate course, numerous were his struggles with poverty, many were his discouragements. He received occasionally some little charitable assistance. By teaching a school in the winter, he was enabled to meet a part of his expenses. In his dress, he was obliged to practise strict economy, and at times, to say that his dress was decent, would have been stretching that term to its lowest meaning. Still he felt that he must go forward. He can now reflect on many hours of sadness, in which, as he looked over his embarrassments and anticipated the future, he was strongly tempted to relinquish his studies, and give up all thought of ever entering the ministry. Not knowing from what source to derive the means of purchasing needful books, or to procure his necessary raiment, being unable to tell how he should meet the demands of his next bill for tuition and board, and trembling in view of a debt already contracted, and constantly accumulating, it seemed to him at times as though he could not proceed. Then looking again upon the wants of the world, and reflecting that God will provide for him who conscientiously pursues the path of duty, he felt it his duty to trust in God and advance. Thus he struggled along through college. With all his pecuniary embarrassments, together with occasional ill health, he was numbered amongst the first in his class, and left the walls of his Alma Mater with gratitude to God that he had been enabled to persevere thus far. Still his poverty seemed to impede his progress. He was considerably involved in debt. Should he commence the study of his profession, or by teaching a school, endeavor first to liquidate his pecuniary obligations? These were the questions which agitated his mind.

For a season, he engaged in the business of instruction. Having pursued this for nearly a year, he began the study of theology, with a worthy private instructor. He had not the means requisite to study at a theological seminary, as he thought; but the principal reason why he did not resort to such an institution was, he had not been apprised of the advantages which it would afford him. He now regrets on many accounts that he did not pursue the most thorough course of theological instruction, which any of our public institutions prescribe. As it was, he went through the system usually pursued by his instructor's students, and then received approbation to commence preaching. By the Divine blessing he was soon settled in the gospel ministry, and, in a little time, was enabled to pay the debt which he had contracted in obtaining his education. He has continued till the present time, laboring where he was first settled. His labors have been blessed at different times; and there is reason to believe that he will have a goodly number of "souls for his hire." His people appear to be happily united in him, and their attachment to him seems to have been yearly increasing. God grant that his usefulness may be augmented a hundred fold.

To the above brief account, dear Sir, allow me to subjoin a few remarks.

1. I would say one word to such pious young men as may desire to engage in the great work of the ministry, but are deterred from beginning a course of preparation by their poverty. It is true, my young friends, that poverty looks like a poor auxiliary to a course of education; but you should by no means regard it as an insuperable obstruction. E. very seriously doubts whether he should ever have been a minister of the Lord Jesus Christ, if he had been rich. He believes that his poverty served as a needful stimulus to him during all his academical and theological training—it threw around him healthful restraints, excited him to a self-denial which a competency had never dictated, and in fact has proved one of his most valuable preparatives for the peculiar trials and difficulties of the ministry. Let no young man, then, be prevented by his poverty from beginning a course of study for the ministry, provided he have respectable talents and ardent piety, especially as he may now on so favorable terms receive assistance from the American Education Society.

2. Let such as have begun the preparation for the great work and are at times tempted to give it up as a hopeless task, look at the example of E. There were times when he was beset by just such temptations. Suppose he had yielded to them and gone back; Who now had occupied his important station in the ministry? Who had been the instrument of the hundred hopeful conversions which appear to have resulted from his labors? Look then to his perseverance, and go onward. Wait on the Lord, and ye shall renew your strength.

Have you occasional ill health? So had E. Are you in debt? So was he some hundreds of dollars before he had completed his preparatory education. Have you scarce a friend to call upon for pecuniary aid? It was thus with him. Are your clothes old and worn? His were at times hardly within the range of decency; and where he should obtain his next supply, he knew not. Can you have none but second-hand books to study; and are you obliged to sell your present classics to obtain those you will next need? He passed through the same difficulty. Are you taunted by the inconsiderate with being *charity students?* He partook of the same reproach, *if reproach it can be called.* But after all, he held on "the even tenor of his way," and now he stands high in the affections of a large people, and has been laboring with pleasing success for years in the vineyard of our Lord. "Go ye and do likewise."

In conclusion, allow me to urge upon the attention of every young man who is looking forward to the great work of the gospel ministry, the importance of a thorough preparation. E. often regrets that his preparation was so hurried as to exclude the extended and thorough training which now seems to him invaluable. It is only by *hard study* that he has been able to make up, in some degree, since he entered the ministry, the deficiency in his preparatory education. Let every young man who would prove as a burning and shining light in some golden candlestick, set his mark high, and aim to be *thoroughly trained* for the holy calling on which he has his eye. The times—the exigencies of the church, demand a well educated, able ministry. To use the language employed on another occasion, "The ministry should be well educated; men of sound intellects, clear heads, vigorous thought, and minds well stored with the great truths of the gospel. They should be perfectly at home on all the great points of theological truth; should be able to defend these points against all the open or insidious attacks of the opposer; should understand the wiles and arts of infidelity and false religion; and, clad in the panoply of the truth of God, they should go forth, pulling down the strong holds of error and sin. The enemy is on the alert. He is cultivating his intellect. He is tasking all his resources to build up new defences and safeguards for his errors. He is seeking out the weak and unguarded spots disclosed by the professors and advocates of Christianity, and preparing for a desperate onset. The conflict is, and is to be, between the truths of the gospel of Christ, and the multiplied phases of infidelity. "The devil, knowing that his time is short, has come down with great wrath." He is whetting up the intellects of his followers, and preparing them for the great conflict, preparatory to which, have already taken place a few skirmishes. The victory is not to be won by the sword. The field of conflict is not one of the bayonet, the cannon, the battle-axe. The strife and war are altogether of a different order. Mind is coming, and has come, into contact with mind. There

is, and is to be, a grappling of intellectual energy—a trial of moral courage—a battle with bloodless, spiritual weapons, mighty by the power of God, or weak through the power of sin. I say, then, that the ministry must be composed of men of intellect, men of study, men of reading, men of theological learning, thoroughly furnished for the conflict. They should be of this character, whether you retain them here, or send them to the far West, or to the distant islands of the sea, or wherever you send them. Otherwise, they either will not grapple with the infidel intellect, or if they do, they will be discomfited, and become a burden and reproach to the cause which they profess to support. Better have ten men competent and well qualified to perform the duties of an able and faithful minister, than ten times ten "who cannot teach and will not learn."

ABSTRACT OF THE TWENTIETH ANNUAL REPORT OF THE DIRECTORS OF THE AMERICAN EDUCATION SOCIETY.

The American Education Society has now been in operation more than twenty years, and by the blessing of God has risen from small beginnings to its present extended movements. It has since its commencement aided in all, 2,495 young men. About *eight hundred* ministers, now living and preaching the gospel, have already, through its direct instrumentality, been introduced to their fields of labor. Some of these have exerted a wide and holy influence in heathen lands, others are in conspicuous stations in churches and benevolent institutions in the United States. During the year, the Society has aided *one thousand and forty* beneficiaries at 159 institutions; and from most of the States and Territories of the Union, as follows, viz., in 17 theological seminaries, 223; in 35 colleges, 507; and in 107 academies and schools, 319. Its receipts have amounted to $63,227 76, and its expenditures to $66,208 92, which, with the debt of last year, $1,079 13, amounts to $67,288 05, leaving a debt of $4,060 29. The receipts, exclusive of legacies, are larger than in any preceding year. The number of new applicants that have been received on the funds of the Society is 237.

Maine Branch.

Maine has not been surpassed the last year by any State in the Union, according to her population, for efforts in raising up an educated ministry. She has richly endowed her school of the prophets, by one hundred and thirteen thousand dollars in addition to former contributions. In her Theological Seminary, Colleges and Academies, 77 young men have been aided by the Society the past year, in the sum of $4,193. Of this amount she has paid into the treasury through her Branch organization $2,525. The Rev. William L. Mather, who has been an acceptable Agent of the Society during five years, is expected to take charge of that Branch as its principal active officer.

New Hampshire Branch.

This Branch, it will be recollected, raised the year before the last more funds than any other, according to the number of young men under its care. Twice the amount was contributed that was appropriated to its beneficiaries. This was the result of the labors of an efficient Agent. During the year just closed, not so much agency has been performed, and the consequence is, much less money has been contributed for this object. The number of beneficiaries under the patronage of the Branch, is 39. The appropriations amount to $2,267, and the collections to $1,438.

North Western Education Society.

Vermont has one hundred and seven beneficiaries of this Society at her Institutions of learning. To these have been appropriated $5,905, and yet but $1,827 have been raised towards this appropriation. Not one half of this, probably, would have been contributed, had not an Agent of the Society labored four or five weeks in behalf of the cause. The deficiency of funds this and the preceding year, is complete demonstration that the services of Agents are indispensable.

Massachusetts.

Massachusetts, which is the seat of operations of the Parent Society, contributes annually to this cause far more than any other State in the Union. She has raised for this object in various ways, nearly 300,000 dollars. She has uniformly had at her Theological and Academical Institutions, more beneficiaries than any other State. Having as many educated Ministers as she has thousands of souls within her borders, she knows by happy experience how to appreciate an able and faithful ministry.

Two hundred and sixty-two young men have received the patronage of the Society during the past year. The State is organized into 15 auxiliaries, and has contributed the last year about $20,000; of this, nearly $5,000 were raised in Boston.

Rhode Island Auxiliary.

This State must be considered on the advance, in respect to an educated ministry; though she has done but little in connection with the American Education Society. The number of young men assisted within the boundaries of that auxiliary is small; so also is the amount of funds contributed.

Connecticut Branch.

Connecticut has done well for the cause of the Education Society. The number of her beneficiaries has increased, and the amount of collections in the different towns has been greater than usual. This is owing to the judicious and efficient agency of the Secretary of that Branch, the Rev. Ansel Nash. Ninety-three young men have been patronized at her Academies, Colleges and Theological Institutions. To these individuals $5,498 have been appropriated, and $4,938 of this sum have been contributed within the bounds of the State. In the enterprise of supplying the world with the heralds of the cross, Connecticut will take a prominent part.

Illinois Branch.

This Branch has under its patronage twelve young men. Owing to a deficiency in the returns, it is not known what has been the amount of receipts into its treasury. It is expected, that an Agent will be employed immediately in that field of labor.

PRESBYTERIAN EDUCATION SOCIETY.

This Society, in connection with the Western Education Society, whose seat of operations is at Cincinnati, has aided during the past year 450 beneficiaries in 97 Institutions of learning. The receipts from collections, in churches and individual donations, amount to $22,334 34. During the same period of time there have been paid to beneficiaries within its bounds, $24,410. The Rev. Wm. Patton is its Secretary and General Agent.

The Young Men's Education Society of New York City.

This Society has been in successful operation during the past year. The number of beneficiaries connected with the Society, is 28.

Young Men's Education Society, Newark, N. J.

This Association has pursued the object for which it was called into being with the ardor and enterprise characteristic of the young.

Western Education Society, New York.

This was among the earliest in the work of education, and has pursued its course with enlargement and consistency. The field of its present operations embraces the seventeen western counties of the State. It has aided eighty-four young men during the year, and has paid into the treasury of the Presbyterian Education Society $2,040. The Rev. Alanson Scofield continues its Secretary.

Utica Agency.

During the year $2,825 have been expended by this agency in aid of 53 beneficiaries. The Secretary, Rev. O. S. Hoyt, has, with perseverance and success, pursued his labors. The amount collected on this field, comprising the central and northern part of this State, is annually increasing.

Philadelphia Education Society.

This Society, for more than half of the last year was without the labors of an agent, and consequently but a small portion of the field has been visited. Late in the last autumn Rev. Eliakim Phelps entered on the services of this Society as its Secretary and General Agent, to labor in the States of New Jersey, Pennsylvania, Delaware, Maryland, and Virginia. The receipts from the field embraced by the Philadelphia Education Society amount to $4,415 49.

Western Education Society.

The annual meeting of this Society was held at Cincinnati in October last, at which time the report states that seventy-one beneficiaries had been aided, and that $4,215 had been collected. Since that time the Secretary and General Agent, the Rev. John Spaulding, performed a successful agency in the South, and increased the pecuniary resources of the Society by obtaining large donations and subscriptions. This Society includes at present the largest portion of the great valley of the West, and is each year extending its influence and enlarging its resources.

Western Reserve Branch.

This efficient auxiliary has during the year steadily advanced. Notwithstanding the feeble state of health of the Secretary, Rev. Ansel R. Clark, the pecuniary resources have been more than ample to meet all their expenditures. The receipts into the treasury have been $3,253 40. Of this sum, $2,119 are appropriations to forty-seven beneficiaries in ten institutions of learning. Of these, twenty were new applicants. Forty-four of the young men have earned by manual labor and by school teaching $1,405 71, being an average of about $32 each.

East and West Tennessee.

The Rev. John W. Irwin, whose appointment was announced in the report of the last year, entered upon his duties as Agent

on this field soon after the anniversary. After laboring with the most encouraging success for about six months, he was compelled on account of ill health to relinquish his office. Since then, no Agent of this Society has been operating on that field. The growing literary and theological institutions in that State, give promise of a large number of faithful and devoted servants of the Lord. Appropriations amounting to $2,166 have been made to 43 young men within the bounds of this agency.

Loaning System.

There are two aspects on which the system of loaning is to be viewed; the one relates to pecuniary income, and the other to moral effects upon the young men assisted. The first of these, the Directors have ever considered of minor importance, as their confidence for the support of the Society is laid in the benevolence of the churches. A number who have enjoyed the patronage of the Society, have preferred to return the whole amount of appropriations made to them, that another young man may thus be forwarded to the sacred office.

The Board regard the chief excellence of the loaning system to lie in the moral influence it exerts. It is a test of character at the very outset of a young man's desires for the ministry. He is practically led to determine how much his heart is set upon becoming a minister by ascertaining what responsibility he is willing to bear, and what sacrifices he is willing to make. Its influence is happy in promoting economy, industry, and energy of character on the part of the young man. It is also eminently advantageous for the Society, and secures it from a loss of funds upon unworthy candidates.

There have been refunded during the last year, $4,332 53.

Earnings.

The Directors are happy in being able to assure the Society that the young men are exerting themselves with commendable enterprise towards their own support. This is made evident from the fact that their earnings by manual labor and school keeping have amounted, during the year, to $33,502.

Means to be Used.

There must be more prayer.—It is Christ's own instruction to his disciples, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Ministers are the gift of Christ, and he bestows them in answer to prayer.

Parents must consecrate their children to the work of the ministry.—Hannah of old consecrated her infant Samuel to the ministry. The mother of Christian Frederick Swartz, on her dying bed, "informed her husband and her pastor, that she had dedicated her son to the Lord, and obtained a promise from them that her then infant son should be trained in the remembrance of this sacred destination, and that if he should in due time express a desire to be educated for the ministry, they would cherish and promote it to the uttermost of their power." Swartz became the missionary apostle to India, and died when about fourscore years old, having been instrumental, as is supposed, of the conversion of thousands of souls.

The devoted mother of Samuel J. Mills, solemnly dedicated this son to the ministry. While he was yet an infant, her heart was in prayer for this end. The hymns which she sung over his cradle, as she rocked him to sleep, were prayers for this object. He was trained for this work; and what nation shall not rejoice that Samuel J. Mills was born and had such a mother.

The times call for men—for men of great fortitude, ready to encounter a world, and armed for death. Let us without delay take hold on God, for the fullness of his Spirit is not exhausted; and he shall yet sanctify to himself a noble army of Christian Ministers.

The following results of the American Education Society, are taken from a historical note contained in the Appendix to this Report.

The receipts of the Society from year to year, as appears by the Annual Reports, are as follows, viz. 1816, $5,714; 1817, $6,436; 1818, $5,971; 1819, $19,330; 1820, $15,-148; 1821, $13,108; 1822, $15,940; 1823, $11,545; 1824, $9,454; 1826, $16,596; 1827, $33,094; 1828, $31,591; 1829, $30,-084; 1830, $30,710; 1831, $40,450; 1832, $42,030; 1833, $47,836; 1834, $57,818; 1835, $83,062; 1836, $63,227; making $579,144. It appears by the above statement, that a greater sum of money has been received during the last *five* years, than during the *fifteen* preceding years.

The results of the Society have been as follows. It has assisted, since its formation, 2,495 young men of different evangelical denominations, from every State in the Union. The number aided in each succeeding year, from 1816 to 1836, is as follows: 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, and 1,040. Of those who received aid from the funds of the Society during the last year, 223 were connected with 17 theological seminaries, 507 with 35 colleges, 310 with 107 academical and public schools; making in all, 1,040 young men connected with 159 institutions. About 800 individuals who have received its patronage, have already entered the Christian ministry, about 50 of whom have gone forth as missionaries to heathen lands.

The whole amount which has been refunded by former beneficiaries, is as follows: during the eleven years preceding April 30, 1826, $339 60; in 1827, $90 00; 1828, $864 22; 1829, $830 91; 1830, $1,007 84;

1831, $2,647 63; 1832, $1,312 77; 1833, $2,113 27; 1834, $1,947 78; 1835, $2,957 14; 1836, $4,332 53; making $18,443 69.

The sum of earnings by the beneficiaries for labor and school keeping, reported from year to year, for the last ten years, is as follows, viz.: 1827, $4,000; 1828, $5,149; 1829, $8,728; 1830, $11,010; 1831, $11,460; 1832, $15,568; 1833, $20,611; 1834, $26,268; 1835, $29,829; 1836, $33,502. The whole amount is $166,125.

OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

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Vice President.

William Bartlett, Esq.

Honorary Vice Presidents.

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Rev. Eliphalet Nott, D. D., LL. D., Pres. Union Coll.
Rt. Rev. Alexander V. Griswold, D. D., Boston, Ms.
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Rev. George E. Pierce, Pres. Western Reserve Coll.
Rev. Bennet Tyler, D. D., Pres. Conn. Theol. Inst.
Rev. Wilbur Fiske, D. D., Pres. Wesleyan Univ.
Rev. Enoch Pond, D. D., Prof. Bangor Theol. Sem.
Rev. Edward Beecher, Pres. Illinois College.

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Rev. Warren Fay, D. D.
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Rev. William Cogswell, D. D., *Secretary.*

Hardy Ropes, Esq., *Treasurer.*

Hon. Pliny Cutler, *Auditor.*

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Rev. Warren Fay, D. D.
Rev. John Codman, D. D.
Rev. Joy H. Fairchild,
Mr. B. B. Edwards, and the Secretary.

Financial Committee.

John Tappan, Esq.
Hon. Samuel T. Armstrong,
William J. Hubbard, Esq. and the Treasurer.

PHILADELPHIA EDUCATION SOCIETY.

Extract from the Annual Report of the Directors.

THE Board of Directors of the Philadelphia Education Society, Auxiliary to the Presbyterian Education Society, having closed the labors of their second year, avail themselves of the opportunity which this annual meeting affords, to express to the Society some of the sentiments with which their own minds have been impressed. They have had occasion in the progress of their work to speak of judgment as well as of mercy. It is their painful duty to announce that Joseph Darah, one of the beneficiaries of this Society, has been removed by death. He was a member of Newark College, Delaware; was a young man of much promise and of great moral worth, and in the circle in which he was known, had excited high hopes of his future usefulness. In other respects, the events of the year have afforded encouragement and promise. They feel that in many respects they have occasion for gratitude to God for the favor with which this endeared cause has been regarded. It has not indeed been without embarrassment. The unhappy contentions by which the peace of the churches has been interrupted and the equanimity of the public mind disturbed, has been felt in a greater or less degree by all our benevolent associations, especially in this portion of the church. Serious inconvenience has also been experienced for the want of an agent, whose whole attention could be devoted to the field embraced by this Society. For more than half of the last year the Society was without any agent at all. Other causes of embarrassment have also existed. All these, notwithstanding, we have abundant evidence that the cause of the Education Society has a deep hold on the hearts of Christians extensively in this portion of the church, and has enjoyed, in no small degree, the favor and blessing of God. Of this we have evidence in the fact, that individuals and some whole congregations who had formerly assumed an attitude of indifference if not of hostility to our methods of operation have, the past year, been *cordial*, and in several instances, *liberal* contributors to our funds. The receipts to our Treasury during the year have been more than double what they were during any previous year. The character of our beneficiaries for correct deportment, diligence, application to study, morals and piety, has been thus far highly satisfactory. The testimonials furnished quarterly by their instructors have in all these respects, been creditable to the young men, and satisfactory to the Board. A considerable number more are known to be pursuing a preparatory course with the expectation of applying for the aid of the Society at the end of three months. Some, also, who have been aided by this Society during the

last year are now, on account of the expensiveness of the schools in this vicinity, removed to other States. In view of all the results of the last year the Board are free to say, that in their opinion, the prospects of the Society have at no time been so promising as at the present.

But while we make grateful mention of these facts—facts which must certainly be regarded as circumstances of encouragement to continued and increased effort—there is another view of the subject to which the attention of the Board has been directed, and to which they desire most earnestly to call the attention of the Society and of the church at large, viz.: *The utter inadequacy of the present amount of effort to meet the wants of the church, and the claims of a dying world.* "The field is the world." It is emphatically "white already to the harvest." "The harvest is perishing for the want of laborers," and no efforts which have yet been made afford any reasonable prospect that the evil is soon to be remedied.

From data, the correctness of which will not be questioned, the Board are fully satisfied that with all that is now doing in this age of which we so often boast as an age of action, and by all the evangelical denominations in our land, the movement of the church is *retrograde*, rather than otherwise, even at the present day. That is, the additions to the church from year to year are not equal in proportion to the actual increase of our population, so that the relative proportion of the church to the world is every year diminishing, and it is believed that there have been but two years since the commencement of the present century in which the case has been otherwise. These were the years 1831, and 1832. Even during these years, which certainly were blessed with revivals of religion more abundant and precious and powerful than the church had for a long time before enjoyed, the increase of the church was but just about in proportion to the increase of the population of our country. The Board have also been appalled by the fact that the increase of the ministry falls far short of the increase of the church, so that to furnish for our own country alone a supply equal to that enjoyed by the older settlements, would require nearly twice the present number of ministers, and an annual supply more than twice as great as the present amount of effort will afford.

If we look abroad over heathen countries, the prospect is still more appalling. The field is whitening to the reaper's hand; but the laborers are few. Every nation almost under heaven, is now accessible to the Christian missionary. The "cities" which were said to have been "walled up to heaven" are now accessible in all directions. The "giants, the sons of Anak" before the terror of whose countenances the church has for ages turned back in consternation, are no longer there. The church may at once martial her hosts and march directly over and take possession of the work for Christ. But the *men* are not at her disposal—the recruits are yet to be obtained and trained for the field; and even the preliminaries of the enterprise are yet to be arranged; and is it not seriously to be apprehended, that while the church is maturing her plans and collecting her forces, and "preparing to begin" the work, infidelity and false religion will "steal a march upon the church," and by throwing their own pernicious influence in between the gospel and the heathen mind, and thus create new and more formidable obstacles to the truth than any which the tottering powers of heathenism can now oppose. If ever there was a time when the voice of God, the condition of the church, and the wants of the world called for *action*—vigorous, decided action—that time is now. But where are the *men?* We hear it said and reiterated from all quarters, that "the great want with all our benevolent operations, is men," and that the "world is suffering to an extent which God alone can conceive for the want of men." With facts like these before their eyes, the Board distinctly declare that they do not, and cannot feel satisfied with the feeble efforts which have hitherto been made to meet the claims of Christ and the church for an additional supply of men. And they have been led to ask if any thing can be done, and if any thing, what, to meet the emergency to which the providence of God has brought us; and they are fully persuaded that *something can be done*, and *must* be done, and *done soon*. They are fully persuaded that the church possesses within herself resources abundantly adequate to the complete accomplishment, and within a reasonable time, of all that is implied in her commission to go into all the world and preach the gospel to every creature. She has men enough and wealth enough and influence enough to supply the *means* of grace to the entire world in a single generation. This position is assumed not as a matter of conjecture, but from estimates founded on accurate and extended calculation. Were the Presbyterian church alone to employ all her resources for the conversion of the world, and take hold of the work with a zeal and a self-denial, a firmness and a perseverance like that in which the apostles labored, or that which has enstamped immortality on the memory of Brainerd, and Martyn, and Mills, she might, by her own unaided strength, by the blessing of God, *furnish the means of grace to the entire world in a single generation*. This generation would not pass away until a voice should be heard in heaven saying, IT IS DONE. "The kingdoms of this world have become the kingdom of our Lord and of his Christ."

The Annual meeting of the Society was held in Philadelphia, March 21, 1836.

The Rev. Eliakim Phelps is Secretary of the Society, and George W. McClelland, Esq. Treasurer.

BOSTON AUXILIARY.

Extract from the Annual Report.

WE think of a minister, chiefly, as a public preacher, and are apt to estimate him according to the public effect of his influence and labors. If we confine ourselves to this view of the ministry, however, we overlook one great object which Christ designed in it, and one method of ministerial usefulness which is of importance, but which, because of its hidden operation, is not always recognized, nor fully appreciated.

The private influence of the ministry may be illustrated by the character and method of the good performed by the physician.

Has any one written the chronicles of the healing art in this city? How many pains have been relieved, how many burning brows have been cooled and their throbbings hushed: how much sickness has been cured that seemed to be unto death: how many wearisome days and nights have been saved to the people, and tossings to and fro upon beds of agony! How many families have, almost, received their dead raised to life again! Who has written the joy of their circles at the appearance of a beloved parent or child from a chamber of dangerous illness, at the table and fireside? Who has kept the number and recorded the bliss of the sufferers, when first they have walked forth under the fresh heavens, and the consciousness of coming back to life again, and pulsations of health leaping through the veins at the first perception of the pure air, and the newness which all nature seemed to put on to welcome their going forth from death, have created that feeling of pleasure respecting which the poet has so beautifully sung:

> "See the wretch who long has tost
> On the thorny bed of pain,
> At length repair his vigor lost
> And live and breathe again.
> The meanest flowret of the vale,
> The simplest notes that swell the gale,
> The common sun, the air, the skies,
> To him are opening Paradise."

Such pleasures flow continually from the healing art; yet none but the God to whom belongeth the issues from death and the happy subjects of those pleasures bear witness to them. They come and go, like breezes of spring, but are followed by the fruits of health and life. When you think of the noiseless, unpretending course of a physician, and follow him in imagination into sick chambers, and think how often, by his assiduous skill, those places are made the gates of heaven which at first seemed the gates of death, and think how many thousand hearts have been made glad of whom the world have known nothing, there appears to be a beauty and even a sublimity, to say nothing of the inestimable benefits, in the healing art, which is fitted to awaken our admiration and love.

Now the influence of a spiritual, faithful pastor amongst the families of his charge, is of the same nature. He does for the souls of his people what the physician does for the bodies of his patients. He goes to them, or receives them, in the hour when conscience wakes up from her sleep of years and cries to God, Thou hast set mine iniquities before thee, my secret sins in the light of thy countenance! He is with them when that sickness of heart, compared with which all pains are light, oppresses them, and every hope of comfort is excluded by the beginning of despair. He is the instrument of revealing to the soul that heavenly mercy which forgives all sin, that blood which takes out its stains, that hope which is life in death, and that peace of God which passeth all understanding. The first sensations of a sick man, at his recovery, are not to be compared with the feelings of one, who, for the first time, perceives the way of salvation by Jesus Christ, and stays himself upon the divine mercy while sinking into despair. It is chiefly in private that the minister is the instrument of such blessings; though, by his public work, he prepares the minds of his people for his private efforts and success. He takes the mourners by the hand, and they who shrunk from the exposure of their private and sacred sorrows, pour out their souls before *him*, because he is to them in the place of Jesus Christ, who loved Mary and Martha, and wept at the grave of their Lazarus. He sits down by the dying bed; he stands on the verge of eternity with a passing spirit, assures the sinner of pardon upon repentance and faith, or soothes the fear and sustains the hope of the saint, as the scenes of eternity break in upon him. None but a minister knows the strange variety of occasions upon which he is called to impart joy or relieve sorrow. The kindness and love of God towards man appear, as well in the beautiful adaptation of the methods by which he comforts and saves him, as in the way of salvation.

Every faithful minister raised up and sent forth by this Society, is made the instrument of such blessings to a community of human beings. Who then can estimate the private influence of a pious, faithful ministry? Like the unseen ministry of angels, it is noiseless, unappreciated by the world, and sometimes repaid by injury; but of such value in the estimation of the Saviour, that when he ascended on high, he honored his ascension, and blessed his people, with the gift of *pastors*, to succeed prophets and apostles, and the first evangelists of the church. If churches and private Christians would be

sanctified in the way which Christ has chosen for them, let them honor the pastoral office and its influences, and evermore prefer the light of the quiet stars and planets, to the shooting and startling light of those fires which are not in the number of the ordinances of heaven. Let the friends of an educated, pious, and able ministry be encouraged in the support of this cause, by the thought that every faithful minister raised up by their influence, is one of the first of Heaven's blessings; and may the members of this Society themselves enjoy this blessing, in its full measure, till "the Lamb himself shall feed them, and lead them to living fountains of waters, and God shall wipe away all tears from their eyes."

The annual meeting of the Society was held, May 23, 1836.

On the occasion addresses were delivered by the Rev. Professor Stowe of Lane Seminary, Rev. President Linsley of Marietta College, Rev. Mr. Smith, of the Lutheran Church, Boston, Rev. Mr. Clark, Secretary of the Western Reserve Branch, Hudson, Ohio, and the Rev. Mr. Brown, of St. Petersburg, Russia.

The officers of the Society are, William J. Hubbard, Esq. President; Rev. Nehemiah Adams, Secretary; and Hardy Ropes, Esq. Treasurer.

Connecticut Branch.

Extracts from the Report.

In surveying the past year, the Directors of this Branch of the American Education Society find cause of encouragement and gratitude. The resources of the Branch have been considerably increased, and its operations extended beyond those of any preceding year. From our records it appears, that the average number of beneficiaries, to whom appropriations have been made at the quarterly meetings of the Directors during the year, is 69, and that at the last of these meetings appropriations were made to 74. We are happy in being able to state, that the augmented demands on our treasury, arising from this source, and also from the support of an agent within our limits about three fourths of the year, have been met by our own resources—no application for aid having been made to the Parent Institution. This increase of liberality in the present instance, is a special token for good, as it denotes a change in public sentiment in favor of the Education Society. Hence it is obvious, that the Christian community in this State have an increased impression of the great and increasing want of educated ministers which now exists, as well as increased confidence in the institution as an efficient instrument in furnishing them. In several instances, respectable donations have been received from sources, whence, in times past, little or nothing has been derived in support of this cause. It is beginning to be more and more felt, that an enlightened, devoted Christian ministry is indispensable to the support of religion and morality; to the maintenance of the fear and love of God in every form in this apostate world. This feeling is abundantly supported by the word of God. Wherever it exists in enlightened pious minds, it would seem that it must produce attachment to an institution which, on the plan pursued by the American Education Society, is bringing forward one hundred young men every year to preach the gospel of salvation. Wherever objections against this institution now exist, they evidently, for the most part, spring from ignorance or misapprehension of facts, or from love of sin and the world. Among many of the most intelligent and pious it is deeply realized that its interests have a strong claim on the vigorous persevering support of the Christian public; that among kindred associations it is one of the last that should be abandoned or suffered to languish. The recent tokens of divine favor which it has enjoyed plainly denote, that it is one of the instruments which the Head of the church has raised up to effect the subjugation of this apostate world to himself. Who that loves the Lord Jesus Christ and the souls of men; who that has just views of the means which God has ordained for the salvation of them who are in the road to death; that knows it is by the foolishness of preaching he saves them who believe, can view with indifference or as having a secondary claim on his prayers and efforts, the rearing up of competent men to publish to the world the gospel of the grace of God?

Every advance in this great work seems only to show more and more affectingly what remains to be done. How cheering soever the success which has attended the efforts of the Education Society—especially within the last few years—it is but a small beginning which has yet been made in supplying our own country with spiritual teachers. The community ought to know the truth in this case;—ought fully to understand, that the field is every year spreading out more and more widely on every side, and the demand for laborers increasing much more rapidly than the supply. The most that we dare state—and even in stating this we much fear that we are beyond the truth—is that our country is at present half furnished with competent Christian ministers of all evangelical denominations. We are sometimes told of 12,000 preachers in the United States, and on the supposition that there are so many it is conceived there are only 2,000,000 of our population destitute of the means of evangelical instruction.

Beyond all reasonable doubt there are four times 2,000,000 of souls in the land that have no adequate means of being taught the way of salvation by a Redeemer. Of the 12,000 preachers in the country—if indeed there is that number—not a few are of such a description that the more numerous they are the greater is the cause of alarm and grief to the people of God. Of some we know, that they cannot even read the Scriptures in the English language. Of others, that their doctrine and their lives are in decided opposition to the word of God, and a reproach to the Christian name. The late Dr. Rice of Virginia, states in a letter to a friend, that after calculation on the subject, he had come to the conclusion, that from the Potomac to the Mississippi not more than one fifth of the population acknowledges a connection with the church of Christ in any form; and of this fifth more than three fourths are under the guidance of extremely ignorant preachers, many of them decided antinomians. In the valley of the Mississippi, the population of which in fifty years is said to have increased from about 10,000 to more than 5,000,000, the venerable Dr. Blackburn informs us there is only one Presbyterian minister to 25,000 souls. It is also stated, on good authority, that in this region a thousand ministers might in one year be advantageously located could they be obtained. It is a fact with which we are all familiar, that every breeze from that region wafts to these eastern shores the most urgent entreaties of our brethren at the west for men to break to them the bread of life. Truly the harvest is great, and the laborers are few. But this is not all: they are, every year, becoming comparatively fewer. In this view the prospect before us as a nation is indeed appalling. Judging of the future from the past we have cause for the deepest solicitude, the utmost exertion, the most fervent prayer. Within the last fifty years the population of our country has increased from about 3,000,000 to 15,000,000. At the same rate of increase we shall, in fifty years more, number 75,000,000. To supply this immense number of souls with Christian pastors and teachers in the proportion usually deemed requisite, we shall need 75,000 ministers. But let ministers increase for half a century to come in the same proportion as for half a century past, and at the end of that period, we may expect to have about 15,000. This would leave four fifths of our population destitute of competent religious instruction. The consequence of leaving them thus must be that they would abolish the Sabbath; cast off all the restraints of God's laws, and give full indulgence to their own evil propensities. What friend to God or to his country can contemplate such a result with the least composure? And what is it in the power of this generation to do to prevent such a result, unless they fill the land with enlightened men after God's own heart to preach the gospel of his grace?

In every point of view that moral and religious influence, which can be maintained only by the preaching of the gospel, is indispensable to the welfare of this nation. Without such an influence even those political institutions, which have come down to us from our ancestors, and have rendered our country the admiration and envy of the world, cannot be maintained. No other than an intelligent and a virtuous community is at all capable of governing itself. But the thought of rendering any community intelligent and virtuous while destitute of the fear of God and ignorant of his law, deserves to be ranked with the wildest reveries that ever entered the brain of a maniac. As well might we think to bind Leviathan with a thread, as hope to restrain the evil passions of men without an impression that the eye of the omniscient Judge is upon them, and, that they must give to him an account of their conduct. But such an impression cannot be sustained in any community, without competent teachers of morality and religion. With teachers of this description then must our country be supplied, if we would retain those political institutions which we value so much, and which are essential to our prosperity.

Nor is it merely on account of the spiritual wants of our own countrymen, that this deficiency of ministers is to be lamented. For the sake of a dying world, as well as for the sake of millions in the United States in the road to death, the utmost efforts need to be put forth that it may be supplied. The churches in America seem raised up in the providence of God that they may have a large share in the instrumentality of converting the world. The situation and the character of these churches do eminently fit them for this thing. Within a few years they have begun to awaken to some sense of their responsibility in this respect. But the principal hindrance to their going forth, in obedience to the last command of the Saviour to disciple all nations, is the want of men to preach his salvation to the perishing heathen. In the nations sitting in the region and shadow of death is now a demand for a thousand missionaries of the cross from our country. Could this number be procured they might at once enter, with fair prospects of success, on labors for the salvation of men who have never heard of a Saviour nor a Holy Ghost. The pagan world is every year becoming more and more extensively open for Christian enterprise. The call on the spiritual community from lands covered with the shadow of death, is becoming louder and more extensive, far beyond the ability of that community to meet it. The great reason why this call cannot immediately be met, to a far greater extent, is that men cannot be obtained to devote themselves to the missionary

work. Hence does this work languish, and, for aught which appears, it must continue to languish. It is believed, that the means of supporting four times the missionaries now supported by our churches, might be obtained, had we the individuals suitable to be employed in this service. But because we have them not we are denied the privilege of diffusing a knowledge of the remedy which infinite love has provided for the sins and woes of our fallen world. Hence our fellow-creatures, for whom the same blood of atonement has been shed as for ourselves; who are capable of the same hopes and fears, the same joys and miseries with us, must continue subject to every species of calamity and suffering, and must hold on in the way to endless misery and despair. And is it a trifle that they are subject to the wrath and curse of God now; that they must endure the same forever, if the way of life through a Redeemer, be not made known to them? And must the Christian world continue to withhold from them this treasure for the want of men by whom it may be communicated?

The Annual Meeting of this Society was held at Norfolk, June 21, 1836.

Addresses were made on the occasion by the Rev. Mr. Bacon of New Haven, Rev. Mr. Kirk, of Albany, N. Y., Rev. Dr. Beecher, President of Lane Theological Seminary.

The Hon. Thomas Day is President of the Society; Rev. Samuel H. Riddel, Secretary; Mr. Luzerne Ray, Assistant Secretary; and Eliphalet Terry, Esq. Treasurer. The Rev. Ansel Nash, who was Secretary and Agent of the Society the last year, is appointed to another field of labor. He is to be in future General Agent of the American Education Society for Massachusetts and Rhode Island. His acceptable and successful services in Connecticut, will favorably introduce him to his new field of labor, which he has already begun to occupy.

MAINE BRANCH.

Extract from the Report of the Directors of the Maine Branch of the American Education Society.

IN making expiation for a world's iniquities, the Saviour did not want our co-operation. He trod the wine-press alone. He purged our sins by himself. But he left it for his servants to hold up before their fellow men the bleeding Lamb, and to beseech them in his name to be reconciled to God. He is indeed the head of all spiritual influences. All those means and appliances which are made use of in redeeming men from sin, and in leading them to God and heaven, he appoints and provides, and renders effectual. Every movement originates with him. The whole machine he sets in motion, and keeps in motion, and guides to the desired issues. It might require less care and effort to teach, convert, sanctify by himself. But the work now upon his hands he does not choose to perform alone. It is the duty, the privilege of his followers, more especially of all his ministers, to be united in this work with him. In the act of renewing the heart, the Holy Spirit operates alone. Not by human might or power is the soul dead in sin raised to spiritual life. And yet the prophet must say, O ye dry bones, hear the word of the Lord. And those truths, in view of which every holy affection and purpose are called forth, must be uttered by the human voice, or it may not be expected they will be made the power of God unto salvation.

If there be not a competent supply of laborers, the wilderness will not become a fruitful field, but the fruitful field itself will become a wilderness. How then shall the needed supply be procured? Pray ye the Lord of the harvest, and act in conformity to your prayers.

Some who would gladly consecrate themselves to this work are unable to obtain the education that is needed. The most promising sons of Zion are often found among the poor; and shall the difficulties that lie in their way be regarded as proof that they are not called to the work of the ministry? Rather let them be regarded as proving the duty of the churches to help them. By a beautiful arrangement of Divine Providence, the gifts of God are not all accumulated in the possession of a single individual. To one are given those mental endowments which, if duly cultivated, will prepare him, under the guidance of the Holy Spirit, for usefulness in the Christian ministry. But the ability to defray the expenses of his education is lodged in other hands with the direction, Take this youth and bring him up for me. Thus provision is made for mutual dependence and mutual aid. The gifts bestowed on the one are a supply for the wants of the other; and those bestowed on the latter may eventually be made conducive to the benefit of the former. The Christian church consists of many members —each having its different functions, but all constituting one body in which the eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no need of you.

In former times, wealthy individuals possessing the spirit of Christian love have assisted young men of promise in obtaining an education. In this way many excellent ministers have been brought forward. But in our day, in which the advantages of associated charity and united effort have been more than ever ascertained and realized,

societies are formed for the purpose of aiding indigent young men of hopeful piety and promising talents in their preparation for the sacred office. God has smiled upon the enterprise, and a vast amount of good has been effected by it. Had it not been for the assistance afforded by education societies during the last 20 years, the services of several hundreds of faithful ministers in our own land and in foreign lands might have been lost to the church and to the world. Already the American Education Society has aided in bringing forward about 800 ministers; and there are now under its patronage in the different stages of their education more than 1,000 young men, all looking forward to the sacred ministry, and giving to their instructors and patrons satisfactory promise of usefulness in it. Under the patronage of the General Assembly's Board of Education, and of Societies belonging to other denominations, are many hundreds more.

The Society which now holds its anniversary, was organized in its present form in November, 1818. For many years, though all were assisted of suitable qualifications that sought its assistance, its beneficiaries were very few. Within five years past, the number has been much increased. The whole number assisted, since its organization, has been 180. Nearly 50 of these are now engaged in the blessed work of preaching the gospel—17 of them are pastors of churches in this State, others in other parts of New England, in New York, in Ohio; two are employed in the instruction of youth; one is supposed to be a missionary among the heathen, and several are licentiates ready to labor where God in his providence may call them.

Our beneficiaries are of four different denominations; and though the number has been very considerably larger than in any preceding year, your Directors have not been subjected to the painful necessity of discontinuing their appropriations to any of them, either on account of misconduct, or for want of a respectable rank in point of scholarship.

By several years' experience, the Directors of the Parent Society have been convinced that funds sufficient cannot be procured without agents; and they have thought it highly important that a permanent agent should be established in this State. Concurring in these views, and relying upon the recommendation of their respected Secretary, the Directors of the Maine Branch have appointed the Rev. William L. Mather to this important station, with the understanding, that if the affairs of this Branch should not occupy his whole time, he will be called for that portion of it which may be left unoccupied in Maine, to the service of the American Society in some other portion of the land. Mr. Mather has been laboring in this State for about six months, and will give in the course of this meeting some account of his services and of the results of them during that period. It will be seen from the Report of your Treasurer, that the amount of moneys received during the year, has not equalled that of expenditures. Had it been the sole object of our Agent to collect funds for the current year, this deficiency might have been prevented. But it was thought more important that a system of measures should, as soon as possible, be matured and set in operation, upon which we might rely for the future. With this object in view, it was not thought most judicious that the Agent should rapidly traverse the whole State, seeking contributions only from those places where the largest sums might be expected; but that he should labor only in certain counties, presenting the cause in them to every church, and endeavoring to awaken in all a deep and permanent interest. In this way, it is hoped that the amount contributed will ultimately exceed what could have been obtained in any other way, and that our whole Christian community will better appreciate the object of this Society and will more heartily unite, not only by their contributions, but by their prayers also, in seeking its full accomplishment.

Its great object, that of providing, in connection with what may be effected in other ways, a competent supply of ministers for Maine, for the United States, for the whole world, is not yet attained. The church has only begun to look towards it, and to desire its fulfilment. Let us bless God that a beginning has been made. Let us bless God that already a little one has become a thousand; that to myriads of immortal beings the glorious gospel of the blessed God is even now proclaimed with its heavenly light and saving influence by those whom Education Societies have aided in preparing for their work; and that many, very many of our fellow men under their instruction are preparing to sing the new song, who, but for them, might have lifted up their voices in the wailings of the pit. Let us bless God that the churches in Maine have not been unmindful of the precept, to pray for the sending forth of laborers, and that by corresponding action they have shown, to some extent, the sincerity of their prayer. Some of the sons of our beloved Zion, to whose labors the Spirit of God has set his seal, have been sent forth, and others are preparing to follow. But a much greater number is needed, were the destitutions of Maine only to be supplied. Where shall they be found? It is delightful to learn that in those places upon which the dews of divine grace have recently been distilling, a goodly number of young men have given themselves to Christ, and that some of them are already expressing a desire for the good work of the ministry. Let the question of duty in relation to this matter come fairly before all

those among us, who, in early life have become the disciples of the Lord Jesus. Let every pious youth cast himself at the feet of his Redeemer with the inquiry, Lord what wilt thou have me to do? and with the disposition to do whatever the Lord may require of him. If he cannot assign good reasons for a different conclusion, he may be assured that the Lord hath need of him in the work of the ministry; and that if he decline this service, Christ will be displeased and his own soul will suffer.

Let every young man to whom God has given powers, which, under suitable culture, and under the influence of piety, would render him useful in the sacred office, seriously consider whether he can assign a sufficient reason for preferring any other employment. Is this his plea, that he does not possess true religion himself, and therefore would not be a suitable person to impart religious instruction to others? But why does he not possess true religion himself? Why does he not give himself to be a servant of Christ? Has the Saviour no claims upon him? Does he not need an interest in the blessings of his kingdom? Have his country and the world no claims upon him? Ought he not so to occupy with the talents committed to his stewardship, as to effect the greatest amount of good in his power to effect? And will the Lord hold any one excusable, especially of those who have obtained, are obtaining, or may easily obtain a liberal education, simply because they have no heart to labor for the salvation of their fellow men? Alas, how much of physical and intellectual power is wasted in occupations already overstocked, that might be turned to the best account in the occupation of the Christian ministry.

Let pious parents think of this, and let them give up their sons to be laborers for Jesus Christ—laborers, if it may so please him, in the ministry of reconciliation. From their birth let them be consecrated to this honorable, blessed employment, and trained up for its duties and trials. Let ministers and Sabbath school teachers, and Christians universally, with this object in view, pray and labor for the conversion of the young. Let care be taken to search out those of promising talents, to whom in the morning of life renewing grace has been imparted, to present before their minds the spiritual wants of their country and of the world, with the claims of Him who died for their redemption, and to urge upon them the inquiry, whether they are not called of God to go work in his vineyard.

The American Education Society stands pledged before the world to receive among its beneficiaries every suitable applicant. Upon this principle, the Directors of this Branch of the Society have hitherto acted and will, we doubt not, continue to act. Let this fact be known throughout the State, and may the Lord himself so give the word, that great shall be the company of the preachers. May he pour his Spirit upon our seed, his blessing upon our offspring. May he incline multitudes of the precious youth in our State early to consecrate themselves to the glorious Redeemer, so that they shall not count their lives dear to them, if they may but do his work, advance the interests of his kingdom, and receive in the great rewarding day his gracious approbation.

This Society held its Annual Meeting at Augusta, June 22, 1836.

Addresses were delivered on the occasion by Rev. Dr. Pond, Professor of the Theological Seminary, Bangor; Rev. Mr. Mather, General Agent of the Society; Rev. Mr. Brown, of St. Petersburg; Rev. Mr. Armstrong, one of the Secretaries of the American Board of Commissioners for Foreign Missions; the Rev. Mr. Murray, of Elizabethtown, N. J., and the Secretary of the Parent Society.

The officers elected for the present year, are Rev. William Allen, D. D., President; Rev. William L. Mather, Secretary; and Prof. Newman, of Bowdoin College, Treasurer. The Rev. Mr. Tappan, who had been Secretary for many years, and one of the most cordial friends and efficient supporters of the American Education Society, resigned his office as Secretary, to give place for Mr. Mather, who is to be in future the principal executive officer of the Branch.

New York Young Men's Education Society.

Extract from the First Report.

Though the raising of funds is by no means an unimportant part of our work, still, in the view of the Board, it should be the chief object of this Society to multiply the number of those who seek the sacred office. Our Education Societies need *funds*, it is true; but they are in greater need of *men*. Were the wealth of the whole world at their disposal, they could do little, comparatively, to meet the demands of the whitening harvest, unless the number of those who are willing to become laborers were greatly increased. It was under this impression that our classical school was established. A special committee has been appointed to present the claims of the gospel ministry before young men in this city, by preaching in the various churches, and in other ways. And it has been made the

duty of the principal of the classical school, to spend as much time in this way as he can spare from his other labors. The young men connected with the school, also, have, of their own accord, resolved to labor, in a private way, to promote the same object. That these efforts have not been in vain, will appear from the fact, that at least 24 of those who have joined the school, were induced by such means to commence a course of study.

In conclusion, the Board may be allowed to remind the members of this Society, that they have something more to do, than merely to cast their silver and gold into its treasury, or even to induce others to seek the sacred office. It is the duty, doubtless, of not a few of them to give *themselves* to the work of the ministry. The time is not far distant, when no pious young man will be able to sleep quietly on his pillow, till he has honestly asked and answered the question, "Ought not I to become a preacher of the gospel?" There are, it is believed, hundreds of pious youth in this city, whose duty it is to begin, without delay, a course of preparation for the sacred office. On their hearts and consciences must the claims of the ministry be urged, with unwonted pungency and directness of appeal. If they can but be induced solemnly and thoroughly to examine these claims, we need have little fear as to the result. Let each one of them but pause amid the hurry and the din of business, and listen with attentive ear and docile spirit to the voice which speaketh from heaven, and he will doubtless hear the Saviour saying, as of old, "Let the dead bury their dead, but go thou and preach the kingdom of God."

The Annual meeting was held Dec. 13, 1835, at which time addresses were delivered by Rev. Drs. Skinner and McAuley, and Rev. Messrs. Patton and Barnes.

Mr. William A. Booth is President; Rev. Asa D. Smith, Secretary; and Mr. Richard Evans, Treasurer.

Plymouth County Auxiliary.

Extracts from the Report.

The Society whose anniversary we now celebrate, is one of the oldest of the kind in the United States. It was formed in this town on the 12th of June, 1811; twenty-five years ago, and several years before the formation of the American Education Society, to which it is now auxiliary. It was then called the *Benevolent Society* in the southeastern part of Massachusetts, including as its field of operations most, or all of the southeastern portion of the State. Its object from its first organization was substantially the same as at present; viz., to aid pious, indigent young men in their preparation for the gospel ministry. After having pursued its object with a commendable zeal for eighteen years, it became in 1829, auxiliary to the American Education Society, under the distinctive appellation of "*The South Massachusetts Education Society*," embracing within its limits, the three counties of Plymouth, Bristol, and Barnstable. Thus it continued till June, 1833, when its territorial limits were greatly curtailed, and its name changed to that of "*The Plymouth County Education Society*."*

The object which this and other kindred Societies have in view is a noble one; and such as entitles them to our hearty co-operation and liberal patronage. Their great object is, to search out young men of piety and promise who are in the vale of poverty, and whose hearts pant for doing good, take them by the hand, and encourage and assist them in preparing to proclaim to their dying fellow men the everlasting gospel. In times past, for want of such societies, a vast amount of talent has been lost to the church. Many a rich diamond has been permitted to remain imbedded in the mine; and many a beautiful flower

> "To bloom unseen,
> And waste its fragrance on the desert air."

Education Societies are collecting these flowers, and searching out these diamonds, and imparting to them a brilliant polish. An immense amount of exalted piety and consecrated talent, which would otherwise be nearly lost to the church, is thus brought into the inclosures of the sacred ministry, and made to operate with great efficiency in advancing the cause of Immanuel.

Education Societies are worthy of our liberal patronage, because they design to increase the ministry with able, efficient, *educated* men. This is their object, and all their rules and regulations for the training of their beneficiaries, tend to its accomplishment. I know there are some, who undervalue education in those who are called to sustain the sacred office. But such persons entirely overlook the past operations of Providence in reference to this matter. What have been the character of the men whom Jehovah has most highly honored in the ministerial work? Who were the men selected by our Saviour to carry on the great enterprise which he commenced; and to proclaim to a lost world the glad tidings of great joy? They were *illiterate fishermen*, it is sometimes said. True; such they were once. But they were called away from this employment, put into the school of Christ, and enjoyed

* New Societies were at the same time formed in the other counties originally embraced in this Society.

the instruction of Him who spake as never man spake, for three years. Besides, they were not commissioned to prosecute their great work, till they had been inspired, had received the gift of tongues, and the power of working miracles. What other men ever enjoyed such instruction, and possessed such gifts and qualifications for the ministerial work, as the apostles of the Lord Jesus Christ? Then observe who was selected as the great apostle to the Gentiles. It was not an ignorant, illiterate man that was chosen for this purpose; but it was *Paul*, who had been brought up at the feet of the eminent Gamaliel, who was learned in all the wisdom of the east, and who possessed powers of intellect of the highest order.

And let me ask, who were the eminent men that held up the blazing lamp of truth amidst the darkness of the third and fourth centuries? Who composed that illustrious band, which, in the sixteenth century tore the veil from the "mystery of iniquity," exposed the abominations of the "man of sin," and introduced the bright morning of the Reformation? And who have been the Baxters, the Whitfields, and the Edwardses of later times? On this point, there can be no doubt. The records of sacred history show conclusively, that the mightiest champions of the cross have ever been pre-eminent for learning and intellectual superiority.

And surely if any age has called for an educated and efficient ministry, it is the present. A new impulse has been given to society in all its departments. By means of Sabbath schools and other causes, religious knowledge is fast rising and spreading. In this respect, our children are becoming youth, and our youth strong men. Secular learning is receiving increased attention, and general education is assuming greater importance in the public mind, and attaining to a higher standard. At such a time the community will not be satisfied with an illiterate ministry. Besides, iniquity is bold and daring; error is strongly entrenched, and has associated with it a no small amount of learning. In carrying on the contest, the church must array learning against learning. Her leaders need to be men of no ordinary stamp. To meet the wants of the age, to cope successfully with iniquity, to batter down the strong fortresses of error, to cut down and bring under proper cultivation the moral forests of the west, and to scale the ramparts of idolatry, and unfurl the banner of the cross in pagan lands, require that the ministry of the present day should be distinguished, not only for eminent piety, but also for bold hearts and strong hands, for intellectual might and mental prowess. We need a host of such men, troop after troop, and phalanx after phalanx, going forth to fight the battles of the Lord under the great Captain of salvation.

We would say once more that Education Societies are entitled to our liberal patronage, in consequence of the *important relation* which they sustain to all the other great plans of Christian benevolence. The great benevolent societies of the day, are all more or less intimately connected with each other. They are "wheels within a wheel." They constitute one vast and complicated machinery, all moving in perfect harmony to the accomplishment of the same great objects; but if in this machinery there is any one wheel which gives movement and impetus to the whole, it is the *Education* wheel.

The Bible Society, the Tract Society, and the Sabbath school cause cannot flourish, cannot be maintained with efficiency, cannot accomplish all their desirable results, without the help of the living ministry. So the treasuries of the Home and Foreign Missionary Societies may be filled to overflowing; but the great moral harvest will not be gathered in, unless *laborers* can be obtained and sent into the field.

The Annual Meeting was held at Plymouth, June 9, 1836. A discourse was delivered on the occasion by the Secretary of the Parent Society. The officers chosen for the year, are Hon. Josiah Robbins, President; Rev. Thomas Boutelle, Secretary; and Dea. Morton Eddy, Treasurer.

WORCESTER SOUTH AUXILIARY.

Extract from the Sixth Annual Report.

IN their last Report, the Board of Direction stated the principle by which we should be actuated in the appropriation of the goods intrusted to our care, and the proportion which God requires. The language of that Report is, "It (the gospel,) does not indeed levy a tax of per centage on time or property. Your Board of Direction have no laws of this sort to propose. They go further. The gospel goes further. It asks not for tithes. It asks for all; literally ALL. It demands this as the test of piety and fidelity.

"With the Christian, every thing is to stand appropriated to the purposes of the gospel. The actual application of what is thus appropriated, the Christian is to make from day to day, according to his best judgment. The greater part he will be obliged of course to apply indirectly. But whether his applications are direct or indirect, the object in view is the same, the furtherance of the designs of the gospel. If, for example, we apply any part of our substance to feed ourselves, or to feed our families, it must be for this single purpose, that we may have life and health to serve the purposes of religion. If we apply any part of

our influence or substance to Foreign Missions, or Home Missions, or to the support of the gospel among ourselves, it must be with the same view, that that Society may serve the purposes of religion. This must be the object as really in one case as in another, and so in every case. This is the sense in which the Board would be understood to speak, and in this sense they repeat it, the gospel standard of duty, the gospel demand, is *all*." These principles and mode of application were recognized as those of this Society when they accepted that Report, and they still remain the professed principles of this Society; and they are sound principles, Bible principles. Actuated by these, this Society gave several hundred dollars more than usual, the first year after adopting them.

These principles, your Board of Direction wish to have fixed in the minds of all connected with this Society, and to have them act upon them in all their appropriations, whether they be made for the supply of their own personal wants, or the wants of their families, for a capital to trade upon, for continued possession, or for benevolent purposes. Let all we have be consecrated to God, and labelled, *Holiness to the Lord.*

We have now to do with the application of the principles adopted by this Society in their last Report, to a single branch of Christian benevolence. The occasion and design of this meeting, direct us to a single, definite object. This object is to aid in increasing the number of pious, active, well-educated ministers of the Lord Jesus Christ.

Permit us, dear brethren, to recommend the application of your principles to the promotion of this object. The number of efficient ministers of the gospel must be increased. A suitable education for the ministry is expensive; a part only of the sons of the church who desire this sacred calling, are able to educate themselves; another part, equally promising in piety, talent and application, have not the means for educating themselves. They are poor in this world's goods, but pious and rich in faith, possessing sanctified talent, which education must bring out, and make to bear upon the salvation of the world.

There has not been so much attention paid to this department of Christian benevolence, as its unspeakable importance really demands. The loud and oft repeated call is for men, educated, pious, working men; men full of zeal and of the Holy Ghost. Sanctified talent and consecrated learning are needed. Active laborers in the vineyard of the Lord are now called for by thousands, both in our own and foreign lands.

The gospel must be preached to every creature. The grand enterprise for preaching it to every creature is commenced, and it will not cease till every creature hears it. Adventurers for the Son of God must be raised up and sent out as pioneers among the powers of darkness, to preach Christ, put to silence the infidel, and make conquests to his kingdom, and direct the inquiring sinner to the Lamb of God that taketh away the sin of the world. Let young men be sought out and ample means provided for educating them, for the harvest truly is plenteous, but the laborers are few.

The Annual meeting was held at Worcester, April 26, 1836. In the afternoon, a sermon was preached by the Rev. Dr. Cogswell, and in the evening the Annual Report was read by the Secretary of the Society, and addresses were delivered by Rev. Messrs. Nelson, Packard, and Clark.

The officers for the present year are Hon. Salem Towne, President; Rev. James D. Farnsworth, Secretary; and Hon. Abijah Bigelow, Treasurer.

WORCESTER NORTH.

THE Worcester North Education Society held its anniversary at Barre, April 28, 1836. On the occasion, a sermon was delivered by the Secretary of the Parent Society.

The officers of the Society for the year ensuing are Rev. Samuel Gay, President; Rev. Alexander Lovell, Secretary; and Dea. Justus Ellingwood, Treasurer.

ESSEX NORTH.

THE Essex North Education Society held its annual meeting at Haverhill, May 4, 1836. The Report on the occasion was read by the Secretary, Rev. David T. Kimball; an extract from it may be expected in the next Journal.

The officers of the Society for the year ensuing are Rev. Gardner B. Perry, President; Rev. Mr. Kimball, Secretary; and Col. Ebenezer Hale, Treasurer.

NORFOLK COUNTY.

THE Norfolk County Education Society held its annual meeting in the East Parish in Randolph, in the Rev. Mr. Brigham's church, on Wednesday, June 8, 1836. A sermon was delivered on the occasion by the Rev. Mr. Pierce of Foxborough. An extract from it may be expected in the next

Journal. The Rev. Mr. Smalley of Franklin was chosen preacher for the next year, and the Rev. Mr. Brigham, substitute.

The officers of the Society are Nathaniel Miller, M. D., President; Rev. Samuel Gile, Secretary; and Rev. John Codman, D. D., Treasurer.

PLEA FOR COLLEGES.

Extracts from Dr. Beecher's Plea for Colleges.

To the developement and discipline of mind in a collegiate course, the following things are deserving of a special regard.

1. The habit of concentrating at will a powerful attention upon any subject.

2. Another point in mental culture to be secured, is the acquisition of elementary principles.

3. To mental discipline is requisite also precision of thought, as well as elementary principles.

4. To accuracy of conception in mental training, must be added accuracy of verbal description and definition.

5. Another object of mental training, is to secure the balance of the mind, and just proportions of knowledge.

6. To the balance of the faculties, should be carefully added the proportion and balance of knowledge.

7. The condensation of thought, is another point in mental training.

8. The art of investigation, is one of fundamental importance in mental training.

The above are merely heads of discussion, which are ably handled by the writer.

And what, says the Doctor, if the injured Greek and Roman classics should say, as the injured female said to her tyrant lord, Give me back what I brought, my youth and my beauty, and I will go—give us back the copious dowry of words we brought you, and which you have incorporated in your own vaunted English tongue—restore whatever of variety, and copiousness, and taste, and beauty, and strength, you have taken from us; what a ruin would they leave our language—what a Babel of dialects and fragments of uncouth tongues—like the ruins of Babylon or Palmyra. Why should such injustice be done to our auxiliaries, or to ourselves, or the world? Why should the ladder of our ascent to classic excellence be vilely cast away, and our borrowed wealth of words be dashed rudely in the face of our benefactors? A restoration which does not enrich them, and makes us poor indeed. Is it forgotten, that in one of these dead languages, revelation is embalmed, which soon, by the power of translations, is to rise from the dead, and proclaim glad tidings to every creature in every tongue? And is this the time, when commerce and revelation are seeking communion with all nations, to despise ancient philology, and put out the lamp of linguistic science? How are the Scriptures to be translated, but by men well versed in the languages of the Old and New Testaments, and their kindred dialects, and multiplied manuscripts and versions—and how is the faith to be defended, and biblical exposition, without the sacred criticism, which is not to be secured but by communion with the tongues of inspiration? In the long reach of providential foresight, these Greeks and Romans were raised up to subserve the great designs of God's mercy in redeeming men; the one, to provide the most perfect of all languages, as the medium of his revelation; the other, to unite nations in the embrace of a civilized empire; to facilitate the propagation and ultimate protection of Christianity.

The interests of Christianity are indissolubly connected with the languages of Greece and Rome, and the day that their study is exiled from colleges, the darkness of a second night will begin to settle down upon the church of God. There was a time when the study of the languages seemed, but for purposes of discipline, almost useless. But that era has passed away, and another has arrived, demanding the study of language more and more to the perfect day. The gift of tongues will not return; but the age of philology, and translations, and preaching the gospel in every tongue, has come; and it is quite too late for those to scout the languages who regard at all the signs of the coming day. As well might the artist dash in pieces the models of Grecian architecture, or the painter blot out the illustrious productions of the pencil, or the statuary turn his back on the breathing marble, as we, when most in need of their aid, turn away from the illustrious monuments of the Greek and Roman tongues.

To the question then so oft reiterated, as if unanswerable—Of what use are the Greek and Roman classics? I answer: as models of the most copious and finished expressions of thought in two of the most civilized and polished nations of antiquity—as the depositories of inspiration—as the storehouse of etymology, and definition, and professional technics—as the expositors of our own tongue, and indispensable to sacred criticism in the translation and exposition of the Bible, they are invaluable; their study affords, also, the earliest and best means of fixing the attention of children, and forming habits of discrimination and precision of language, at a time, too, when almost every other knowledge committed to their memory, with little comprehension, becomes, like water spilt on the ground, or writing upon the sand, to be obliterated by the returning wave. They impart also to the mind, thus early initiated in their mysteries, that precision of thought, and richness of varied

conception, and copiousness of diction, and delicacy of touch, and versatility of expression, which a vigorous intellect and a burning heart demand for the utterance of its overpowering inspirations in those coming days when the gospel shall be preached to every creature with the Holy Ghost sent down from on high.

There is yet to be such a bursting out of argument and eloquence upon the earth in the cause of Christ, as Greece and Rome never witnessed, or angels heard—and though it will not be by the gift of tongues as of fire, it will not be without their consecrated aid.

It is said that a classical course is not necessary for all, and that though some may pursue it, all need not; and that there should, therefore, in all our colleges, be a double course. We answer, that such a course cannot succeed; because no man and no community can have two chief ends, or serve two masters. In every institution, either the English or the classical studies will be the popular and honorable course; and whichever takes the lead, so imperious will be the motive to pursue the more popular course, that the other will soon languish and die. Hence it is, that all attempts to carry on a double course have proved abortive; and all expedients to perfect men for different callings by a different and specific course of training. And obviously, because all minds for purposes of vigor, and precision, and power in any course, demand substantially the same training up, to the time of professional study; and because the right of selection will prevent that unity of action, and that precision of discipline, and power of responsibility, and momentum of social movement, which is indispensable to the success of social training. That multitudes should have an English education without a collegiate course, we admit; but it should be conducted in institutions devoted to that end, and not be thrust in upon the time-honored system of our colleges, to destroy their symmetry and break their power, and bring them into disrepute. All who are destined to act on mind, by the press, or in halls of legislation, or the learned professions, should enjoy the training of a liberal education.

Shall nothing then of the existing system be stricken out in this day of mental wonders? Nothing, till mental wonders can plant the foot on the ladder's top without a gradual ascent, commencing at the bottom. Nothing, till the day comes when the top stone of the temple may be laid with shouting, before its foundation and rising superstructure.

It is manifest that the study of the Bible should constitute a part of a collegiate course.

As a classic it stands unrivalled, and should be studied for the richness of its imagery, the beauty of its poetry, and the power of its eloquence, as well as to mingle its guardian, purifying influence with the classic beauties of other tongues.

It should be studied as an inspired book, developing the character of God, the laws of the universe, and the remedial system for their support, and the recovery and forgiveness of a depraved world.

For the purity of its precepts, the sublimity of its doctrines, and the power of its motives it should be studied; to invigorate the intellect, to form the conscience, to purify the heart, and to prepare society for the life that is and is to come.

Before we close, several questions of grave import demand our attention.

The first respects the term of collegiate and professional study. Is it not too long, considering the augmented capacity of mind and the facilities of education—may not equal quantities of knowledge be *condensed* into our young men in half the time?

We shall rejoice in such developments of mind and abbreviations of study, when they happen well attested. But at present, physical nature seems obstinate in her old dilatory course of approximation to maturity, and the mind to be alike wilful in cleaving to the track of precedent, refusing by any stimulus to be driven up to a premature manhood, or by crossroads to steal a march upon the treasures of mental knowledge. If some minds can do this, they are so few and far between, that we should as soon think of founding habitations for the comets, as colleges for them.

Once we did indulge a hankering for an institution in which select minds of special power and advanced maturity of age might be accommodated with a shorter course of mental training. But experience has cured us of the folly of supposing that the discipline of the mind can be precipitated, and least of all with *those whose vigor of mind and formed habits disqualify for easy subordination and facile discipline, about in proportion to their* INCREASED NEED OF IT. Why, then, should the time for a collegiate and professional education be shortened? The work to be accomplished by cultivated mind for the perpetuity of our republican institutions is every year becoming greater and more difficult, and the relative extension of popular education is rendering it more and more indispensable.

To meet the demand now pressing on the colleges of the nation for a higher standard of attainment, they are compelled to throw back upon the academies studies which once belonged to the collegiate course, to give place to those which can no longer be excluded from a liberal education.

And why, especially, should the west rush on the illfated experiment of abbreviation, when amid her rising millions she is

laying the foundations of institutions which are to control the destiny of ages to come?

God governs the natural and moral world by the agency of general laws—few, simple, but permanent and mighty; and after the same analogy, should the literary and professional institutions of the west be established and ordered. We do not need ephemeral efforts and evanescent impulses here—we have had enough of them—nor will such aids avail. Whatever of permanent necessity is made dependent on special effort, is sure to disappoint expectation. Let us lay, then, the foundations of our intellectual and literary character as a people, broad and deep, and take the requisite time to raise the superstructure, and distant ages and nations will rise up and call us blessed.

WANT OF MINISTERS FOR THE DISSENTERS IN ENGLAND.

Extract from Rev. Dr. Codman's Narrative.

EXCEPT in cities and large towns, the meeting-houses or chapels of the Independents are mean in their appearance, and circumscribed in their dimensions. Many of them are without stated pastors, and are supplied by pious laymen, who are employed during the week in their respective avocations, and who go out into the villages on the Sabbath, to exhort and to pray with these destitute congregations.

This imperfect ministry certainly ought not to be despised, as without it many precious souls might perish for want of the bread of life; but some such institution as our Education Society, is greatly needed among our brethren in England, to increase the number of well trained and faithful ministers of the independent denomination. It is a matter of astonishment that no society of this character has hitherto been formed. Can a better course be adopted to promote the cause of Christ, and the interests of Dissenters, than by establishing a society for the thorough edueation of indigent pious young men for the gospel ministry, like the American Education Society in the United States? It is to be sincerely hoped that this subject will soon be taken into serious consideration by our dissenting brethren.

It is deeply to be regretted, that this part of benevolent efforts has been so much overlooked by our English brethren. There can be but little advancement in other religious enterprises, so long as this is neglected. It is by the foolishness of preaching God is pleased to save them that believe. The American Education Society of which Dr. Codman here speaks, has now under its patronage about 1,100 young men preparing for the ministry, and it is constantly enlarging its operations. What an immense amount of good might be accomplished were the Dissenters in England to make similar efforts!

WHAT IS THE NUMBER OF YOUNG MEN IN OUR CHURCHES, WHO OUGHT TO PREPARE FOR THE MINISTRY?

THE following resolution, presented by the Secretary of the American Education Society to the General Conference of the churches in Maine, was by them unanimously adopted:

Resolved, That the ministers connected with this General Conference be requested to mention in their statistical returns annually made to this body, the number of young men in their churches under *twenty-five years of age*.

One object of this resolution is to ascertain how many young men there are in our churches of suitable age to prepare for the ministry, and in this way to make some approximate calculation how many ought to prepare for this sacred work. It is important to approach as nearly as possible to definiteness on this subject; for, by doing it, the impression on the churches, the young men, and the community generally in respect to it, will be much stronger and abiding. The very act of making the return of the number of young men of the above description in the churches, will call the attention of the ministers and churches to this subject, and lead to much conversation and discussion, and thus keep the subject before the minds of the community, which is very desirable. The labor of doing it is very little, and great good may result. It is hoped that all similar bodies will adopt the same resolution.

THEOLOGICAL SEMINARY, GILMANTON, N. H.

THE term of study in this Seminary, is three years.

The Professorship of Biblical Criticism, is filled by Rev. Heman Rood.

The Professorship of Sacred Rhetoric, is filled by Rev. Aaron Warner.

The Professorship of Systematic Theology, is yet vacant; during its vacancy, the other professors will take charge of the department. It is designed, however, to fill this professorship so soon as may be. The Institution will then afford all the advantages enjoyed in similar seminaries in our country. The Library now contains eleven hundred volumes.

This Seminary has been in operation only about six months, and has in its first class, ten students. They are prosecuting some of the higher branches of English study, the Languages, Biblical Criticism, and Systematic Theology. Besides these, eight or ten have already applied for admission into the next class.

The Seminary is designed to give to young men an enlarged and thorough theological education, yet it is not the intention of the Trustees to exclude young men of piety and talents, who may be advanced to considerable extent in English studies, and who, for obvious reasons, may not be able to take a regular collegiate course. They wish to raise up a class of men to meet the many pressing wants of the country immediately around them, as well as to furnish those who may be prepared to cta on a wider field, and in a sphere demanding a more thorough discipline. They will be unwilling, however, to put any man into the Christian ministry, who is not in a good degree furnished to every good work.

For funds both to sustain and enlarge their operations, and to furnish additional buildings, the Trustees express their reliance on God, and the charity of the Christian public. They have resolved for the above purposes, to raise $30,000 by subscription.

In accomplishing their designs, they solicit the sympathy and co-operation of all who pray for the peace of Zion. They wish to present this object of their many anxieties and prayers, to the Christian churches in their own State, and elsewhere, and to ask such aid as they in their wisdom and benevolence, may see fit to impart.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, July 13, 1836. Appropriations for the quarter were made to beneficiaries in various institutions, as follows:

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
16 Theol. Sem.	162	1	163	$2,938
29 Colleges,	373	13	386	7,149
60 Acad. and Sch.	203	41	244	3,633
105 Institutions,	738	55	793	$13,720

Of the above, the Presbyterian and the Western Education Societies made appropriations, as follows:

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
10 Theol. Sem.	60	1	61	$1,023
18 Colleges,	126	7	133	2,477
31 Acad. and Sch.	106	17	123	2,157
59 Institutions.	292	25	317	$5,657

The following vote was passed.

Voted, That assistance ought not to be rendered, except in extraordinary cases, to beneficiaries, who leave an Academy or preparatory Institution, and, without having acquired a regular collegiate education, enter a Theological Seminary.

FUNDS.

Receipts of the American Education Society, from April 13th, to the Quarterly Meeting, July 13, 1836.

INCOME FROM FUNDS		910 85
AMOUNT REFUNDED		1,689 40

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Franklin Street Society	90 00	
Park Street Society	250 61	
Bowdoin Street Society	500 00	
Old South Society	5 00	
Free Church Society	26 75	—872 36

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Falmouth, Fem. Aux. Ed. Soc. in Rev. Mr. Bent's Soc.	39 50	
Gentlemen of do.	38 00	
North Falmouth, mem. of Soc. of Rev. D. D. Tappan, in part to const. him a L. M. of Am. Ed. Soc.	20 00	
Sandwich, Wm. Pessenden, Esq.	6 00	
Truro, Dea. Benj. Hinckley	1 00	
[The following by Rev. Charles S. Adams.]		
Brewster, Rev. S. Williams	50	
Chatham, Rev. Isaac Briggs	3 00	
Harwich, Individuals	3 97	
North Falmouth, Rev. D. D. Tappan	2 00	
South Yarmouth, Rev. Plummer Chase and Mrs. Chase	2 00	
Yarmouth, Rev. N. Cogswell	2 00	—117 97

BERKSHIRE COUNTY.

[John Hotchkin, Esq. Lenox, Tr.]

Dalton, Individuals, in part	23 82	
Great Barrington, Individuals, through Dr. J. W. Couch	40 06	
Hinsdale, Mr. Emmons	2 00	
Lanesboro', Individuals	15 68	
Lenox, Individuals, of which $40 is to const. Rev. Sam'l Shepard, D. D. a L. M. of Am. Ed. Soc.	54 23	
Lee, Individuals	111 31	
North Adams, Individuals	13 00	
New Marlboro', do.	34 44	
Peru, do.	33 00	
Pittsfield, do.	125 00	
Ladies' Temp. Schol.	75 00	—200 00
Richmond, Individuals	27 11	
Sandisfield, do.	33 95	

Stockbridge, Individuals 79 69
Curtisville 41 61—121 30
Sheffield, Individuals, in part 8 46
Tyringham, do. do. 15 26
Windsor, do. 13 16—744 78
[The above by Rev. Ansel Nash, Agt.]

Essex County South.

[David Choate, Esq. Essex, Tr.]

Hamilton, Individuals, in part, $10 of which, bal. of sum to const. Rev. Geo. W. Kelley a L. M. of Am. Ed. Soc. by Rev. Ansel Nash, Agt. 12 64
Lynn, Society of Rev. Parsons Cook, col. at Mon. Con. 10 10
Manchester, Ladies' Benev. Soc. by Rev. S. M. Emerson 19 50
Salem, Crombie St. Soc. by D. Choate, Esq. 30 00
Wenham, Individuals, by Rev. A. Nash, Agt. 42 09—114 26

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, South Cong. Society, by Dea. Amos Blanchard 34 25
Newbury, Cont. in Rev. Mr. Durant's Soc. by Capt. D. Noyes 13 68
Newburyport, Circle of Industry, 13th semiann. paym't on the Newburyport Ladies' Temp. Schol. by Miss Mary C. Greenleaf, Sec. and Tr. 37 50
Col. in Rev. Mr. Milton's Soc. by Sol. H. Currier, Esq. 27 95—65 45
Rowley, Col. in the Soc. of Rev. Mr. Holbrook 29 00
142 86
Deduct expenses paid 5 54—136 34

Hampshire County.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, 1st Par. Col. at Mon. Con. by John Leland, Esq. 40 00
Cummington, Fem. Soc. of Ch. Ben. by Miss Clarissa Briggs 4 00
East Hampton, Col. by Samuel Williston, Esq. 42 57
Enfield, Gent. and La. As. $52, M. Con. $48 100 00
Hatfield, Con. by Mr. George Partridge 21 81
Northampton, Balance of Col. in Edwards Ch. and Soc. 1835 12 00
Fem. Ed. Soc. Bal. of Spencer Schol. for 1836 38 68
Do. towards do. for 1837 22 57—73 25
Southampton, Fem. Ed. Soc. by Miss Princess Clapp 15 20
West Hampton, Cont. 1st Society by Rev. Mr. Chapin 9 50
From the disp. funds of Hamp. Co. Ed. Soc. 100 00—406 33

Middlesex County.

Brighton, Fem. Ed. Soc. by Miss Sarah Worcester 39 75
Charlestown, Winthrop Church and Cong. by Dea. Tufts 119 71
Medford, Evang. Soc. by Dea. Galen James, viz.
Congregation 83 77
Sabbath School 45 72
Infant School 10 71—140 20
Stoneham, A Friend 50
Fem. Ed. Soc. in the Cong. of Rev. J. Colburn 10 35—10 85
South Reading, from a few Ladies, by Mrs. S. S. Yale 4 00
Woburn, Sew. Circle in Ward No. 5, by Mrs. H. Parker, Tr. 5 00
From a Friend, $1; Do. $20 21 00

Religious Char. Soc. of Middlesex North and Vicinity.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, Sisters' Soc. 2d Par. by Rev. O. Tinker 2 50
Fitchburg, Yo. Men's Ed. Soc. 71 60
Ladies' do. 33 00—104 60—107 10—447 61

Norfolk County.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, So. Par. Fem. Ed. Soc. in Cong. of Rev. L. Matthews 3 16
Canton, Cong. Soc. 5 00
East Randolph, Soc. of Rev. D. Brigham 28 00
Franklin, Subscriptions, by Rev. E. Smalley 103 50
Medfield, An Estate in that town, given to the Soc. by Rev. Walter H. Bidwell, valued at $4,000, of which $500 was app. by Mr. B. to the paym't of the notes of two beneficiaries, and is included in the amount of money refunded 3,500 00
South Weymouth, Fem. Praying Soc. by Miss Lydia Pratt, Tr. 8 00
Walpole, Soc. of Rev. Asahel Bigelow 16 00
Weymouth & Braintree, Soc. of Rev. Jonas Perkins, by Dea. Newcomb 25 89
From Dea. Jona. Newcomb 50 00—75 89
Weymouth, Miss Nancy Blanchard, by Rev. J. Perkins 1 00
N. Par. Gent. Asso. by Mr. Eben. Humphrey 53 20
Received from the Treasurer 371 70—
4,166 88

Plymouth County.

[Dea. Morton Eddy, Bridgewater, Tr.]

Halifax, Ladies, by Rev. Mr. Howe 1 00
Kingston, Mr. George Russell 1 00
Marshfield, Mr. Asel Ames 10 00
North Bridgewater, Miss A. Kingman, to con. Mr. Matthew Kingman, of Woburn, a L. M. of Plymouth Co. Aux. Ed. Soc. 15 00
Plymouth, Rev. Mr. Boutelle's Soc. Gent. Asso. Hon. J. Robbins, Tr. 39 00
Ladies' do. Miss Sarah M. Holmes, Tr. 27 25—66 25
Plympton, Rev. Mr. Dexter's Society 7 00—100 95

Taunton and Vicinity.

[Mr. Charles Godfrey, Taunton, Tr.]

Fall River, Rev. Mr. Fowler's Soc. by Mr. E. Pratt 26 50

Worcester County South.

[Hon. Abijah Bigelow, Worcester, Tr.]

Brookfield, Rev. Micah Stone 10 00
Soc. of Rev. Messrs. Stone and Woodruff 15 00—25 00
Grafton, Soc. of Rev. John Wild, a cont. 23 50
Millbury, 1st Ch. and Soc. by Rev. Osgood Herrick 50 00
North Brookfield, Rev. Dr. Snell's Soc. 75 00
Northbridge, A Mem. of the Ch. of Rev. Chas. Forbush, to const. him a L. M. of the Am. Ed. Soc. 40 00
Soc. of Rev. Mr. Forbush 10 00—50 00
Oxford, La. Asso. in Cong. Soc. $30; Gent. do. $23, by Mr. Samuel Dowe 55 00
Paxton, Mem. of the Soc. of Rev. James D. Farnsworth, to const. him a L. M. of the Co. Soc. 15 00
Spencer, Soc. of Rev. Mr. Packard, $15 of which, by Mr. Caleb M. Morse, to const. Rev. Mr. P. a L. M. of the Co. Soc. 36 00
Sturbridge, Soc. of Rev. Mr. Clark, $75 of which, by Mr. Cyrus Merrick, on acc't of a Temp. Schol 157 71
Sutton, Rev. Mr. Tracy's Ch. and Soc. 65 00
Shrewsbury, Mr. Samuel Witt 1 00
Worcester, Gent. Asso. 1st Par. for Miller Temp. Sc. by Dea. Lewis Chapin 37 50
Fem. Ed. Soc. 1st Par. for do. by Miss Thankful S. Hersey, Tr. 37 50
Do. do. Donations, by do. 11 05
Rev. Mr. Peabody's Soc. by Mr. S. A. Howland 162 75
Donations from Members of Rev. Mr. Miller's Soc. by Capt. Sam'l Perry 4 25—253 05
Ward, Rev. Mr. Pratt's Ch. and Soc. 40 80
West Brookfield, Cong. of Rev. Mr. Horton 100 00
Westborough, La. Ed. Soc. by Miss Lucy H. Pond, Tr. 18 00
Contribution at Annual Meeting 25 53—996 19

Worcester County North.

[Dea. Justus Ellingwood, Hubbardstown, Tr.]

Boylston, Ind. in Soc. of Rev. W. H. Sanford 25 00
Gardner, Soc. of Rev. Sumner Lincoln 26 00
Holden, Additional Col. by Rev. Mr. Paine 10 75
Hubbardstown, Individuals 39 34
New Braintree, 31 00
Phillipston, Individuals 31 11
Rutland, Soc. of Rev. Mr. Clark 18 00
Royalston, Yo. Ladies, $6; A Friend, $3 9 00
Templeton, Individuals 8 25
Received from the Treasurer 40 00—238 45

$11,028 92

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Albany, Dea. Asa Cummings 2, Mr. Francis Cummings 2 4 00
Bath, So. Cong. Ch. and Soc. of which $40 is to const. Rev. Ray Palmer a L. M. of A. E. S. 50 18
Boothbay, Individuals 28 41
Bethel, Do. 8 82
Cumberland, Do. 30 00
Falmouth, 1st Par. Individuals 10 00
Cong. of Rev. J. B. Stevens, by Mr. W. Hyde 2 00—12 00
Gardiner, Robert H. Gardiner 5 00

Hebron and West Minot, Individuals		30 00
Minot, Centre Par.		29 00
North Yarmouth, 3d Par.		16 62
Newcastle, Individuals		14 87
North Edgecomb, Cong. Church	8 26	
Cong. Society	29 62	—42 00
Portland, La. of 3d Par. towards const. Rev. Mr. Carruthers a L. M. of A. E. S. by Mrs. Lucy J. Libby	30 00	
J. G. Morrill and E. Kellogg	4 00	—34 00
Pownal, Individuals		26 00
South Bridgton, Individuals		12 62
Strong, William R. Fuller		1 00
Turner, Individuals		2 00
Waldoborough, Dea. Sam'l Morse, towards L. M. of A. E. S.		30 00
Lincoln Co. Aux. Ed. Soc.		60 00
Somerset Co. Aux. Ed. Soc. A Collection		20 22
Collection at the Annual Meeting in Bath		60 30
		$511 00

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Concord, West Cong. Ch. and Soc. A Contribution, by Rev. A. P. Tenney		15 00
Chester, Fem. Soc.	7 00	
Hon. John Polsom, towards L. M. of N. H. Br. by Mr. Amos Chase	5 00	—12 00
Hancock, Fem. Ed. Soc. by A. P. Sawyer, Esq. Tr. Hillsboro' Co. Aux. Ed. Soc.		7 29
Meredith Bridge, Fem. Ed. Soc. 4, and from Soc. of Rev. John K. Young, 5 of which towards his L. M. of N. H. Br. 6 66		10 66
Pelham, Fem. Ch. Soc. by A. P. Sawyer, Esq.		16 00
Temple, La. Con. of Prayer, by do.	11 00	
Fem. Ed. Soc. by do.	4 25	—15 25
Mrs. Maria Wood, to const. herself a L. M. of N. H. Br. by A. P. Sawyer, Esq.		30 00
From Wm. Woodman, Esq. Tr. Strafford Co. Aux. Ed. Soc.		131 26
		$237 45

NORTH WESTERN BRANCH.

[Elnathan B. Goddard, Esq. Middlebury, Tr.]

New Haven, Fem. Benev. Soc. by Miss O. Squires		3 12
Stratford, Cong. Soc. by Rev. H. F. Leavitt		16 50
Refunded by a former Beneficiary of this Branch		9 75
[The following by C. W. Storrs, Esq. Tr. Washington Co. Aux. Ed. Soc. viz.]		
Donation from widow Mary Dodge	5 00	
Do. Mrs. Rebecca Trow	3 00	
Do. Rev. Daniel Warren	2 00	
Do. Two Individuals	50	
Do. Mrs. E. Allen	1 00	
Barre, Cong. Soc.	9 25	—20 75
		$50 15

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Canterbury, A Col. by W. Hutchins, Esq. Tr. Windham Co. Aux. Ed. Soc.		9 85
Canton, A Collection $14, Contribution 19 80, by Uriah Hosford		33 80
Chaplin, A Collection, by W. Hutchinson, Esq.		22 66
Guilford, A Collection, 30 of which is to const. Wm. Hart a L. M. of Ct. Br. by Rev. A. Dutton		37 37
Greenwich, A Friend, by Rev. Joel Mann		1 00
Litchfield, by Tr. of Litchfield Co. Aux. Ed. Soc (particulars will be given in next Journal)		402 54
Middletown, Fem. Ed. Soc. by Miss Eliza B. Pratt		43 00
New Milford, 1st Cong. Ch. 5th paym't for T. Schol. by Abel Hone, Tr.		75 00
North Mansfield, A Collection, by J. R. Flynt, Esq. Tr. of Tolland Co. Aux. Ed. Soc.		21 50
South Woodstock, A Col. in part to const. Rev. Otis Rockwood a L. M. of A. E. S. by Wm. Hutchins, Esq.		31 00
South Coventry, A Col. 30 of which is to const. John Boynton a L. M. of Ct. Br. by J. R. Flynt, Esq.		63 86
Willington, A Collection, by do.		14 92
[The following by Rev. Ansel Nash, Agt.]		
East Hartford, A Collection, in part	26 00	
Hartford, Sundry Individuals	18 00	
Thomas Smith	75 00	
Alfred Smith, bal. 5th payment Evarts Temp. Schol.	25 00	—118 00
Manchester, A Collection, in part	79 35	
North Haven, Two Individuals, to const. Rev. Leverett Griggs a L. M. of Ct. Br.	30 00	
Southington, Individ. 100 of which from Tim. Higgins, to const. himself a L. M. of Am. Ed. Soc.	143 00	
Wethersfield, A Collection, in part	78 66	—475 61
		$1,237 11

ILLINOIS BRANCH.

[John F. Wilkinson, Esq. Jacksonville, Tr.]

Alton, Rec'd by Rev. John Spaulding, Soc. W. E. S.		351 80

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Wilcox, Esq. New York, Tr.]

Georgia, a donation		5 00
Matteawan, by Rev. Mr. Wickham		20 00
Third Free Church, E. A. Lambert		12 00
Central Pres. Ch. T. S. Duyton	20 00	
J. W. Halsted	5 00	
E. H. Roch	5 00	
Mary E. Smith	2 00	
Mon. Coll. April	26 88	
John C. Baldwin	50 00	
Rev. Wm. Adams	20 00	
James E. Thompson	30 00	
Oliver Wilcox	400 00	
Mon. Con. Col. May	23 10	
John A. Dayton	10 00	
Wm. C. Wilcox	10 00	
George Bacon	5 00	
Mon. Con. June	18 62	—625 25
Brooklyn, 1st Ch. A. Tappan	500 00	
James Rathbone	25 00	—525 00
Dunes St. Ch. a Friend	3 75	
Dennis Ihereapent	37 50	
Thomas Darling	25 00	—71 25
St. Louis, Mr. Lovejoy, by J. Nichle, Esq.		5 00
Laight St. Ch. John Rankin	75 00	
A. R. Wetmore	50 00	—125 00
Morristown, N. J. by Mr. Mills		117 50
Donation from a Friend		15 00
Bowery Ch. P. Jones	20 00	—
Dr. Wood	10 00	
E. Lord	20 00	—50 00
Utica Agency, by J. W. Doolittle, Esq. Tr.	296 74	
Ladies, 1st Ch.	75 00	
M. Bagg, Esq.	10 00	
Sundries	100 00	—481 74
Kingsborough, by Rev. E. Yale		5 00
Troy, E. Wickes, Esq.		200 00
Bleecker St. Ch. Isaac M. Woolley	20 00	
Knowles Taylor	150 00	
A. Kimball	10 00	
C. N. Talbott	60 00	
Sundries	21 00	—251 00
Bloomfield, a Friend		71 00
Philadelphia Ed. Soc. by G. W. McClelland		404 66
Brick Ch. Micah Baldwin		37 50
Seventh Pres. Ch. Sundries, by S. Haff	295 00	
James Duff	37 50	—332 50
Brick Ch. John C. Halsey, Esq.		75 00
Catskill, by Dr. Porter, S. S. Day	10 00	
P. Day	5 00	
Edgar B. Day	3 00	
By Rev. Mr. Patton	33 07	—51 07
Donation from Lexington, by Dr. Porter	3 00	
Do. fr. Marlboro', by M. Johnson	6 00	
Do. fr. a friend in Canada	100 00	
Do. fr. Montrau, by William Jessup 2 00		
Do. fr. Walter Foster 3 00	5 00	—114 00
Newark, Fem. Praying Soc. by Miss Ward		10 00
Western Ed. Soc. by J. S. Seymour, Tr.	500 00	
Manlius, by Mr. Rhodes	43 00	
Geneva, Rev. H. Dwight	500 00	—1,043 00
Pearl St. Ch. by L. Atterbury, L. Corning	75 00	
Hugh Ackmon	10 85	
Sundries	31 41	
Fem. Assoc. by Mr. L. Corning	21 00	—138 76
Donation fr. a Friend, by Rev. E. King		2 50
Philadelphia Ed. Soc. by G. W. McClelland		75 00
Western Education Society, Cincinnati		648 20
		$5,511 93

UTICA AGENCY.

[Jesse W. Doolittle, Esq. Utica, Tr.]

Binghampton, C. Murdock 28 50, R. Mather 28 50, E. A. Hawley 10, Friend 10, sundry others 47 45	124 45
Columbus,	10 20
Courtland,	16 94
Delaware Presbytery,	5 50
Fayetteville,	31 83
Homer, in part	46 12
Manlius,	25 21
Oroille,	10 71
Owego,	36 09
Preble,	10 50
Sherburne,	31 03
Smyrna,	10 62
Utica, an unknown donor, the 14th and last payment toward the education of a pious young man for the ministry	37 00
Avails of clothing sold	7 76
	$403 26

Whole amount received $19,382 30.

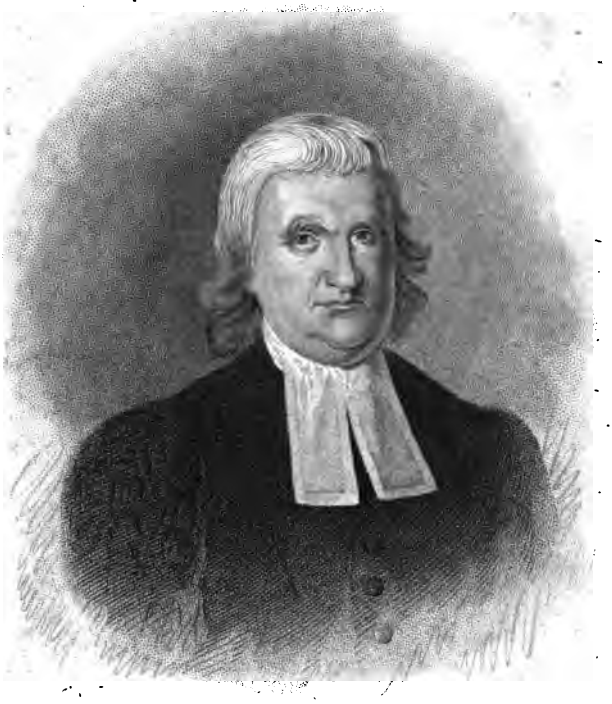
Clothing rec'd at the Rooms of the Parent Society during the quarter ending July 13, 1836.

Athol, Ladies' Char. Juvenile Soc. by Miss A. F. Ellingwood, Sec. 1 box, valued at $28.

Bath, N. H. Mrs. William Hutchins, a bundle.

New Ipswich, N. H. Ladies' Reading and Char. Soc. by Miss Hannah Johnson, Sec. a box, valued at $23 77.

Temple, Ladies' Reading Assoc. by Miss Sally Heald, Sec. a box of sundries.



JOHN WITHERSPOON, D. D.

From a Painting by C. W. Peale.

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MEMOIR OF PRESIDENT WITHERSPOON.

DR. WITHERSPOON was descended from a respectable parentage, which had long possessed a considerable landed property in the east of Scotland. His father was minister of the parish of Yester, a few miles from Edinburgh. He was lineally descended from John Knox. He was born on the 5th of February, 1722. His father was eminent for his piety, his love of literature, and for a habit of extreme accuracy in all his writings and discourses. This example contributed not a little to form in his son those habits of taste, accuracy and simplicity, for which he was distinguished through life. He was sent at an early age to the public school at Haddington, his father sparing no pains nor expense in his education. There he acquired reputation for assiduity in his studies, sound judgment, and quick and clear conceptions. At the age of fourteen, he joined the university of Edinburgh. Here he continued, attending the lectures of the different professors in the various branches of learning, with much credit and advantage to himself, until the age of twenty-one, when he was licensed to preach the gospel. He acquired a high character for taste in sacred criticism, and for precision of ideas, and perspicuity of expression.

Immediately on his leaving the university, he was invited to be assistant minister to his father, with the right of succession to the charge. But he chose rather to accept an invitation from the parish of Beith in the west of Scotland. Here he was ordained to the work of the ministry, with the universal acquiescence, and even fervent attachment of his people. His character as a preacher, and his assiduous labors as a pastor, rendered him very acceptable and popular. From Beith, he was transferred, after a few years, to Paisley, a large and flourishing manufacturing town. During his residence in Paisley, he was invited to assume the charge of a numerous congregation in Dublin. He was also called to Dundee in Scotland, and Rotterdam in Holland. No considerations, however, could induce him to leave the sphere of his usefulness at Paisley.

On the 19th of November, 1766, Dr. Witherspoon was unanimously chosen president of the college of New Jersey. This appointment was not at first accepted. Such representations of the state of the college had been made in Scotland, as were calculated to induce Dr. Witherspoon to decline the presidency, until his misapprehensions were removed by an agent of the board. He was, however, induced in the final decision, to decline his first appointment not in consequence of the misrepresentations in question, but from the reluctance of Mrs. Witherspoon to leave her native country. She was afterwards perfectly reconciled to the idea of his

removal, and with the affection and piety for which she was eminently distinguished, cheerfully accompanied her husband to a foreign country, with no expectation of ever returning to "the land of her fathers' sepulchres."

The second application to Dr. Witherspoon by the trustees of the college was successful. Warmly urged by friends whose judgment he most respected, and whose friendship he most esteemed, and hoping that he might repay his sacrifices by greater usefulness to the cause of the Redeemer, and to the interests of learning in this new world, and knowing that the college had been consecrated from its foundation to those great objects to which he had devoted his life, he finally consented to cross the ocean, and assume his new and important trusts.*

Dr. Witherspoon arrived in this country in August, 1768, and on the 17th of that month, he was inaugurated. He was the sixth president of the college from its foundation in 1746. His predecessors, Dickinson, Burr, Edwards, Davies, and Finley, were deservedly celebrated for their genius, learning, and piety. The fame of his literary character, which had preceded him to this country, brought a great accession of students to the institution. This influence was increased by the circumstance of his being a foreigner; but his reputation was widely extended, and he enjoyed an additional advantage by introducing the more recent improvements in the system of education. At the period of Dr. Witherspoon's accession, the college had never enjoyed any resources from the State, but was entirely dependent on private liberality and zeal. The reputation of Dr. Witherspoon excited fresh generosity in the public, and his personal exertions which extended from Massachusetts to Virginia, rapidly augmented its finances, and placed them in a flourishing condition. The principal advantages, however, which it derived, were from his extensive knowledge, his mode of government, his example as a model of good writing, and the tone which he gave to the literary exercises of the college. He endeavored to establish the system of education upon the most extensive basis that the finances of the college would permit. The course of instruction previously, had been rather limited; and its metaphysics and philosophy somewhat tinctured with the dry and uninstructive forms of the schools. This, however, was not to be imputed as a defect, to the excellent men who had previously presided over the institution; it arose rather from the recent origin of the country, the imperfection of its social condition, and from the taste of the age;—some of the British universities not being emancipated for a long time after from the bondage to forms. Since his presidency, mathematical science received an extension that was not known before in the American colleges. He was the first individual who made known in this country the principles of the philosophy which Dr. Reid afterwards taught. He laid the foundation of a course of history in the college, while the principles of taste and of good writing were happily explained by him and exemplified in his practice. "The *style* of learning," says the Rev. Dr. Rodgers, "has been changed by him. Literary inquiries and improvements have become more liberal, extensive, and profound. An admirable faculty for governing, and exciting the emulation of the young gentlemen under his care, contributed to give success to all his designs for perfecting the course of instruction. The number of men of distinguished talents, in the different liberal professions

* Not long before Dr. Witherspoon left Scotland, and while in suspense respecting his duty, a relative of the family, and possessed of considerable property, promised to make Dr. Witherspoon his heir, if he would not go to America.

in this country, who have received the elements of their education under him, testify his services to the college. Under his auspices have been formed a large proportion of the clergy of the Presbyterian church; and to his instructions, America owes many of her most distinguished patriots and legislators."* He introduced a system of public voluntary exercises among the students, in the various branches of study pursued by them. One of these consisted in translating any given phrase of English into Latin, on the spot, and without previous preparation; and in an extemporaneous exercise in writing Latin, for the completion of which a short specific time of a few minutes only was allowed. The exercise in Greek consisted in reading, translating, and analyzing the language.

"Perhaps his principal merit," says Dr. Rodgers, "appeared in the pulpit. He was, in many respects, one of the best models on which a young preacher could form himself. It was a singular felicity to the whole college, but especially to those who had the profession of the ministry in view, to have such an example constantly before them. Religion, by the manner in which it was treated by him, always commanded the respect of those who heard him, even when it was not able to engage their hearts. An admirable textuary, a profound theologian, perspicuous and simple in his manner, an universal scholar, acquainted deeply with human nature; a grave, dignified, and solemn speaker, he brought all the advantages derived from these sources to the illustration and enforcement of divine truth. Though not a fervent and animated orator, he was always a solemn, affecting, and instructive preacher. It was impossible to hear him without attention, or to attend to him without improvement. He had a happy talent at unfolding the strict and proper meaning of the sacred writer, in any text from which he chose to discourse; at concentrating and giving perfect unity to every subject which he treated, and presenting to the hearer the most clear and comprehensive views of it. His sermons were distinguished for their judicious and perspicuous divisions—for mingling profound remarks on human life, along with the illustration of divine truth —and for the lucid order that reigned through the whole. In his discourses, he loved to dwell chiefly on the great doctrines of divine grace, and on the distinguishing truths of the gospel. These he brought, as far as possible, to the level of every understanding, and the feeling of every heart. He seldom chose to lead his hearers into speculative discussions, and never to entertain them by a mere display of talents. All ostentation in the pulpit, he viewed with the utmost aversion. During the whole of his presidency, he was extremely solicitous to train those studious youths, who had the ministry of the gospel in view, in such a manner, as to secure the greatest respectability, as well as usefulness, in that holy profession. It was his constant advice to young preachers, never to enter the pulpit without the most careful preparation.† It was his aim, and his hope, to render the sacred ministry the most learned as well as the most pious body of men in the republic. One remarkable quality and highly deserving imitation in him, was *his attention to young persons.* He never suffered an opportunity to escape him of imparting the most useful advice to them,

* "More than thirty members of the congress of the United States have been sons of the college of New Jersey; and among these, some of their first characters for reputation and usefulness." Among the persons educated by Dr. Witherspoon, were Dr. Smith, (his successor in the college,) James Madison, Samuel Spring, Aaron Burr, William S. Livingston, Henry Lee, Brockholst Livingston, Isaac Tichenor, Jonathan Dayton, Richard Stockton, William B. Giles, Edward Livingston, Robert G. Harper, Smith Thompson, Mahlon Dickerson, David Hosack, and John H. Hobart.

† Dr. Witherspoon never read his sermons, nor used so much as short notes, in the pulpit. He wrote his sermons at full length, and committed them to memory; but did not confine himself to the precise words he had penned.

according to their circumstances, when they happened to be in his company. And this was always done in so agreeable a way, that they could neither be inattentive to it, nor was it possible to forget it."

Faithfully and perseveringly he continued to guide the course of education in the institution over which he presided, until the Revolutionary War suspended his functions, and dispersed the students. He then found himself introduced to a new field of labor. On coming to this country he threw aside his foreign prejudices, and embraced with facility the ideas and habits of the people of a new country. In 1776, he was elected a delegate to the State Convention which formed the Constitution of New Jersey. After having taken an active part in the revolutionary committees and conventions, he was elected on the 21st of June, 1776, a delegate to Congress, with instructions to unite with the delegates from other colonies, in declaring them to be independent of the mother country, should such a measure be considered necessary. Dr. Witherspoon took his seat in Congress, a few days previous to the fourth of July, and assisted in those important debates which resulted in the declaration of independence.* During the sessions of 1776, 1777, 1778, 1779, 1781, and 1782, he continued to represent the State of New Jersey in the general Congress, with unyielding zeal and perseverance. It is recorded as an evidence of his devotion to public affairs, that he sometimes attended in his seat, without the least intermission, during the whole period of his annual appointments. In November, 1782, he finally retired from Congress, after a long series of important services. The energy, promptitude, and talents, which he displayed in every branch of public business which required his attention, and the political wisdom and experience with which he enriched the national council, attracted the confidence and admiration of his colleagues, and quickly elevated him to a high rank among the sages of that illustrious body. He was always firm in the most gloomy aspects of public affairs, and always discovered great power and presence of mind in the most embarrassing situations. He seldom entered fully into any debate at first, but reserved himself for a concentrated effort. Having made himself master of his subject, he methodically composed a speech, committed it to memory, and delivered it in Congress. Being a ready speaker, and possessing a remarkable talent for extemporaneous discourse, he prefaced his written orations, by replying to some previous speaker, and dextrously proceeding with his prepared speeches, surprised the whole house by the regular arrangement of his ideas, his command of language, and his precision on subjects of importance. His powers of memory were of great importance to him in Congress. He often remarked that he could accurately repeat a speech or sermon written by himself, by reading it over three times only. His talents as a statesman had been thoroughly tested, while leader of the orthodox party in the General Assembly of the Presbyterian Church of Scotland. On many of the most important committees of Congress, Dr. Witherspoon was called to serve; in some of them as chairman. It is known that the admirable publications of Congress calling the people to seasons of fasting and prayer, came from his pen.

While serving his country in the character of a civilian, he did not lay aside his ministry. He eagerly embraced every opportunity of preaching,

* What amount of agency Dr. W. performed in relation to this great event, we do not know. Possibly the expected work of Mr. Madison will throw light on the subject. When a distinguished member of Congress said that "we were not yet ripe for a declaration of independence," Dr. W. replied: "In my judgment, sir, we are not only ripe, but rotting."

and of discharging the various duties of his station as a Christian minister, which he considered as his highest honor. Nor would he ever consent, as some other clerical members of Congress did, to change, in any particular, the dress which distinguished his order.

In December, 1779, he resigned his house on the college-grounds to Vice President Smith, and retired to his country seat, situated about one mile from, and in full sight of, Princeton; but his name continued to add celebrity to the institution, and it rapidly regained its former reputation. He, however, served his country again in the years 1781 and 1782, as a delegate to Congress. In 1783, he was induced, contrary to his own judgment, to cross the Atlantic, to endeavor to benefit the college. The expectation of obtaining funds from a nation with which we had just been at war, was altogether visionary. The result of his mission accorded with his expectations. On his return he withdrew, in a great measure, except on important occasions, from the exercise of those public functions that were not immediately connected with the duties of his office, as president of the college, or as minister of the gospel.

Bodily infirmities began, at length, to fall heavily upon him. For more than two years previous to his death, he was afflicted with the loss of sight, which contributed to hasten the progress of his other disorders. He bore his sufferings with exemplary patience, and even cheerfulness; nor would his active mind, and his unabated desire of usefulness, permit him, even in this situation, to desist from his ministry and his duties in the college, so far as his health would permit. During his blindness, he was frequently led into the pulpit, both at home and abroad; and always acquitted himself with his usual accuracy, and not unfrequently with more than his usual solemnity and animation.

On the 15th of Nov. 1794, in the 73d year of his age, he retired to his eternal rest, full of honors and full of days, there to receive, through the mediation of the great Redeemer, the plaudit of his Lord, "Well done, thou good and faithful servant, thou hast been faithful over a few things, be thou ruler over many things; enter thou into the joy of thy Lord." His remains were interred at Princeton. A neat Latin epitaph is engraved on his tomb.

Dr. Witherspoon was twice married. He was united to his first wife, named Montgomery, in Scotland, at an early age. She was eminent for her piety and general excellence of character. His children, at the time of his removal to this country, consisted of three sons and two daughters. James, the eldest son, held the rank of major in the revolutionary army, and was killed at the battle of Germantown. John, was a physician of good talents and attainments; David, applied himself to the study of the law, and settled in North Carolina, where he became a respectable practitioner; in 1780, he acted as private secretary to the president of Congress. President Smith, the successor of Dr. Witherspoon, married Ann, the eldest daughter; and Dr. David Ramsay, the historian of the revolution, married Frances, the youngest daughter. Dr. Witherspoon's second wife was an American lady. In all the relations of husband, father, master, and friend, Dr. W. was faithful and affectionate.

Dr. Witherspoon's works have been published in four volumes octavo, (second edition in 1802,) with the sermon preached at his funeral by the Rev. Dr. Rodgers, of New York. Among the most important of his publications are, "Serious Inquiry into the Nature and Effects of the Stage;" "Dominion of Providence over the Passions of Men;" "Justification by Free Grace, through Jesus Christ;" "The Nature and Necessity

of Regeneration;" "The Importance of Truth in Religion;" "The Connection which subsists between Sound Principles and a Holy Practice;" "Essay on the Nature, Value, and Uses of Money;" "The Druid," a series of periodical essays; "Lectures on Divinity;" "Lectures on Moral Philosophy;" and "Lectures on Eloquence." His works are still in high repute on both sides of the Atlantic. It is understood that a new collection of them, with a Memoir, is in preparation, by the Rev. Dr. Ashbel Green, of Philadelphia, the successor of Dr. Smith in the presidency of the college of New Jersey.

MEMOIRS OF MINISTERS,

WHO HAVE BEEN GRADUATED AT HARVARD COLLEGE, SINCE THE FOUNDATION OF THAT INSTITUTION.

By John Farmer,

Cor. Sec'ry of the New Hampshire Historical Society.

[Continued from Vol. viii. p. 344.]

NOTE.—The year they were graduated is prefixed to each person at the beginning of the several Memoirs.

SEABORN COTTON.

1651. SEABORN COTTON was son of Rev. John Cotton, of Boston, one of the ecclesiastical fathers of New England. He was born on the Atlantic Ocean in 1633, while his parents were on their voyage to this country, and was baptized in the First Church in Boston, on the 6th of September, of the same year. From the circumstance of his birth, he was named SEABORN, which is latinized in the college catalogue, *Marigena*. Enjoying the advantages of his father's instructions until he was nineteen years of age, he was well prepared to enter on a course of theological studies at the time of his leaving college; but the death of his father the next year deprived him of those stores of learning and experience for which the former was so eminently distinguished. With whom he completed his studies we know not. After preaching several years, he was invited to settle at Hampton, then in Massachusetts, but now in New Hampshire. He was ordained in 1660, as successor to Rev. Timothy Dalton, who died the next year at an advanced age. Here he remained in the peaceable enjoyment of his ministry, with but one interruption, which will be noticed at the close of this article, until his death, which occurred 19th April, 1686, in the 53d year of his age.

Of the ministerial life and character of Mr. Cotton, we have but little information. Indeed, there is scarcely any thing found in contemporary historians respecting him. His nephew, Dr. Cotton Mather, in the biography of Mr. Cotton's father, speaks of the son as being "a thorough scholar, and an able preacher," and as 'condemning the errors of his namesake Pelagius,' a celebrated heresiarch of the fifth century, whose real name was Morgan. The Artillery Election Sermon for 1673, was preached by Mr. Cotton, but it appears not to have been printed, nor is it probable that any thing by him issued from the press. There is a petition to the Council of New Hampshire from him in 1685, of which the original is in the office of the Secretary of State. It is as follows:

To the Honorable his Majesty's Council for the Province of New-Hampshire. The Petition of SEABORNE COTTON, *of Hampton in the Province abovesaid,* HUMBLY SHEWETH,

That whereas by an act of his Majesty's Council in this Province, bearing date as I conceive, Dec. 10, 1683, the people in the several towns, were left at their liberty

whether they would pay their ministers, or no, after the first of January ensuing that act, unless their ministers would administer baptism and the Lord's supper to such as desired it, according to his Majesty's letter to the Massachusetts', which was never denied by me to any that orderly asked it; yet too many people have taken occasion thereby, both to withhold what was my due before that act, for the year 1683, as also for the year 1684, and are likely to do so for the year 1685, except this Honorable Council see cause to pass an act, and order the trustees of Hampton, that I may have my dues according to the town's compact upon record, and their agreement with myself many years since;—the time also drawing nigh, when for this present year, I should have my rate made, doth hasten me to present this address, and to request your Honors' favor therein: if your Honors send an order to our trustees, your Honors may possibly see cause to omit the naming myself as requesting it, all which I leave to your Honors' generous acceptance, and am your Honors'

Humbly devoted,

SEABORNE COTTON.

Hampton, Sept. 5, 1685.

In answer to this petition, the Council ordered that "the petitioner be left to the law to have his remedy against the persons he contracted with for his dues."

The year before this petition was presented, and during the persecution of Rev. Joshua Moody of Portsmouth, of which an account will be given in the memoir of that gentleman, Lieut. Governor Cranfield, the chief magistrate of New Hampshire, in a profane bravado, sent word to Mr. Cotton, that "when he had prepared his soul, he would come and demand the sacrament of him as he had done at Portsmouth." Upon receiving this notice, and resolving not to comply with Cranfield's request, Mr. Cotton withdrew to Boston, where he remained several weeks. While there, he preached a sermon in reference to the imprisonment of Mr. Moody, by Cranfield, from the words, "Peter was therefore kept in prison; but prayer was made without ceasing of the church to God for him."—Acts xii. 5, which gave great offence to Cranfield and his friends in New Hampshire. Mr. Cotton however, suffered no molestation on this account. He returned to his charge at Hampton, and there closed his days in peace.

Mr. Cotton was twice married. His first wife was Dorothy Bradstreet, daughter of Gov. Simon Bradstreet. Her mother was a daughter of Gov. Thomas Dudley, and was the lady so highly esteemed for her poetical powers. By her, who died 26th February 1672, Mr. Cotton had the following children: Dorothy, who married Col. Smith of Hampton, and died leaving no issue; John, born 8th May, 1658, graduated at Harvard College 1678, and succeeded his father; Ann, born 23d April, 1661; Sarah, born 2d July, 1663; Eliza, born 13th September 1665, married Rev. William Williams of Hatfield, and left sons, William, H. C. 1705, and Elisha, H. C. 1711, who was rector of Yale College; Mercy, born 3d November, 1666, married Capt. Peter Tufts, of Medford, Massachusetts, and was mother of Thomas Tufts, H. C. 1701, and Rev. John Tufts, H. C. 1708; Maria, born 22d April, 1670, married Mr. Atwater, and afterwards Mr. Samuel Patridge, and had sons, Cotton and William, who graduated at Yale College 1729, and probably some others. The second wife of Mr. Cotton was the widow of Dr. Anthony Crosby, of Rowley. By her, he had one son, Roland, who was graduated at Harvard College in 1696, who was a physician. Ann and Sarah were both married, one to Mr. Richard Pierce; the other to a Mr. Carr.—*Johnson, Hist. New England*, 36. *Belknap, Hist. N. H.* 107, 479, 481. *Mather, Magnalia*, i. 259. *Coll. N. H. Hist. Soc.* ii. 204.

ISAAC CHAUNCY.

1651. ISAAC CHAUNCY was son of Rev. Charles Chauncy, who became the second president of Harvard College. President Chauncy was son of George Chauncy, Esq. of Hertfordshire, England, a descendant from Chauncy de Chauncy, who went to England with William the Conqueror, in 1066. He was baptized according to the family genealogy, in the church at Yardley, 5th November, 1592; was educated at Trinity College, in the University of Cambridge; was settled in several places in England, but suffering much persecution, came to this country in 1638; preached at Plymouth and Scituate until 1654, when he succeeded President Dunster, at Cambridge, where he died 19th of February, 1672, aged 82.

Six of President Chauncy's sons were educated at Harvard College, of whom ISAAC, the subject of this article, was the eldest. He was born in England, on the 23d of August, 1632, and was in his 6th year when his father arrived at Plymouth. He and his brother Ichabod, entered the same class, and both were graduated the same year. It is probable that they both returned to their native land at the same time, having both of them received a theological education. Isaac was settled in the parish of Woodborough,

in Wiltshire, from whence he was ejected by the Bartholomew act in the reign of Charles II. After the year 1662, he was pastor to a Congregational church at Andover, in the same county. His society worshipped in the same place with the people under the pastoral care of Rev. Samuel Sprint, and it was proposed to unite the two congregations, but it being opposed by some of Mr. Chauncy's people, the union was not effected. Soon after this Mr. Chauncy applied himself to the study of physic, and having removed from Andover to London, resolved to establish himself in that profession. But after the death of Rev. John Owen, D. D. in 1683, he was chosen to succeed this eminent divine, and continued to officiate to the church in Berry Street, in London, for many years.

"At length," says Dr. Calamy, "finding the society decrease and decay, he took up a resolution wholly to quit ministerial service, and no entreaties could prevail with him to the contrary. Though he was no popular preacher, yet Mr. Sprint, who was a good judge of learning, and knew him well, always gave him the character of a learned man; which will scarce be denied him by any unprejudiced persons, that were well acquainted with him." He died in London, 12th February, 1712, in the 80th year of his age.

His publications mentioned by Dr. Calamy, are, The Divine Institution of Congregational Churches, Ministers and Ordinances, as has been professed by those of that persuasion, asserted and proved from Scripture, 8vo.; An Essay to the Interpretation of the Angel Gabriel's prophecy, delivered by the Prophet Daniel, Chap. ix. 24; Christ's Ascension to fill all things, in a Sermon at Horsely-down, 8vo.

Mr. Chauncy married in England, and left a number of descendants. The name of his wife was Jane. His children were Isaac, Uzziel, who died 31st August, 1696; Charles, who came to New England, and was a merchant in Boston, and died in 1711; and Elizabeth, who married 10th December, 1689, John Nisbet, of London, and died in 1727. Charles was father to the celebrated Rev. Charles Chauncy, D. D. who graduated at Harvard College in 1721, and was minister of the First Church in Boston from 25th October, 1727, to his death, 10th February, 1787, in the 83d year of his age.—*Calamy, Account of Ejected Ministers*, ii. 761. *Continuation of the same*, ii. 877, 878. *Deane, Hist. Scituate*, 177, 178. 1 *Coll. Mass. Hist. Society*, x. 171. *MS. Genealogy of the* CHAUNCYS.

ICHABOD CHAUNCY.

1651. ICHABOD CHAUNCY, brother of the preceding, was born in England, in 1635, and was three years old when brought to America. He studied divinity, probably with his father, and it is supposed he accompanied his brother to England, where he was appointed chaplain in Sir Edward Harley's regiment, and was at Dunkirk in France in 1662. He afterwards was a physician "of good note" in the city of Bristol. Dr. Calamy says, "He was prosecuted on the 35th Elizabeth, and upon that act suffered banishment. In 1684, he was compelled to abjure the realm; and removed himself and his family into Holland. But upon King James' liberty he returned to Bristol in 1686; and died there 25th July, 1691." He was 56 years of age. There had been published in 1684, a work entitled, "Innocence Vindicated, by an Impartial Narrative of the Proceedings of the Court of Sessions in Bristol, against Ichabod Chauncy, Physician in that city."

The wife of Dr. Chauncy was Mary King, who, after marrying a second husband, of the name of Guillim, died in 1736, at the age of 90. His children were Staunton, who died unmarried in Nevis, in 1707; Charles, who died in infancy, in London; Charles, 2d of the name, born 14th March, 1674, married 1708, and died 3d January, 1763, aged 89; leaving a son Charles, born 30th Sept. 1709, who was M. D., F. R. S., and F. A. S., and died 25th December, 1777, aged 68; Elizabeth; Mary; Nathaniel, born 14th February, 1679, who was minister of Devizes nearly fifty years, and who died in May, 1750, aged 71; Henry and two others, who died in infancy.—*Calamy, Account of Ejected Ministers*, ii. 610. *Ibid. Continuation*, ii. 756. *MS. Genealogy of the Chauncys.*

JOSEPH ROWLANDSON.

1652. JOSEPH ROWLANDSON, son of Thomas Rowlandson, one of the early freemen of Massachusetts, who settled at Ipswich, but died at Lancaster, 17th November, 1657, was born before his father came to New England.

While a member of College, and during his last year, he committed a youthful misdemeanor, for which he was sentenced 30th November, 1651, by the Court of Essex County, to be "whipt, unless he paye 5 lb. by Wednesday come 3 weekes, or be whipt the next Thursdaye, and 5 lb. more, when the Court shall call for it, and to paye all charges 30s. for the marshall's goeing with atachment for him to Cambridge and Boston, and fees of Court." The judges who gave this sentence were Gov. John Endecott, Simon Bradstreet, Samuel Symonds, Daniel Denison, and William Hathorne. The crime for which he received it is called a "scandelous lybell," which was pasted up on the

meeting-house in Ipswich. The libel consisted of several articles, of which the most prominent is the following, copied from the Appendix of the Sixth Edition of Mrs. Rowlandson's Narrative of her Captivity.

" Gentlemen I beseech you looke heere and tell me truly have I not discharged my duty very well. I pray bee pleased to be informed further in a long tale of enuie pull me not doune I pray til all ye people have sene and then turne me.

O God from heaven looke thou doune
Do not thy servants wonder
To see thy honour so abased
Thy truth so troden under.

The feete of proud malignant ones
That love to give despight
And of those that are innocent
To turne aside the right.

What could not enuie stopped bee
Before it had thus gained
Over the truth and what may bee
By right of lawe mayntayned ?

What were not rulers able to
It totally expell
Or had not they some might at least
Its strength somewhat to quell ?

O blessed God why didest thou
Thy rulers all restraine
From seeing enuie fully bent
Its will for to mayntayne ?

O enuie hast thou thus prevayld
And is thy hand so high
That now God's ordinance must bee
Proclaim'd a nullity ?

Did ever enuie thus prevayle
In any generation
Was ever such an act as this
Heard of in any nation ?

Were ever those that God made one
Devided thus in sunder
Did ever enuie thus proceede
Good hearers stand and wonder ?

What men doe joyne it graunted is
Men may againe dissever
But what the Lord conioynes in one
Disioyned may bee never.

Whence comes it Enuie then that thou
Doest this day triumph make
And in the publick eares of all
This fundamentall stake ?

Tartarian sulphur had expell'd
Or totally obscured
The light that long time half was quelld
In her conscience so impured.

And hence I enuie got the day
Her conscience so to seare
Till I at length had found a way
To put her out of fear.

And so did I cause her to say
Even what it was I lyst.
Nor care beeing had unto the truth
Whether it hit or mist.

If envie hath thus deceived thee O woman, and the allurements of thy pretended friends conspiring therewith, so brought thee to belye thy conscience as it is credibly reported here in this towne wr I live that am so indifferent to the thing as indeed cannot bee otherwise being so remote from wr you live: then I do profess that ye Court did well to free the poore man of his burthen, and if I knew him I would certainly tell him so. More over me thinks I would tell him he hath indeed done very ill to keepe her so long from performing her promise to that same young-man so long agoe; which if I had knowledge of I could inform him punctually concerning. I pray you therefore that reade this writing inform him of my name and direct him to the towne where I live and I hope I may give him a little something for his further ease since I heare the Court hath proceeded so farre in that way already. In the mean-time I have made bold to send this writing, which least it should miscarry his hands I did desire the bearer to set it up in publicke, that so he might not bee altogether un-informed of our iudgment heere in this toune.

By mee, JUSTICE PLEADER in the Toune
of Conscience, 3000 miles distant from any place well
neere in Newe-England."

Mr. Rowlandson afterwards sent a letter of submission to the Court, in which he says, "As concerning the writing which I so rashly affixed unto the Meeting-house I do desire to abhorre myselfe for my extreme folly in so doing, and I hope the Lord hath opened my eyes to see that in myselfe thereby that otherwise I might too late have lamented, but not timously repented of." At a Court holden at Ipswich, 25th March, 1656, "Joseph Rowlandson upon his petition the Court remitted the remainder of his fine."

Before this time, (1656) Mr. Rowlandson had engaged in the ministry, and was employed as a preacher at Lancaster. He went to that place in the summer or fall of 1654. In February following, he subscribed the town covenant and received his allotment of land. In 1656, his salary as minister was fixed at "fifty pounds by the year," taking "wheat at sixpence per bushel," under the usual price, "and as God shall enlarge their estates, so shall they enlarge therein answerably," &c. In September, 1657, the Commissioners ordered the Selectmen "to take care for the due encouragement of Master Rowlandson, and also for the erecting a meeting-house." In compliance with these orders, a house for worship was erected soon after. Mr. R. continued to preach there several years without being ordained, but at length, being probably discouraged as to the prospect of receiving an invitation to settle there permanently, gave out his intention of removing from town. The report of his determination caused a meeting to be holden (14th March, 1658) by the inhabitants, who invited him "to settle among them in the work of the ministry," by a unanimous vote. He complied with the wishes of the town; a church was organized in September, 1660, and he was ordained at that time or soon afterwards. No particulars in relation to his ordination or ministry were known to Mr. Willard, the historian of Lancaster. The early records of the town are lost, and those of the church were probably consumed when the town was destroyed by the Indians. "There is reason to believe," says Mr. Willard, that Mr. R. was "a man of good talents and a faithful minister." Cotton Mather and all traditions are in his favor. He is mentioned by this writer as an "author of lesser composures." What these composures were, it was not the good fortune of Mr. Willard to ascertain, and it may be doubted whether they can ever be recalled from their oblivion, and if they were in style like the "scandelous lybell," or his retractation, they had better remain with "the lost things of the earth."

In the peaceful valley of the Nashaway, among an industrious and sober people, and in the enjoyment of freedom, Mr. Rowlandson remained more than twenty years, when on a sudden, and while absent on a journey, all his fond expectations in regard to the growth of the settlement and the prosperity of his flock, were forever blasted. On the 10th of February, 1676, the Indians to the number, as was computed, of fifteen hundred, invested the town "in five distinct bodies and places." There were at that time more than fifty families in Lancaster. After killing a number of persons in different parts of the town, they directed their course to the house of Mr. Rowlandson. The house was pleasantly situated on the brow of a small hill, commanding a fine view of the valley of the north branch of the river, and the amphitheatre of hills to the west, north and east. It was filled with soldiers and inhabitants to the number of forty-two, and was guarded only in front, not like the other garrisons, with flankers at the opposite angles. "Quickly," says Mrs. Rowlandson in her Narrative, "it was the dolefullest day that ever mine eyes saw." The house was defended with determined bravery for upwards of two hours. The enemy after several unsuccessful attempts to set fire to the building, filled a cart with combustible matter, and approached in the rear, where there was no fortification. In this way the house was soon enveloped in flames. The inhabitants finding further resistance useless, were compelled at length to surrender, to avoid

perishing in the ruins of the building. No other garrison was destroyed but that of Mr. Rowlandson's. One man only escaped. The rest, twelve in number, were either put to death, or killed on the spot. No less than seventeen of Mr. Rowlandson's family and connection, of whom was his brother Thomas, and Mrs. Kerley, a sister of his wife, were put to death or taken prisoners. Mrs. R. was taken by a Narraganset Indian, and sold to Quannopin, a Sagamore, and connected with Philip by marriage; their squaws being sisters.

Mr. Rowlandson, at the time of this dreadful calamity, was at Boston, with Capt. Kerley and Mr. Drew, two of his parishioners, soliciting military aid from Gov. Leverett and the Council. The anguish they felt on their return is not to be described. They knew not the calamity which had befallen them "till their eyes beheld it." Their dwellings had been destroyed: the wife of one was buried in the ruins; the wives of the two others and several of their children, were in the power of the savages, treading their way through the trackless forest in the severity of winter; with no comforts to supply their necessities, no friends to cheer them, and nothing but the unmingled dread of a hopeless captivity in prospect.

Deep distress and incessant anxiety were the attendants of Mr. R. for a season. His wife however, did not undergo a long captivity. She was redeemed, and returned to her husband after traversing the wilderness with the Indians eleven weeks and five days. Twenty pounds were paid for her redemption, which sum was raised by the ladies in Boston and Mr. Usher, whose bounty she acknowledges in her Narrative. Her children, excepting the youngest, who was wounded at the capture, and died in a few weeks after she was taken, were also redeemed. After living on the charity of his friends, and preaching in several places in Massachusetts, Mr. R., with his family, removed from Boston to Wethersfield, in Connecticut as early as May, 1677. He was installed there the same year, and it is believed, as a colleague with Rev. Gershom Bulkley, who about that time retired from the ministry. But his continuance here was but short, as he died 24th November, 1678, leaving a wife, who was daughter of Mr. John White, of Lancaster. His children were, Mary, born 1658, died 1661; Joseph, born 7th March, 1661, was captured by the Indians, and was returned to Major Waldron, at Dover, 1676, married and settled at Wethersfield, where he died 22d January, 1712, aged 51, leaving a son Wilson, born 8th January, 1703, died 3d July, 1735, aged 32; Mary, born 12th August, 1665; Sarah, born 15th September, 1669, and died among the Indians, within nineteen days after Lancaster was destroyed. The name of Rowlandson continued at Wethersfield about one hundred years.—*Willard, Hist. of Lancaster*, 87—89, 59—62. *Ibid, MS. Communication to me from Wethersfield. Ibid, in Preface to the 5th and 6th Editions of the Narrative of Mrs. Rowlandson's Captivity*, vii., viii. *Hubbard, Indian Wars*, 60. *Increase Mather, do.* 22. *Mather, Magnalia*, ii. 20, 23. *Holmes, Annals of America*, i., 378. *Harrington, Century Sermon*, 1753, p. 14. *Whitney, Hist. Co. Worcester, Art.* LANCASTER. *Trumbull, Hist. Connecticut*, i. 494.

THOMAS SHEPARD.

1653. THOMAS SHEPARD was son of Rev. Thomas Shepard, minister of Cambridge, Massachusetts, who arrived in New England 3d October, 1635, and died 25th August, 1649, aged 49. He was born in London, 5th April, 1635, consequently was not five months old when he crossed the Atlantic. His mother, who was Margaret Fowteville, of Buttercranbe, in Yorkshire, died at Cambridge the next winter after her arrival. His father died when Thomas was fourteen years of age, leaving him a manuscript containing his "birth and life," with a particular account of his dangers and sufferings in his first attempts to come to New England in 1634, which he wrote in 1647, being apprehensive that his earthly career would be terminated before his son should arrive at mature age. Thomas completed his college course at the age of eighteen, and in pursuance of the wishes expressed in his father's instructions, devoted himself to the study of theology. He began to preach before he was twenty-one, and after officiating a short time, he was invited to settle as a colleague with Rev. Zechariah Symmes, who had been the minister at Charlestown twenty-four years. He accepted the invitation, and was ordained 13th April, 1659. He fulfilled the high expectations which were raised respecting his piety and talents, and continued until his death, which was occasioned by the small-pox, a faithful and highly acceptable minister. He died 22d December, 1677, in the 43d year of his age. That infectious and alarming disease prevailed among his people at that time, and numbers of them died. The Middlesex county records state, that ninety-one persons died at Charlestown, of the small-pox in the years 1677–8. Inoculation was then unknown. Mr. Shepard received the infection from visiting a person who much desired to see him. "But he went," says Dr. C. Mather, "with his life in his hand, and which he courageously and undauntedly expected the contagious distemper arresting of him, did put an end to his life, and therein surely after some sort, entitled him unto the crown of martyrdom." Such temerity in these days would hardly

be thought sufficient to entitle one to the rank of a martyr. The Magnalia contains the following copy of his epitaph:

D. O. M. S.
Repositae sunt hic Reliquiæ
THOMÆ SHEPARDI,
viri Sanctissimi,
Eruditione, Virtute Omnigenâ, Moribusq; Suavissimis Ornatissimi
Theologi Consultissimi
Concionatoris Eximii:
Qui filius fuit Thomæ Shepardi Clarissimus,
Memoratissimi Pastoris olim Ecclesiæ Cantabrigiensis;
Et in Ecclesia Caroliensi Presbyter docens;
Fide ac Vitâ verus Episcopus:
Optime de Re Literaria meritus:
Qua Curator Collegii Harvardini vigilantissimus;
Qua Municipii Academici Socius Primarius;
τα του Ιησου Χριστου ου τα ἑαυτου ζητων.
In D. Jesu placidi obdormivit Anno 1677. Dec. 22,
Ætalis Suæ 43.
Totius Novangeliæ Lachrymis Defletus;
Usq; et Usq; Deflendus.

President Oakes in a Latin Oration delivered at the Commencement of 1678, represents Mr. Shepard as distinguished for his erudition, prudence, modesty and integrity; as a strenuous defender of the orthodox faith, and as holding the first rank among the ministers of the day. His Election Sermon preached in 1672, was printed in 4to pp. 56. His instructions to his son Thomas, while a student at college, contain good counsel, and are here introduced. They were written about 1674.

Instructions of Rev. THOMAS SHEPARD, *Minister of Charlestown, Mass. to his son, while a member of College.*

I. To remember the great end of his life even the glorifying of God through Christ, and the end of this turn of life even the fitting him for the most glorious work of the holy ministry. For this end, your father hath set you apart with many tears, and hath given you up to your God that he might delight in you. And I had rather see you buried in your grave, than grow light, loose, wanton or profane: God's secrets in the holy Scriptures are never made known to common and profane spirits; and therefore be sure to begin and end every day wherein you study, with earnest prayer to God; reading some part of the Scripture daily, and setting apart some time in the day (though but one quarter of an hour) for meditations of the things of God.

II. To remember that these are times of much knowledge, and therefore one almost as good be no scholar, as not to excel in knowledge; wherefore abhor one hour of idleness, as you would be ashamed of one hour of drunkenness. Though I would not have you study late in the night usually, yet know that God will curse your soul, while the sin of idleness is nourished, which hath spoiled so many hopeful youths in their first blossoming in the college. Hence don't content yourself to do as much as your tutor sets you about, but know, that you will never excel in learning, unless you do somewhat else in private hours, wherein his care cannot reach you.

III. To make your studies as pleasant and as fruitful as can be, first by singling out two or three scholars, the most godly, learned and studious, and such as you can love best, and such as will most love you, of any that you find among your equals, as also some that are superiors, and often manage discourses with them on all subjects which you have before you; and mark diligently what occurred remarkable in every one's conferences, disputations and other exercises, but by no means letting too much leak away by visits. Next by having a variety of studies before you, that when you shall be weary of one book of theme, you may have recourse with another. Then, by prosecuting of studies in some order and method; and therefore, every year at least, if not oftener, fixing the course thereof, so as you may not allow yourself to be ordinarily therein interrupted. Fourthly, by giving of difficult studies the flower of your thoughts, and not suffering any difficulty to pass you, till by industry or inquiry, you have mastered it. Fifthly, by keeping an appetite for studies, by intermixing meditation, and at fit seasons recreation, but by such as might moderately stir thee, and render the spirit more lively to its duties. Sixthly, by making of choice collections from what authors you peruse and having proper indices to your collections, and therewithal contriving still how to reduce all unto your own more particular service in your exercises or otherwise. Seventhly, by taking pains in preparing for your recitations, declamations, disputations,

and not upon any pretence whatever, hurry them off indigestedly. Reading without meditation is useless; meditation without reading will be barren. But here I would not have you forget a speech of your blessed grandfather to a scholar, that complained to him of a bad memory, which discouraged him from reading. *Lege, lege,* aliquid hærebit. That sentence in Proverbs xiv. 23, deserves to be written in letters of gold on your study-table, "*In all labor there is profit.*" But, lastly, by praying much not only for heavenly, but also human learning: for remember that prayer at Christ's feet, for all the learning you want, shall fetch you in more in an hour, than possibly you may get by all the books, and helps you have otherwise, in many years.

IV. To be grave in your carriage towards all the scholars; but be watchful against the two great sins of many scholars, of which the first is youthful lusts, speculative wantonness, and secret filthiness, for which God blinds and hardens young men's hearts, and his Holy Spirit departing from such unclean sties. The second is malignancy and secret distaste of holiness, and the power of godliness and the professors of it. Both of these sins you will fall into, unto your own perdition, if you be not careful of your company: for there are, and will be such in every scholastical society, as will teach you how to be filthy, and how to jest, and scoff, and to scorn at godliness, and at the professors thereof; whose company I charge you to fly as from the devil, and abhor: and that you may be kept from these read often that Scripture, Proverbs ii. 10—12, 16.

V. Remember to entreat God with tears before you come to hear any sermon, that thereby God would powerfully speak to your heart, and make his truth precious to you. Neglect not to write after the preacher always in handsome books, and be careful always to preserve and peruse the same. And upon Sabbath days make exceeding conscience of sanctification; mix not your other studies, much less vain and carnal discourses, with the duties of that holy day, but remember that command, Leviticus xix. 30—"*Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord.*"

VI. Remember that whensoever you hear, read, or conceive any divine truth, you study to affect your heart with it. Take heed of receiving truth into your head, without the love of it in your heart, lest God give you to strong delusions. If God reveal any truth to you, be sure you be humbly and deeply thankful.

Mr. Shepard left but one son, Thomas, to whom the foregoing instructions were given, and two daughters. The son was born 5th July, 1658, graduated at Harvard College 1676, and succeeded his father at Charlestown in 1680, where he died after a short ministry of five years, on the 8th June, 1685, aged 27. One of the daughters, after marrying a Quincy, was the second wife of Rev. Moses Fiske, of Braintree, now Quincy. —*MS. Birth and Life of Rev. Thomas Shepard, of Cambridge.* This work has been within a few years published by Rev. Nehemiah Adams. *Mather, Magnalia,* ii. 100. *Allen, Amer. Biog. Dict. Art.* SHEPARD.

HISTORICAL SKETCH OF DICKINSON COLLEGE, PA.

[Prepared by Professor Caldwell, at the request of the Editor.]

[The fortune of Dickinson College has been so various, and its vicissitudes so numerous and of such a character, that it not only becomes difficult but inexpedient to detail the minute circumstances of every part of its history. In consequence of the frequent changes which have taken place in its administration, but few names have become identified with that of the college; and to this, rather than any thing else, is probably to be referred the solution of the fact, that its history, except for a period of about nine years—from 1821 to 1830—has never been given to the public. In making out the following statistical sketch, therefore, the writer has had little to depend on besides the Minutes of the trustees, and answers given to a few doubtful questions by some of the early friends of the institution.]

CARLISLE, the seat of DICKINSON COLLEGE, is situated in the great Cumberland Valley, and is about one hundred and twenty miles, nearly west from Philadelphia, and eighteen from Harrisburg. This valley lies between two ranges, known in the State by the names of the North and South Mountains, and throughout its whole extent is distinguished for its healthfulness, the richness of its soil, and the picturesque beauty of its neighboring mountain-scenery. The great western route from Philadelphia to Pittsburg, formerly passed through the borough of Carlisle, but recently the travel has become somewhat divided.

It appears by a correspondence which the trustees held in 1784 with a gentleman in Europe, subsequently president of the college, "that the idea of the propriety and importance of a seminary of learning, to be located on the western side of the Susquehannah, had long been entertained by some gentlemen in the State." This subject was agitated before the revolutionary conflict; but the difficulty of obtaining a charter under the colonial government, with other circumstances of embarrassment, delayed an organization for this purpose. Immediately after the close of the war, the plan of establishing such an institution was again revived, when the subject was prosecuted with vigor and success. The considerations that urged to the establishment of the college, and which had determined its location in Carlisle, may be gathered from the following extract from the correspondence before referred to. "The fitness of the situation—appearing not only as central to the State, but to the other States of the Union—and the healthfulness, fertility, and pleasantness of the country around, recommended the place. The great embarrassments which learning lay under during the war, and was still laboring under from its effects, pointed it out as a virtue, peculiarly commendable and necessary at the time, to use our best endeavors to revive the drooping sciences. Gratitude to the Author of our deliverance, in the prosperous conclusion of the war, laid us under obligations to exert ourselves in support of *that*, which had been, under God, the means of our happy and unexpected success. Our new connection with, and relation to, the other nations; the management of our own peculiarly complicated form of union and government, and especially the important interest of religion and virtue in this growing empire,—these were the motives which gave rise to this institution."

Stimulated by these high and generous considerations, the friends of the establishment immediately made application to the General Assembly of Pennsylvania, and obtained a charter, establishing a college in the borough of Carlisle, this being then "near one hundred miles more to the westward of the Atlantic ocean than any of the other American colleges." Its location has ever been considered a fortunate one. Removed from the attractions and dissipating influence of a large town, and at the same time enjoying the advantages arising from a connection with a beautiful village, which has grown up with the college, till it now contains about 4,000 inhabitants. No situation could have been more favorable to the prosperity and success of a literary institution. By the charter which established the college, it was among other things determined, "That in memory of the great and important services rendered to his country by His Excellency John Dickinson, Esq. President of the Supreme Executive Council, and in commemoration of his very liberal donation to the institution, the said college shall be forever hereafter called and known by the name of DICKINSON COLLEGE." Here is presented the origin of the name of the college, at the same time that His Excellency John Dickinson, Esq., then residing in Philadelphia, is pointed out as one of the most distinguished benefactors of the institution. It was also provided by the charter, "That the head or chief master of the college shall be called and styled *The* PRINCIPAL *of the college*," which is the name the president bears in all legal instruments, up to the present time.

The first meeting of the trustees was held in Philadelphia, September 15, 1783, when there were present of those named in the charter, His Excellency John Dickinson, and the Hon. James Ewing, President and Vice President of the Supreme Executive Council of the State; Henry Hill, Robert McPherson, William M'Clay, Michael Hahn, Alexander McClean, Stephen Duncan, William McCleary, Esquires; and Doctor Benjamin Rush. These gentlemen, after being qualified according to the provisions of the charter, proceeded to the election of a president of the board, to which office Mr. Dickinson was called by a unanimous vote, and which he continued to fill, by the repeated solicitations of the board, till the time of his death, in 1808. Thus we find the trustees organized under the charter of the State, entering upon the duties of their high trust, with little to sustain them besides the consciousness of "pure intentions directed to the accomplishment of worthy purposes." Sustained and cheered by this, the president of the board, in an address to his associate trustees, very appro-

priately says, "We may without presumption believe that the oblation of our endeavors will not be unacceptable before the greatest and best of Beings;" and adds, "May His goodness deign to bless the exertions of us, and our successors, so that all our efforts may be agreeable to his will."

Being without funds, the first efforts of the trustees were directed to securing the means of carrying their designs into execution. For obtaining these, considerable reliance seems to have been placed on contributions from the friends of learning in Europe; and William Bingham, Esq. was sent out as agent for this purpose. He however did not succeed so well as was anticipated, nor so well as such agents had usually done previously to the war. Indeed, he informed the trustees by letter, soon after his arrival in London, that "from the present circumstances and dispositions of the people, he had no hopes of obtaining subscriptions for the college then, but must wait some more favorable time." The trustees, however, did not depend entirely on aid from abroad, but made arrangements, at this their first meeting, to send agents into every part of Pennsylvania and the neighboring States. They also, at this meeting, appointed a committee, "to make inquiry for a proper lot, not less than twelve acres, in the borough of Carlisle, for erecting the college—having a particular reference to the health and pleasantness of the situation; to prepare a drawing of the college, and to make an estimate of the expense of purchase and building." It will subsequently appear that this lot was not procured till more than fifteen years had elapsed, and that the college building was not erected till several years later.

The next meeting of the board was held at the court-house in Carlisle on the 6th of April, 1784. "Being met at 5 o'clock P. M.," say the minutes of the board, "his Excellency, the president, addressed the board on the importance of the business which came before them, informing them of the original motives of founding the institution." By a reference to these motives, he urged upon the board the importance of diligence and perseverance in the prosecution of their objects; and confidently infers, that such a course will ensure to them the aid of their fellow citizens. "When," says he, "the inhabitants of this and the neighboring counties observe your faithful labor, for communicating to their youth the treasures of science, collected by the wise and good of all ages and nations, what father can be so cruel as not to strive, that his child may partake of the distribution. Miserably will he deceive himself by supposing, that any inheritance he can bequeath, is to be compared to a well-cultivated mind. It is betraying posterity, to leave them wealth, without teaching them how to use it; and thus, too frequently, all the cares and toils of a parent's life prove to be utterly thrown away, by his neglecting the great article of instruction." Fortunate would it have been, not only for the interests of this college, but for the cause of learning in general, if the correctness of the views here so well expressed, had been, thus early in our national history, generally appreciated.

At this meeting, a committee was appointed, "to whom was referred the consideration of the present state of the funds, or amount of subscriptions for Dickinson College, and to devise ways and means for increasing the same." They report the amount of subscriptions, in cash, certificates and land, to be £2,839 12s 6d; and that so much of this sum was immediately productive, as would raise about £130 *per annum*. In view of this low state of the funds, it was deemed expedient to renew the exertions for obtaining private subscriptions; and to present a petition to the legislature of the State, praying an endowment,—which petition was prepared and presented at their next session. The next business of the board was to organize a faculty. This was done by the unanimous election of the Rev. Charles Nisbet, S. T. D., of Montrose, in Scotland, as principal, and of Mr. James Ross—favorably known among classical scholars as the author of a valuable Latin grammar—professor of the Greek and Latin languages. Mr. R. at once took charge of the grammar school, which was opened in "the school-house of the borough,"—a small two-story brick building, which still occupies its place in an alley a little southeast of what is now the public square. On the 30th of September, the number of students was eighteen, when a small appropriation was made by the trustees to fit up an apartment on the upper floor of the building, for the use of the mathe-

matical classes; and by the 15th of the next June, the number had increased to thirty-five. Mr. Ross was assisted in their instruction by Mr. Robert Johnston, who was subsequently elected professor of mathematics.

It was at this time that the Rev. Dr. Nisbet, having accepted the appointment of principal of Dickinson College, arrived in this country; and the state of things when he took charge of this then infant institution has been in part at least described. The trustees were as yet without a college edifice—without apparatus, or books, or even funds in any degree adequate to the accomplishment of their designs. And the legislature had already passed silently over the petition they had presented for aid; so that they yet seemed to have nothing on which confidently to rely for success, but their own persevering zeal. These circumstances must have seemed rather discouraging, as well to the trustees as to him who had so recently exchanged the pastoral care of a church, where he enjoyed an association with the scenes of his native country and with the most learned men of Great Britain, for the guardianship of an institution, which gave so little immediate promise of success—far away in the interior of a new country.

Dr. Nisbet brought a great amount of talent and learning to the discharge of the duties of his station, to which they were devoted with the greatest fidelity. He was an admirer of liberty, to which he exhibited his attachment by espousing the cause of America during her struggle with Great Britain; yet it has been said by some, (and perhaps it would be strange if it were otherwise,) that he did not enter into the spirit of our institutions with so much zeal as did many of those who had taken a part in our revolutionary conflict, or as his peculiar circumstances, as the president of an American college, seemed to them to require. An attachment to the newly-formed institutions and government of his adopted country seemed the more necessary for his popularity and success, as we find that his duties were not confined to the domestic arrangements of the college; but at the next meeting of the board after his arrival at Carlisle, he was by a resolution of that body requested "to undertake a mission into such of the neighboring States as shall be thought proper, to solicit subscriptions for the college from the friends of literature; and likewise to visit the city of Philadelphia and every part of Pennsylvania, where there is a prospect of success in his undertaking." To what extent, or with what success, this mission was prosecuted does not appear. At the same meeting at which Dr. Nisbet received this agency, the Rev. Robert Davidson, S. T. D., was elected to the "professorship of history, geography, chronology, rhetoric, and belles-lettres." The board of instruction now consisted of the president, professors Ross and Davidson, Mr. Johnston, teacher of mathematics, and a Mr. Jait, who had been appointed "to teach the students to read and write the English language with elegance and propriety."

To sustain the operations of the college as now organized, the trustees, in addition to their other efforts, determined to renew their application to the legislature for aid, which resulted in a grant, at their next session, "of £500 in specie, and 10,000 acres of the unappropriated lands of the State." On the 18th of October, while this application was pending, Dr. Nisbet sent in to the trustees a resignation of his office, alleging the very bad state of his health and that of his family, with the confidence that the climate did not suit his constitution, as the considerations which had induced him to this measure. His resignation was accepted, and the Rev. Professor Davidson, who was at the same time settled over the Presbyterian church in Carlisle, was appointed principal of the college, *pro tempore*. This station he filled to the entire satisfaction of the trustees, till the May following, when Dr. Nisbet—his health having been restored—was re-elected to the office, and entered on the discharge of its duties. The state of the funds of the college was now improving; but as yet they consisted principally of lands which could not be made immediately available. The trustees, however, exhibited a commendable zeal in providing the means of instruction, by procuring, as they did this year, a set of philosophical apparatus, and by making arrangements for giving additional instruction in the English department.

On the 27th of September, 1787, was held the first public commencement,

when the honors of the college were conferred on nine young men, who were adjudged by the president qualified to receive them. There was not, up to this time, nor till the year 1796, any regular course of study established by the trustees, or any classification of the students; and consequently there was no regular time of holding the public exercises, or of conferring the degrees. The next year, on the 7th of May, was graduated a class of eleven; on the 3d of June, 1789, another, consisting of the same number, and on the 28th of September, 1790, another of twelve. The minutes of the board give no account of any graduates the next year; but on the 2d of May, 1792, was graduated a class of thirty-three—the largest ever sent out from the college. The operations of the college were, during all this time, circumscribed within the limits of the small school-house, of which mention has been made; except that some classes had received instruction in rooms in the town, temporarily procured for their use. In April, 1787, provision had been made by the board to open negotiations with the Congress of the United States, through the Secretary of the Treasury, for the purchase of the public works in the immediate vicinity, erected before the revolution as winter quarters and a recruiting station for the troops then employed in defence of our frontier; with a design of appropriating them to the use of learning, and converting them into abodes for the candidates of other honors than those purchased on the battle-field. In January, 1788, they even went so far as to give private instructions to their committee, to offer the sum of $20,000 in purchase of this property; and in 1789, the subject was again called up before the board, and letters were addressed to the representatives and senators of the State in congress, soliciting their aid in bringing the business to a conclusion. Fortunately, however, this arrangement was never accomplished; and thereby a much more beautiful, as well as more healthful location was secured. In 1791, an act passed the legislature, granting to this institution the sum of £1,500, which led to the appointment of a committee "to negotiate with the agents of the Messrs. Penn, for a lot of ground in the borough of Carlisle to build a college house upon; to prepare a plan for the building, to make an estimate of the expense, and to adopt such other measures as they shall deem expedient, to give effect to this resolution." In consequence, as is presumed, of the embarrassed state of the funds of the college, this subject was permitted to slumber in the hands of the committee, and no efficient measures were adopted in regard to it. In 1798, another committee was appointed "to report to the board, at their next meeting, a proper site for the proposed college building, with a plan thereof, and an estimate of the probable expense." Meantime, another grant of $3,000 had been received from the legislature. This committee selected the spot now occupied by the college, which was approved by the trustees; and arrangements were immediately made for building. The college edifice was not however ready for use till the spring of 1802.

The college seems not to have enjoyed at this time a degree of prosperity, equal to what might have been expected from the efforts of the trustees. The fact is alluded to in the minutes of the board, while the causes are generally left to be inferred. In 1801, there was no graduating class; and in the minutes of the board, we find allusion made to "the great decrease in the number of students," and at another time, "the determination of the board" expressed, "to persist in the support of the college." The course of study, which had been adopted, up to this time, and even till the year 1814, occupied only three years—the classes being called Freshman, Junior, and Senior. The requisitions for admission, in the Latin and Greek languages, were nearly as extensive as at present. Nothing else, however, was required; and the prosecution of these, with the study of arithmetic, occupied also the first year of the college course. The instruction was principally given by lectures, in the departments which would admit of them, as we learn from repeated resolutions of the board, in which they recommend both to the principal and professors more frequent exercises in private recitation and examination of the classes. It might be interesting to inquire, how far this, with the labor of writing out the lectures of the principal, which was at this time practised, together with the almost exclusive attention given to the Latin and Greek languages, to the neglect of the

more practical branches of learning, contributed to reduce the institution to the state in which we now find it.

Scarcely had the operations of the college commenced in the new building, which "had been erected by the trustees, at an expense of many thousand dollars, for the accommodation of the classes," and which, indeed, was not yet entirely finished, when it was destroyed by fire. This event, in the existing state of the college, would have discouraged any but a very energetic board of trustees; especially as the funds of the college were in a depressed state. But we find that a special meeting of the board was immediately called, to adopt measures for rebuilding. This they did, in the appointment of a committee, to procure materials for a new edifice; and in appointing agents to receive subscriptions for the purpose. Before its completion, however, the institution was called to experience another loss, in the death of Dr. Nisbet, who had presided with so much talent over its operations, from their commencement.* The office of principal being thus vacated, the Rev. Dr. Davidson, who had been connected with the college in some of the departments the greater part of the time since its operations commenced, was a second time called to superintend its affairs, as president *pro tempore*. This office he filled for more than five years; and on his resignation, the manner in which he had discharged its duties was honorably referred to in a resolution of the board. The new building was ready for use in September, 1805, though it was not at this time fitted up for the occupancy of students. It contained suitable rooms for the library and apparatus, as also for lecture rooms. Further than this, it was left unfinished, and the students lodged in the town as before. They were, however, few in number, and the graduating classes were but small. The only circumstance which occurred during Dr. Davidson's superintendency, particularly affecting the interests of the college, was a grant from the legislature, early in 1806, of $4,000, of which sum, $500 was, by the trustees, appropriated to the purchase of philosophical apparatus.

On the 14th of February, 1808, died the Hon. John Dickinson, who has already been named as the founder of the college. He had generously bestowed both land and money for its support, and retained his place, as president of the board of trustees, till the time of his death.† This office the Rev. Dr. John King, who had also been a member of the board from its first organization, was now called to fill, by the unanimous vote of that body.

On the 29th of September, 1808, pursuant to resolution, the board proceeded to the election of a principal; and the Rev. Dr. Samuel Miller, of New York, was chosen, but did not accept the appointment. A second election, held on the 29th of the following June, resulted in the choice of the Rev. Jeremiah Atwater, D. D., president of Middlebury College, Vt. He arrived at Carlisle in season to be present at the public commencement, held on the 26th of September, 1809, when he delivered his inaugural address, and entered on the

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* Dr. Charles Nisbet received his education at the University of Edinburgh, and subsequently was settled as a pastor over a large church in Montrose, from which place he was called to the charge of Dickinson college. He was a man of vast acquirements, and of that practical turn of mind, that enabled him to turn them all to account. The facility with which he acquired a knowledge of any language, or other branch of learning, was truly astonishing; and what he learned he never forgot. Thus, in addition to his other attainments, he was intimately conversant with all the languages necessary to a critical knowledge of the ancient authors, sacred and profane; and had such an acquaintance with the French, Italian, German, Low Dutch, and Spanish, as to give him ready access to all the celebrated works in these modern tongues. To the most profound learning and extensive reading, he added a lively imagination, keen wit, and fluent diction, which made him one of the most entertaining and agreeable companions, as well as one of the most interesting correspondents. After a short illness, arising from a violent pulmonary attack, he died in peace, at his residence in Carlisle, on the 14th of February, 1804, aged 68 years.

† John Dickinson was born in Maryland on the 2d of November, O. S., in the year 1732. The late Chancellor Killen, of Delaware, then a young man, was one of his early tutors; and he studied law under John Moland, Esq., of Philadelphia. He first entered upon public life in the year 1764, as a member of the Assembly of Pennsylvania; and in 1765, he was appointed a delegate to the general congress, which assembled at New York. After taking a very active part in the public measures, which followed the meeting of this body, he took his seat in congress, as a deputy from Pennsylvania in 1774, where he remained, excepting about two years, till 1780. In 1782, he was elected president of the supreme executive council of Pennsylvania, which office he continued to fill till October, 1785. In 1787, he met the convention, as a delegate from Delaware, for forming a constitution for the United States; and in 1792, was a member of the convention which formed a constitution for that State. As the author of the "Farmer's Letters," of the *Petition to the King*, of the Declaration of Congress of July 6, 1775, and many other choice productions, as well as by his inflexible political integrity, and devotion to the cause of human happiness, he holds a conspicuous place even among the illustrious men of the age in which he lived.

duties of his office. James McCormick was at this time professor of mathematics and natural philosophy, and Henry R. Wilson, of the Greek and Latin languages. Liberal appropriations were now made to complete the philosophical apparatus, and valuable additions were made to the library of the college. A department of chemistry and mineralogy, as also of modern languages, was established; and the board of instruction was increased by a professor of chemistry and mineralogy, a professor of Greek and belles-lettres, and two tutors. The college edifice was also separated into apartments for the occupancy of the students, and they were now, for the first time, collected into a building by themselves. Measures were also taken to regulate the price of board in the town, and to reduce the expenditures of the students. By such measures the confidence of the public was secured, and the number of students increased, so that the graduating class of 1812 was the largest which had left the college for twenty years. The Bachelor's degree was this year conferred on twenty-six; the next year on fifteen, and in 1814, on twenty-three; on which year, likewise, the course of study was extended, so as to embrace a period of four years.

Meantime, difficulties had arisen in the administration of the government; and the practice, which in other institutions as well as in this has proved so detrimental to their best interests, had here crept in; to wit, the constant interference, on the part of the trustees, with the internal affairs of the college. This doubtless had its origin in a defect of the charter, which, however, was never supplied till the year 1834. By the original charter, the faculty had the power of enforcing the rules and regulations adopted by the trustees for the government of the students, only "by rewarding or censuring them, and finally by suspending such of them, as, after repeated admonitions, shall continue disobedient and refractory, until the determination of a quorum of trustees can be had;" while at the same time they had no representation in the board of trustees. To such an extent had the internal government of the college fallen into the hands of the trustees, under the action of this provision, that on the 12th of June, 1815, we find the following entry on their records;—"Resolved, that the principal and each of the professors be required to report on the Saturday of every week, in writing, to the Secretary of the board of trustees, for the inspection of the board, (by causing the same to be personally delivered, or left at his house,) all delinquents or absentees, not satisfactorily accounted for to the principal or professor in whose class the delinquency takes place; and in case the delinquent has been proceeded against before the faculty, to report the judgment of the faculty thereon, and how far the sentence has been enforced."

This act of the board was followed, within about three months, by the resignation of Dr. Atwater, and of professors Shaw and Cooper, the only professors then in the college. Mr. Eugene Nulty, who had been the teacher of mathematics in the college for the past year, and who has since so greatly distinguished himself in that department of science, was now raised to the rank of professor; and the Rev. Dr. John McKnight was appointed to discharge the duties of principal, and Mr. Gerard E. Slack, of professor of languages, *pro tempore*. Under this organization, the operations of the college were continued one year after the resignation of Dr. Atwater, and closed with conferring degrees on six young men, comprising the Senior class, September 26, 1816.

One or two reminiscences connected with the period, the history of which has just been given, it may be worth while to preserve.—Immediately after the examination of the Senior class of 1814, an alarm was given, that Philadelphia was in danger from an invasion of the English troops, when several of the candidates for graduation, to the number of seven, offered themselves as volunteers for the public defence. Their term of service not having expired, when the degrees were conferred on the rest of the class, they were permitted to receive them out of the usual order.—Another incident of a more painful character is the fall of a member of the Junior class in a duel with one of his fellows, in December, 1815. He is said to have been a worthy young man and the only son of highly respectable parents. Five other students were so deeply involved in the affair, that they immediately absconded, and never again returned to the college.

The available funds of the institution were now expended; and loans to meet some of the most pressing demands against the trustees were obtained on a mortgage of the real estate belonging to the college. Under these circumstances, subscriptions in aid of the college were opened, and petitions were sent up to the legislature for assistance, and for a permanent endowment of the college. On the 14th of December, 1816, the following resolution passed the board;—"Resolved, that a petition and memorial be presented to the legislature, stating the causes of the suspension of the collegiate courses of this college; and praying them to propose such modification of the charter as they may think most effectual to promote its interests; and to take the college immediately under the protection, patronage, and government of the State." This petition was not granted; and thus the results of a modification of the charter, in conformity with the views of a State legislature, and of placing the college under the immediate guardianship of the State, were reserved to be exhibited ten years after. There was consequently a recess in the operations of the college, till near the close of the year 1821. Funds were then obtained for putting it again in action, by an arrangement entered into between the trustees and the legislature of the State; in which the trustees proposed to convey to the State, in exchange for ready funds, such of the lands which had been granted to the institution in 1786, as had not been disposed of, and the securities which had been received for the remainder. This proposition of the trustees was acceded to, and they received in exchange for these, by an act of February 20, 1821, $6,000 in hand, and $10,000 to be received in five annual installments.

After appropriating $4,000 to the payment of the debts of the institution, and $2,000 to repairing and finishing the college building, the trustees proceeded to organize a faculty—relying for their support on the annuity of the State, and the proceeds of the recent subscriptions. A narrative of the proceedings of the trustees, published by them in 1830, referring to this period in the history of the college, says;—"A faculty consisting of a principal and three professors was organized, and a preparatory school established. In organizing this faculty, the board proceeded on the following principles. They thought, that by employing gentlemen of acknowledged talents, reputation, and erudition, and by securing their services *exclusively* to the college, its interests, and those of literature and science in general, would be most effectually advanced. This required *liberal* salaries, and it was agreed that such should be given; the principal's being put at $2,000, one of the professor's at $1,250, and the other two at $1,000 each." The first two efforts to obtain a principal proved unsuccessful,—the Rev. Dr. J. P. Wilson, of Philadelphia, and the Rev. Dr. J. B. Romeyn, of New York, having successively declined the appointment. The successful choice fell on the Rev. John M. Mason, D. D., also of New York. He was an alumnus of Columbia college, in which institution he had also for a number of years filled the office of provost. The professorships were soon filled by accomplished men, the salaries being much more liberal than ever before, and even higher than they were at first fixed. One received $1,500, another $1,200, and the third $1,000. The president and professors were inducted into office on the 15th of January, 1822; the college classes having been formed a short time previous. The number of students almost immediately became very respectable; and the numbers in the graduating classes indicate a good degree of prosperity. The class of 1823 consisted of nineteen, and that of 1824, of twenty-four students; from which time the two or three next classes were smaller.

This temporary diminution in the number of students is accounted for by the trustees, in the narrative before referred to, in the following manner. Some whispers had got abroad, that the influence of the college was made to subserve political purposes. "From suspicions thus excited, that the college and its board of trustees might acquire an influence favorable to the advancement of their political schemes, if they had any, and thus deprive it of legislative bounty; and from the severe afflictions which befell the very learned and justly admired principal, disqualifying him for the discharge of his duty towards the college, it was apprehended by some parents, that at the end of five years,

when the State's installments on the sale of the public lands should cease, the institution would not be able to support itself, and must sink. Parents were deterred from sending their sons to Dickinson college, through the fear that they would have to send them elsewhere, before the expiration of their course. Not a few of the students themselves became uneasy, through such anticipations. The consequence was, that the number of students began to diminish, and the institution was evidently on the wane, as the period arrived at which the State's installments were to cease." At the time, however, at which we have arrived in tracing the history of the college, May 1, 1824, Dr. Mason resigned the presidency of the college, which was immediately offered to the Rev. Alexander McClelland, then professor of belles-lettres and mental philosophy, afterwards of rhetoric and moral philosophy. This honor he declined; and the trustees proceeded to the election of the Rev. William Neill, D. D., then of Philadelphia, who entered on his duties in the September following. Subscriptions were again opened and circulated, "with reference to the endowment of professorships, adding to the library and apparatus, and erecting additional buildings." Indeed, the erection of additional buildings now began to be considered as necessary; and the subject was almost constantly before the board, till the operations of the college closed in 1832. But at no time were the funds of the institution deemed in a state to authorize it. During the next year, a committee was appointed, to draft and present a memorial to the legislature, praying for aid to the college; and this committee was "vested with general powers to pursue any course they might deem necessary, to advance the interests of the institution." This application to the legislature resulted in a law, which was passed on the 13th of February, 1826, granting an annuity of $3,000 for seven years, provided, as the condition of its going into effect, that the board of trustees should accede to certain changes in the charter of the college. The two most important provisions of the law making this appropriation, were, "That not more than one third of the trustees shall at any time be clergymen," and "That the trustees shall exhibit, annually, during the seven years, to the legislature, a statement of the financial situation of the college." The embarrassments, therefore, which had arisen out of the decayed health of Dr. Mason, and of the presumed reluctance of the legislature, to aid the college, were now obviated.

Difficulties about this time arose, as we learn from the published statement of the trustees, before referred to, in the administration of the government of the college. Disorder and insubordination were exhibited on an extended scale; while the power necessary to restore order and compel obedience to the laws, was by the charter divided between the faculty and the board. Conflicting opinions brought these two bodies too frequently into collision with each other; and the harmony of feeling and of action, called for by the existing state of things, was thus broken up. Meantime, an investigation of the doings of the trustees was entered into by the senate of the State, on the vague charge of sectarianism, and the undue influence of political feeling; which, though it resulted in acquitting them of the charge, yet did not entirely remove the unpleasant feelings which gave rise to it, and which it had in its turn tended in some respects to produce. This investigation took place in December, 1827.

On the 1st of August, 1829, a committee was appointed "to inquire into the expediency of reducing the salaries of the members of the faculty." This committee reported in favor of the measure; and on the 18th of September, a reduction was commenced, which resulted in fixing the salary of the principal at $1,200, that of the professor of languages at $1,000, of the professor of mathematics at $800, and of the professor of chemistry at $600, with an understanding, that when the number of students should increase to seventy-five, $200 should be added to each of the last two. This graduation took place on the 30th of March, 1830. Meantime, Dr. Neill and all his associates had resigned; the resignation of the principal having been handed in on the 13th of August, and subsequently that of the four professors. Efforts were immediately made to obtain a successor to Dr. Neill, and the choice of the board fell successively on the Rev. Alexander McClelland, who had filled the belles-lettres chair from the opening of the college in 1821, the Rev. Philip Lindsley, D. D., president

of the University of Nashville, Tenn., and on the Rev. Dr. Beman, of Troy, N. Y., all of whom declined the appointment. On the 21st of January, 1830, the Rev. Samuel B. How, D. D., of New Jersey, was elected, and was formally inducted into office on the 30th of March. The chairs of mathematics, of the ancient languages, and of chemistry, were also filled, and the incumbents severally took the oath of office on the 26th of May. Between the time of the resignation of the old faculty, and the organization of the new, the duties of principal were discharged, so far as the duties of such an officer were called for, by the Rev. Joseph Spencer, who had been professor of languages from the year 1822, and who had during the same time officiated as clergyman in the Episcopal church in the town.

Thus a faculty was again brought together, as the result of a determined effort on the part of the trustees to sustain the college; and this effort for a time seemed to promise success. A new course of study was made out; and a code of statutes adopted for the regulation and discipline of the college, more full and perfect than had ever before been published. It was during this year, that the trustees, by committee, prepared and published "a statement, setting forth the history of the college from the organization of the faculty in 1821, to the organization of the new faculty, in 1830." The narrative thus furnished has been before referred to; and was expressly designed to exculpate the board from various charges which had been alleged against them, in connection with the circumstances which immediately preceded and accompanied the investigation by the legislature. A quotation from the closing part of this pamphlet will exhibit the circumstances under which Dr. How took charge of the college, and the high hopes at that time entertained by the trustees, of the success of their exertions. "The disappointments attending the efforts of the board to obtain a principal," says this narrative, "produced the impression on the students and public, that the institution must sink. At the time of Dr. How's acceptance of the office, but a very small number of students remained." "The institution, however," it continues, "has survived the opposition of its enemies; a faculty of superior talents and attainments has been organized; public confidence is again returning; a new and more salutary and efficient system of instruction and discipline has been devised and adopted; the annual expenditures have been reduced nearly one half; two professors are resident in the building; the students will be insulated from the place; and the college recommences its operations, with fairer prospects of success, than it has ever had." The general feeling that at this time existed towards the college, may likewise be inferred from a circular prepared by a committee of the Alumni Association of the college, September 22, 1830, and addressed to the Alumni of Dickinson College throughout the Union; in which information is given, "That the college has again commenced operations under auspices and prospects altogether flattering. Dr. How, the president, and the rest of the faculty, in their learning and other qualifications, and in their zeal for the mental, as well as the moral advancement of their pupils, have afforded the most gratifying earnest of their future eminence and distinguished usefulness." This communication closes with the remark, "That upon the whole, we feel amply warranted in tendering to the alumni generally, the assurance, that their *alma mater* possesses, at the present juncture, new and additional claims upon their patronage and encouragement."

Difficulties, however, almost immediately arose. The resignation of the professor of chemistry soon took place, and a lecturer was appointed in his stead. This case seems to have suggested to some of the trustees, perhaps for the first time, the defects in the organization of the two boards; and we find at the meeting of the trustees held on the 7th of March, the following resolution: "Resolved, that a committee be appointed to confer with the faculty on the expediency of applying to the next Legislature, so to amend the charter of the institution, that the principal of the college shall be *ex officio*, a member of the board of trustees; and that the faculty shall have power to inflict all punishments which may be prescribed by the statutes of the college, provided that in case of expulsion, there may be an appeal to the board of trustees, on the application of the parent or guardian of the student expelled." This suggestion met the full approbation of the faculty; and the principal, as appears by the report

of the committee of conference, stated, "that every session afforded additional evidence of the necessity of making the alterations contemplated; and that he was satisfied the amendments proposed were essential to the permanent prosperity of the institution." A resolution was therefore reported in favor of an application to the legislature to alter and amend the charter of the college in these respects; but "the report and resolution were laid on the table for the present," and were never again called up.

In 1830, a class of six had been graduated, and in 1831, a class of five,—the number of students in the college being but twenty-one. When the graduating class of this year left the college, there were none to be advanced to the rank of seniors, while the number that entered freshmen was very small. Added to this, there remained to be paid but one of the State's installments, by which almost alone the institution had been for several years supported. Under these circumstances, the board passed a resolution on the 18th of Feb. 1832, "inviting the principal of the college to meet the board, to consult with them on the subject of suspending the operations of the college." The principal having "expressed to the board his decided conviction, that it is impossible, under existing circumstances, that the institution can prosper," and having recommended the measure suggested by the trustees, the course was determined on, and the operations of the college ceased on the 26th of March, 1832.

On the 12th of March, 1833, a special meeting of the board was called, "to consider a letter which had been received by the president, from the Rev. Edwin Dorsey, of the Methodist Episcopal Church, stating that the Baltimore Annual Conference had appointed a committee to take into consideration the propriety of establishing a college within its boundaries, and asking whether Dickinson College could be obtained for that purpose, and on what conditions." The idea, thus suggested, of resuscitating the college under the auspices of a new board was favorably received; and a general meeting of the trustees was called, to be held on the 18th of April, to consider the subject further. A committee of the conference met the board at this time, and, by presenting the doings of the body which they represented, relating to this matter, showed that every thing had been done on their part, necessary to the full execution of the proposed arrangement. A committee of the board, after conferring further with this committee, made a report favorable to the measure. In this report is expressed "the decided conviction, that any effort, within the power of the existing board of trustees, to resuscitate the college, would prove utterly unavailing. This inability," the report goes on to say, "effectually and directly to act for the promotion of the original design of the founders of the college, would naturally induce a desire on the part of every friend of literature and science, to adopt any proper expedient by which the same end may be attained." The objects proposed by the contemplated arrangement, were thought to be in perfect accordance with the design and spirit of the charter; and the ability of the conference to carry the design into effect, was inferred from the conditional pledge given in one of their resolutions, "to the establishment and support of a college," and from "the exertions now making by the Methodist Episcopal church, in the cause of science, and the zeal which they have already evinced in the subject;" together with the general remark, "that those colleges in the United States, which have been conducted by, or under the patronage of, some prominent Christian sect, have been more flourishing in their operations, and useful in their influence, than others that have not had these advantages." From these and other considerations, it was determined that the college edifice, and all its appurtenances, should be placed under the control of the Baltimore Annual Conference; and the mode selected for doing this, was that of substituting other trustees, to be named by the Conference, in place of those who then filled the board, and who were recommended to resign their places, as the new members might be elected.

This arrangement was entered into with the most perfect harmony of feeling; and in a spirit which indicated that all concerned had in view the public good alone. This meeting of the board was adjourned to the 6th of June; and in the interim, the Philadelphia Conference became associated with the Baltimore in this enterprise. This union of the conferences was recognized by the board;

and an election was made of such trustees as the conferences had named, to fill the places of such as had resigned. Eighteen were now elected; and the late Rev. Bishop Emory was appointed to preside over the deliberations of the board, whose new organization may from this time be considered as complete, though the seats of all the old members were not vacated for about a year.

In entering on the discharge of the duties of their trust, the newly organized board had of course to assume all the embarrassments arising from the past misfortunes of the college, as well as some trifling pecuniary responsibilities. For these, however, they considered that they received more than an equivalent, in the college edifice, libraries, apparatus, and mineralogical cabinet; especially as these were accompanied with a little bank stock, and a claim on the State for the last installment arising from the act of Feb. 13, 1826, which were found sufficient for the payment of the debts of the institution, and to aid considerably in the repairs on the building and in the improvement of the grounds. The property of the institution therefore, at this time, consisted entirely in real estate, valuable only when considered as permanent fixtures. The obtaining of funds was consequently the first thing that occupied the special attention, both of the conferences and of the board. With reference to this object, an address was made by the trustees to the public; and agents were appointed by the two conferences, to solicit subscriptions in aid of the college. By the recommendation of the conferences, the trustees determined, that the college should not be opened till the sum of $45,000 should be secured for its support; yet at the same meeting at which the board was organized, they went into the election of a principal, to assure the public of their expectation soon to be able to open the college, and also to ensure the influence and services of their principal, in aid of the college, previously to its opening. The Rev. John P. Durbin, A. M. then of New York, was unanimously elected to this office, the acceptance of which he signified at the next meeting of the board, in September. At this meeting, a department of law was established, and placed under the care of the Hon. Judge Reed—the duties to be discharged for the fees obtained from the classes, without any salary from the funds of the college. The studies peculiarly belonging to the college course, were divided into six departments, two of which were filled prospectively—the others remaining to be filled, as the wants of the college might demand. The grammar school, the studies of which were principally designed as preparatory for admission to the college, was also at this time regularly organized. That this might be an efficient department, it was determined that the principal of this school should be a member of the faculty; and that the school should be under the joint control of the principal, and the president of the college. It was commenced under the care of Mr. Alexander F. Dobb, in one of the lecture rooms of the college; and though small at first, at the close of one year it numbered fifty.

Through the agency of a committee appointed by the board in September, an act was passed by the next legislature, making certain changes in the provisions of the original charter, among which, those making the principal *ex officio* president of the board, and vesting the government of the college more exclusively in the faculty, were the most important. At the next meeting of the board, held on the 9th of May, 1834, it appeared that the sum of $48,000 had already been obtained, on subscription, for the college; and it was therefore resolved, that the college should be open for the reception of students on the 10th day of the next September; and the principal and professors elect were notified accordingly. Thus, under an amended charter, funds having been secured to the full amount previously determined on, the college grounds having been greatly improved, and the building itself repaired—the trustees and faculty met at Carlisle on the day appointed. On this day, the principal and two professors were regularly inducted into office; and thus, after a recess of two and a half years, during which time the libraries, cabinet of curiosities, and apparatus, had suffered much for want of careful superintendence, the operations of the college were commenced, by the admission of twenty students to the college classes;—the pupils of the grammar school at the same time increasing in number to seventy.

The building which was erected in 1804, and which is now entirely occupied,

is of stone, 150 feet long, by 45 broad. This contains a capacious hall and gallery, fitted up as a chapel; the college and society libraries; the mineralogical cabinet; four large lecture rooms; two halls for the societies, and eighteen rooms occupied by the students and professors; besides a fine laboratory in the basement, as well as a commodious dining room and other apartments for a steward. A building of brick, was the last year purchased, on the opposite side from the *college-campus*, in which the grammar school is kept, and which furnishes ample accommodations. Also, a new college edifice of stone is erecting on the college square,—130 feet long, by 42 broad, four stories high; to contain three lecture rooms, and rooms for the occupancy of 84 students;—one end of the same being designed as a house for the president, and the basement of the other part, for the use of another steward. A part of this building is now ready for the occupancy of students; and it is to be completed early next spring.

It will be perceived, that the college, as now organized, is only in its forming state, having but just entered upon the third year of its operations. The number of students, however, in the college, is 102, and in the grammar school 130; and it is expected that a few more will yet be added to the classes this year. During the last year, the institution was visited with a very interesting work of grace, in which about forty individuals made a public profession of religion; and about one fourth of the whole number at present connected with the college are professedly pious. The apparatus is as yet incomplete; and the library of the college, which contains about 3,000 volumes, though valuable, is very deficient in modern works. The collection of minerals is extensive and choice. The conferences under whose patronage the college now is, have obtained subscriptions for its support, to the amount of about $80,000, of which $25,000 have been collected, or secured on bond. This fund is designed exclusively for the support of the professorships. For the erection of the new building, $10,000 have been obtained on loan, confidently relying on the Legislature of the State, which has hitherto been so liberal in the support of the college, still to furnish the funds necessary for erecting the permanent buildings. This the trustees have twice asked, and it is all they have asked; but owing probably to the peculiarly embarrassed state of the public treasury, it has as yet been withheld. The course of study at present pursued is ample, having been made out with reference to those of the leading New England colleges. At a suitable period in the course, each student has the privilege of attending a course of lectures by the professor of law, embracing the general principles of the law as a science, with the various modifications which the laws receive from the peculiar construction of political institutions; a knowledge of which is so eminently useful to every American citizen, and so indispensable to every finished scholar. The text-books of the college, are in general the same with those used at Yale.

The board of instruction, at present, consists of:

The Rev. John P. Durbin, A. M. President and Professor of Moral Science.
Merritt Caldwell, A. M. Professor of Mental Philosophy, Political Economy, and the Exact Sciences.*
Robert Emory, A. M. Professor of Ancient Languages.
The Rev. John McClintock, A. M. Adjunct Professor of the Exact Sciences.
Wm. H. Allen, A. M. Lecturer on the Nat. Sciences, and Instruc. in Mod. Lang.
Stephen A. Roszel, A. M. Principal of the Grammar School.

Not Members of the Faculty.

Hon. John Reed, Professor of Law.
John L. Cary, A. M. First Assistant in the Grammar School.
The Rev. John F. Hey, Second Assistant.
The Rev. James Bunting, Third Assistant.

* The union of the department of mathematics with that of mental and political science, is but a temporary arrangement, in consequence of the failure of the gentleman elected to that department in July last.

HIGHBURY COLLEGE, ENGLAND.

Complete List of the Students educated at Highbury College, from its foundation in 1783, to the present time.

[We here insert a list of the students who have been educated at this institution, with the residence of those now living. It will be a convenient document for reference. Some extracts from the report of the Committee of Highbury College may be found in vol. viii. of this work, p. 361.]

Highbury College, first instituted at Mile-End, in the year 1783, removed to Hoxton in 1791, and from thence to Highbury in 1826, has for its object, to bestow a liberal education, for the Christian ministry, on young men whose views of Christian doctrine and church order agree with those of Congregational churches in general.

The management of the Institution is by a Committee, chosen from the Contributors, which meets on the second Friday of every month, or oftener, if necessary, and of which the Treasurer and Tutors are members *ex officio*.

Candidates must be single men, eighteen years of age and upwards, with such preparatory education in Latin as will enable them to read Virgil, and with some knowledge of Fractional Arithmetic and the Elements of Geography; whose piety and ministerial talents are attested by the pastor and church to which they belong, or by some evidence satisfactory to the Committee. From themselves is required an account, in writing, of their religious experience, their doctrinal views, and their motives for desiring to enter the ministry. If their statement and testimonials be approved, they are subjected to an interview with the Committee, on whose recommendation they are admitted on a probation of three months.

Applications in reply to printed queries are received at any monthly meeting. The time for admission is at the close of the Midsummer vacation.

The Academical Session commences at the beginning of September, and closes at the end of June in every year.

The course of education comprises the Latin, Greek, Hebrew, Chaldee, and Syriac Languages; the Belles Lettres; Intellectual and Moral Philosophy; the Elements of Mathematics; Church History; Biblical Criticism; Composition of Sermons; Theology, &c.

After the first year, the Students have frequent opportunities of preaching, as occasional supplies to various congregations in the metropolis and its vicinity.

Tutors.

Rev. Ebenezer Henderson, Ph. D.
Rev. Robert Halley.

Treasurer.

Thomas Wilson, Esq. *Highbury Place.*

Secretary.

Mr. Samuel Plumbe, *Congregational Library, Bloomfield street, Finsbury.*

Collector.

Mr. John Rudhall.

Committee.

The Tutors, Treasurer, and

Rev. H. F. Burder, D. D.	Mr. Thos. M. Coombs,
Rev. J. Clayton,	Mr. Thomas Fisher,
Rev. T. Lewis,	Mr. R. J. Kitchener,
Rev. Wm. S. Palmer,	Mr. John R. Mills,
Rev. Henry Townley,	Mr. Edward Swaine,
Mr. Thomas Bickham,	Mr. Joshua Wilson,
Mr. Joseph Blower,	Mr. Joseph Wontner.
Mr. John Cheap,	

Stations of Ministers
Educated under the Tuition of the
Rev. Stephen Addington, D. D. *Mile End.*

1783.

J. T. Barker,	*Deptford*, dec.
George Bullock,	*Wilbarston*, dec.
Joseph Milward,	*Mansfield*, dec.
W. Sedcole,	*Swanage*, dec.

1784.

Samuel Douglas,	*Chelmsford*, dec.
Thomas Gibbons,	*Honiton*, dec.

1785.

John Smith,	*Wirksworth*, dec.
William Bishop,	*Gloucester*, dec.

1786.

P. S. Charrier,	*Liverpool*, dec.
Arch. Douglas,	*Reading.*
Benj. Davillis,	*Topsham*, dec.

1787.

Thomas Gritton,	*Keswick*, dec.
Benj. Pine,	*Duxford*, dec.
W. Priestly,	*Fordingbridge*, dec.
John Sibree,	*Frome*, dec.

1788.

John Ball,	*London*, dec.
Anthony Kidd,	*Cottingham*, dec.

1789.

John Godwin,	*Wolverhampton*, dec.
Thomas Hopkins,	*Linton.*
Henry Knight,	*Yelvertoft*, dec.

1790.

B. Cracknell, D. D.	*Weymouth*, dec.
Daniel Fleming,	*Bradford*, dec.
Samuel Torr,	*Stebbing*, dec.

Rev. ROBERT SIMPSON, D. D. Tutor, *Hoxton.*

1791.

Arthur Bromiley,	*late at Needham Market.*
Charles Buck,	*London*, dec.
John Dennant,	*Halesworth.*
Thomas Stollery,	*London*, dec.

1792.

Mic. Castleden,	*Woburn, Beds.*
William Gunn,	*Aylesbury.*
Jos. Slatterie,	*Chatham.*
Wm. Warlow,	*New Milford.*

1793.

Wm. Hopkins,	*Tisbury*, dec.
Thomas Low,	*Barkway.*
Thomas Mark,	*Weatherafield*, dec.
John Mann,	*Moreton.*

1794.

George Collison,	*Hackney*, (Tutor.)
John Mills,	*Terling*, dec.
John Gore,	*Stratford on Avon.*

1795.

William Judson,	*High Wycombe.*
William Laxon,	*Guernsey.*
Dan. Tyreman,	*Madagascar*, dec.
Eben. White,	*Chester*, dec.

1796.

Thomas Denny,	*Wareham*, (various.)
David Smith,	*Brentwood.*
Thomas Weaver,	*Shrewsbury.*

Rev. R. SIMPSON, D. D. and Rev. G. COLLISON, Tutors.

1797.

Charles Dewhirst,	*Bury St. Edmund's.*
Thomas Durant,	*Pool.*
William Hordle,	*Harwich.*
William Kent,	*Gravesend*, dec.
William Podmore,	*Blackmore.*
John Thornton,	*Billericay.*
John Vincent,	*Deal.*

1798.

Ingram Cobbin,	*Camberwell.*
Richard Cope, LL. D.	*Wakefield.*
John Foxell,	*Penzance.*
James Gawthorn,	*Derby.*
William Harris, LL. D.	*Stoke Newington*, dec.
Samuel Hartnell,	*Nun Eaton.*
John Hudson,	*West Bromwich.*
Richard Keynes,	*Blandford.*

1799.

Isaac Allen,	*Lynn*, (ill health.)
George Clayton,	*Walworth.*
James Dawson,	*Dudley.*
Samuel Hackett,	*Hampton*, dec.
J. H. Hopkins,	*Newport, Essex.*
Eph. Jackson,	*Torrington*, dec.
Joseph Johnson,	*Farnham.*
John Mitchell,	*Canada.*
John Philip, D. D.	*Cape of Good Hope.*
John Richards,	*near Birmingham.*
John Styles, D. D.	*late at Brixton.*

1800.

Joseph Berry,	*Hackney.*
Thomas Russell, A. M.	*London.*
James Davison,	*Exeter*, (various.)
E. A. Dunn,	*London.*
John Gray,	*Ledbury.*
Richard Simmons,	*Hastings*, dec.

1801.

James Browne,	*North Walsham.*
William Clayton,	*Mill Hill.*
John Harris,	*St. Alban's.*
James Hatton,	*Sowerby.*
John Jerard,	*Coventry.*
James Prankard,	*Sheerness.*
Samuel Sleigh,	*Salisbury.*

Rev. R. SIMPSON, D. D. and Rev. J. ATKINSON, Tutors.

1802.

Thomas Fisher,	*late at Harleston.*
Don. Morrison,	*Duncanstown.*
George Payne, LL. D.	*Exeter*, (Tutor.)
Thomas Pinchback,	*Woodbridge.*

1803.

George Brooks,	*Leyden.*
H. F. Burder, D. D.	*Hackney.*
John Clunie, LL. D.	*Manchester*, (Tutor.)
William Dryland,	*Newbury.*
Joseph Fletcher, D. D.	*Stepney, London.*
Richard Hartley,	*Plymouth.*
William Hayward,	*Rendham*, dec.
John Hooper, A. M.	*London*, dec.
Thomas Humpage,	*Bristol*, dec.
Robert Morrison, D. D.	*China*, dec.
Mark Robinson,	*Bumpstead.*
Thomas Sleigh,	*Newcastle-under-line.*
James Spurgeon,	*Stambourn.*

1804.

Stephen Johnson,	*Wickham Brook.*
James Knight,	*Sandwich.*
John Leifchild,	*London.*
William Salt,	*Erdington.*

1805.

T. B. Browne,	*Buntingford*, dec.
John Gleed,	*Lower Canada.*
Joshua Harrison,	*Woburn, Bucks.* dec.
William Jones,	*Bolton.*
J. W. Percy,	*Warwick.*
G. Redford, LL. D.	*Worcester.*
Richard Slate,	*Preston.*

1806.

George Betts,	*Foleshill.*
John Burder, A. M.	*Stroud.*
Thomas Heward,	*Clare.*
Benjamin Jeanes,	*Charmouth.*
Thomas Scales,	*Leeds.*
Thomas Stenner,	*Dartmouth.*

1807.

Thomas Adkins,	*Southampton.*
James Cope,	*West Cowes*, (various.)
Thomas Dix,	*Bedworth.*
William Evenett,	*Whittlesea.*
George Harris,	*Rochford.*
John Hasloch,	*Kentish Town.*
E. H. May,	*Saratoga, N. America.*
William S. Palmer,	*London.*
Stephen Percey,	*Guildford.*
Thomas Spencer,	*Liverpool*, dec.
Joseph Turnbull, B. A.	*Brighton*, (various.)
I. F. West,	*Kenilworth.*

Rev. ROBERT SIMPSON, D. D. JOHN HOOPER, A. M. and HENRY FORSTER BURDER, D. D. Tutors.

1808.

Ed. Andrews, LL. D.	*Walworth.*
George Cave,	*Stowey.*
William Miles,	*Ford, near Dartmouth.*
R. S. M'All, LL. D.	*Manchester.*
J. Sanderson,	*South Petherton*, dec.

1809.

Robert Bolton,	*Henley on Thames.*
John Carter,	*Braintree.*
William Gilson,	*Eversden.*
Leman Hall,	*Coinbrook.*
Walter Scott,	*Bradford, Yorkshire,* (Tutor.)
William Whillans,	*Beer Alston.*
J. Whitehouse,	*Dorking,* dec.

1810.

W. P. Davis,	*Ashburton.*
James Hemsley,	*Wharton,* dec.
John Wills,	*Bridport.*
John Bodington,	*London.*
Thomas Greenhall,	*Burnley.*
R. W. Hamilton,	*Leeds.*
John Bristow,	*Exeter.*

1811.

Joseph France, A. M.	*Ham, near Richmond.*
John Ely,	*Leeds.*
George Wright,	*Stamford.*
John Petherick,	*late at Totness.*
Thomas Searle,	*Stoney Stratford.*
John Blackburn,	*Pentonville.*
Robert Philip,	*Kingsland.*
John Morison, D. D.	*London.*

1812.

Samuel King,	*Bath,* dec.
Mason Anderson,	*Church of England.*
Henry Townley,	*London.*
Thomas James,	*Woolwich.*
Nathaniel Pugsley,	*Stockport.*
John Hall,	*Chesham.*
Joseph J. Freeman,	*Madagascar.*
James Stratton,	*London.*
William Urwick, D. D.	*Dublin.*

1813.

David Davies,	*Church of England.*
J. M. Clack,	*Hastings,* dec.
R. Fairbrother,	*Dereham.*
R. W. Newland,	*Hanley.*
Thomas Edkins,	*Nailsworth.*
C. Townley, LL. D.	*Limerick.*
George Flocker,	*Market Weighton.*
J. W. Mayhew,	*Walpole.*
Samuel Bell,	*Lancaster.*

1814.

A. Bromiley, Jun.	*Leamington,* dec.
Samuel Spink,	*Wimbourn.*
Edm. Jinkings,	*Maidstone.*
John Morris,	*Olney.*
John Alexander,	*Norwich.*
Robert T. Hunt,	*London.*

1815.

Thomas Evans,	*Shaftesbury.*
James Davies,	*Haverhill.*
William Davis,	*Hastings.*
William Holmes,	*Wisbeach.*
Algernon Wells,	*Coggeshall.*
William Lothian,	*St. Andrew's, N. B.*
Enoch Barling,	*Buckingham,* dec.
George D. Mudie,	*Farcham.*

1816.

John A. Coombs,	*Manchester.*
Henry B. Jeula,	*Greenwich.*
Benjamin Byron,	*Newport, Monmouthshire.*
John Tennant,	*Wells, Norfolk,* dec.
William Snell,	*Lynn.*
Thomas Haynes,	*Boston.*
Thomas Stratten,	*Hull.*
Henry Bromley,	*Clavering.*
James Monro,	*Peterhead, N. B.*
John Sibree,	*Coventry.*
James Matheson, D. D.	*Durham.*
William H. Cooper,	*Dublin.*
Henry Welsford,	*Tewkesbury.*

1817.

John Griffin,	*Exeter,* dec.
William Low,	*Norwood,* dec.
John Forsaith,	*late at Frome.*
Matthew Jeula,	*Bury St. Edmund's.*
John Davies,	*Bristol.*
Richard Soper,	*Grantham.*

Rev. William Harris, LL. D. John Hooper, A. M. and Henry Forster Burder, D. D. Tutors.

1818.

James Roberts,	*Melton Mowbray.*
William Gear,	*Bradford, Wilts.*
Josiah Redford,	*Stanstead.*
James Elborough,	*Leominster,* dec.
John Pain,	*Horncastle.*
Alfred Dawson,	*Dorking,* dec.
William Temple,	*Plaistow.*
Robert Littler,	*Matlock, Bath.*
William Evans,	*Wymondham,* dec.
John Wooldridge,	*Jamaica.*
John Anderson,	*Dorchester.*
John Tippetts,	*Gravesend.*
Peter Sibree,	*Tamworth.*

1819.

David A. Jones,	*N. America.*
Robert E. May,	*Stanstead.*
William Clulow,	*Shaldon.*
Charles Greenaway,	*Cannock.*
Robert Ashton,	*Warminster.*
John Varty,	*Mitcham.*
George Shilling,	*Dublin,* (ill health.)
Henry Pemble,	*Birmingham,* (various.)
Robert Chamberlain,	*Swanage.*
Thomas Hughes,	*Hackney.*

1820.

William Foster,	*Hadham, Herts.*
Alexander Stewart,	*Barnet.*
John Roaf,	*Wolverhampton.*
Charles Williams,	*Salisbury.*
Obadiah Atkins,	*Wymondham.*
John Bunter,	*Croydon.*

1821.

Robert Ainslie,	*London.*
John G. Hewlett,	*Lutterworth.*
Luke Forster,	*Saffron Walden.*
Joseph Hague,	*Darwen.*
Jesse Hopwood,	*Brompton.*

1822.

Henry J. Bunn,	*Yardley, Hastings.*
John Harris,	*Epsom.*
William Malden,	*Chichester.*
Henry Isaac Roper,	*Teignmouth.*
John Hill,	*Axminster,* (various.)
John Barling,	*late at Halifax.*
William Powell,	*Tisbury.*
Thomas Wallace,	*Petworth.*

1823.

James Robertson, A. M.	*Bethnal Green.*
Thomas C. Everett,	*Bristol,* (ill health.)
H. J. Crump,	*Weymouth.*
James G. Miall,	*St. Neot's.*
William E. Buck,	*Harleston.*
Thomas B. Barker,	*Tollesbury, Essex.*
William F. Bailey,	*Tiverton,* dec.
Henry L. Adams,	*Newark.*
George Stevens,	*Totton, near Southampton.*
Thomas Harris,	*Alford.*
Richard Harris,	*Wareham.*
Aaron Buzacott,	*South Sea Mission.*

1824.

Richard Fletcher,	*Southend.*
Charles Hickman,	*late at Soham.*
Luke Matthews,	*South America,* dec.
William Roaf,	*Ellesmere.*
Simon Binks,	*Bristol,* dec.
William Forster,	*St. Helier's, Jersey.*
John L. Davies,	*Edmonton,* dec.

John Watson,	*late at Cork.*
William Wheeler,	*Wells, Somerset.*
Robert Bayley,	*Louth.*
Henry Cresswell,	*Canterbury.*
Barzillai Quaife,	(various.)
Samuel Bellamy,	*Chelwood, near Bristol.*

1825.

John Rennie, A. M.	*Inch, near Huntley.*
Alfred Pope,	*Leamington.*
William Legge,	*Fakenham.*
Cuthbert R. Blacket,	*Southminster.*
James Griffin,	*Manchester.*
David Blow,	*Brecon.*
William P. Bourne,	*Leek.*
Joseph Wall,	*Middleton, near Bakewell.*

HIGHBURY COLLEGE.

Rev. W. Harris, LL. D. H. F. Burder, D. D. and R. Halley, Tutors.

1826.

Henry Winzar,	*Roxton Park, Bedfordshire.*
Edmund T. Prust,	*Northampton.*
Henry Rogers,	(various.)
George Taylor,	*Manchester.*
John Kelsey,	*Sleaford.*
Henry Edwards,	*Long Sutton.*
Ebenezer Prout,	*Oundle.*
Jonathan Glyde,	*Exeter*, (Tutor.)
Samuel B. Bergne,	*Lincoln.*
Benjamin Johnson,	*Halstead.*
Thomas Cousins,	*Portsea.*
John Bramall,	*Patrycroft.*
William Ford,	*Alresford.*
John Titley,	*Shoreham.*

1827.

Alexander C. Reid,	*Newcastle-upon-Tyne.*
Patrick Thompson, A. M.	*Chatham.*
William Woodward,	*Hinckley.*
James Gallaway,	*West Bromwich.*
William H. Drew,	*Madras.*
John Hoxley,	*Sherborne.*
James Sibree,	*Hull.*
John Raven,	*Hadleigh.*
Samuel Davis,	*Needham Market.*
John Whitby,	*Ipswich.*
John Harrison,	*Stretton under Fosse.*
James Savage,	*Ilkeston, near Nottingham.*

1828.

Frederick Miller,	*Hobart Town.*
Benjamin Slight,	*Tunbridge Wells.*
John Stoughton,	*Windsor.*
William Tarbotton,	*Totness.*

1829.

William Campbell, A. M.	*Cheltenham.*
George Legge, A. M.	*Bristol.*
Charles Price,	*Port Stephen's, N. S. Wales.*
William J. Unwin, A. M.	*Woodbridge.*
John Pulling,	*Deptford.*
John Button,	*Whitchurch.*
Thomas Rees,	*Reigate.*
James Loxton,	*South Seas*, dec.

Rev. Ebenezer Henderson, Ph. D. and Robert Halley, Tutors.

1830.

Samuel Luke,	*Chester.*
David Thomas, B. A.	(various.)
James Hamer,	*Sutton Valence.*
John Flower,	*Beccles.*
Thomas Atkins,	*Hexham.*
Henry Richard,	(various.)

1831.

James Penman, A. M.	*Peterborough.*
Joseph Gibb,	*Canada.*
Samuel Dyall,	*Stanford Rivers.*
John Layhe,	*Liverpool.*
Adam S. Niven,	*Chatham*, dec.
William Bevan,	*Wellingborough.*
John Taylor,	*Leicester.*
John Theodore Barker,	*Wells, Norfolk.*
Charles Fox Vardy,	*Hereford.*
Charles B. Gibson,	*Mallow.*
Isaac Watts,	*Rowell.*
Joseph Sherrin,	*Dettisham.*
Stephen Martin,	*Newbury.*
Jacob Roberts,	*Herne Bay.*

1832.

John Crombie Brown,	*Petersburgh.*

1833.

John Obery,	*Glasgow University.*

Students.

1831.

Henry Rees.

1832.

Richard Connebee,
George J. Pillgrem,
Richard Gould,
Robert Goshawk,
Matthew Poole,
Percy Strutt,
Frederick Neller.

1833.

Joseph Augustus Miller,
Morgan Lloyd,
James T. Pattison,
John H. Godwin,
Julius Mark,
Thomas James.

1834.

William Smith,
Alexander Smith,
William Skae,
William Wright,
Jonah Reeve,
David Hewitt,
John S. Pearsall,
Edward Jukes,
Robert Hamilton,
John Bright,
Thomas Mann,
Joseph Field,
George J. Tubbs,
Thomas Aveling.

There are in addition to the above, fourteen Candidates for admission.

Missionary Student.

John Cox.

BLACKBURN INDEPENDENT ACADEMY.

Tutors.

Rev. G. Wardlaw, A. M., *Theological Tutor.*
Mr. D. B. Hayward, *Classical Tutor.*

Treasurer.

Mr. George Hadfield.

Secretary.

Rev. J. Clunie, LL. D.

General Committee.

Rev. T. Raffles, LL. D.	Mr. J. Eccles,
Rev. R. S. M'All, LL. D.	Mr. S. Fletcher,
Rev. J. A. Coombs,	Mr. T. Harbottle,
Rev. R. Fletcher,	Mr. O. Heyworth,
Rev. J. Kelly,	Mr. R. Roberts,
Rev. J. J. Carruthers,	Mr. W. Kay,
Mr. T. Blackburn,	Mr. J. Priestly,
Mr. E. Dawson,	Mr. L. Williams.
Mr. B. Eccles,	

Examining Committee.

Rev. T. Raffles, LL. D.	Rev. W. Jones,
Rev. R. S. M'All, LL. D.	Rev. S. Nichols,
Rev. J. Clunie, LL. D.	Rev. T. Parry,
Rev. S. Bell,	Rev. R. Slate,
Rev. D. T. Carnson,	Rev. G. Taylor,
Rev. J. A. Coombs,	Dr. Bell,
Rev. S. Ellis,	Dr. J. P. Kay,
Rev. J. Griffin,	Mr. E. Dawson,
Rev. J. Gwyther,	Mr. W. Howle.
Rev. J. Hague,	

List of Ministers and Students.

1816.

David T. Carnson, William Burdekin. — *Preston.*
Richard Robinson, W. H. Stowell, — *Witham, Essex. Theol. Tutor of Rotherham College.*

1817.

John Jeffreys, — (*late Miss'y to Madagascar,*) dec.
William Raine, William Wild, — dec. *Market Harborough.*

1818.

Henry Birch.

1819.

John Thorpe, John Smith, — *Huddersfield. Madras,* (Missionary.)

1820.

James Kennedy, Henry Hope Leigh, John Cook, — *Bury. Oldham. Uttoxeter.*

1821.

Daniel B. Hayward, James Dean, Charles Bassano, — *Classical Tut. of this Acad. Chelmsford.* dec.

1823.

David Moses, John Murdock, — *Twyford, Berks. Anstruther.*

1824.

Edward Edwards, William Lyhall, — *Garstang. Alloa.*

Robert Elliott.
John Wyld, — *Burton-on-Trent.*
James Gwyther, — *Hulme.*

1825.

Richard Jones, — *Milnthorpe.*
William Williams, — dec.

1830.

Francis Evans, — *Ulverston.*

1828.

William Willitts, — *Richmond, Yorkshire.*
Robert Roberts, — *Bootle, Cumberland.*

1830.

Samuel Barton Schofield, — *Burslem, Staffordshire.*

1832.

Robert Thomson, — *Staindrop, Durham.*

1830.

Samuel Jones, — *Lane Ends, Staffordshire.*
Daniel Kenyon, — *Berbice,* (Missionary.)

Students.

1831.

Tobias Carlile, Thomas Newnes, — John Brown, Robert Wolstenholme.

1833.

Wm. Murphy O'Hanlan, John Morris, — John Baker, James Devine.

1834.

George Rees.

SCHLEGEL'S PHILOSOPHY.

The Philosophy of History; in a Course of Lectures delivered at Vienna, by Frederick Von Schlegel, translated from the German, with a Memoir of the author, by James Burton Robertson, Esq. In two vols. London: Saunders & Otley. 1835. pp. 454, 336.

The character of these volumes may be inferred, in some respects, from incidents in the life of the author. Frederick Von Schlegel was born at Hanover in 1772. Though destined for commerce, he received a classical education; and, in his sixteenth year, prevailed on his father to allow him to devote himself to the belles-lettres. After completing his academical course at Göttingen and Leipzig, he rejoined his brother William, and became associated with him in his literary labors. "In my first youth," says he, "from the age of seventeen and upwards, the writings of Plato, the Greek tragedians, and Winkelmann's enthusiastic works, formed the intellectual world in which I lived." He commenced his literary career in 1794, with a short essay on the different schools of Greek poetry. Two treatises were composed in 1795 and 1796; one entitled "Dotima," and which treats of the condition of the female sex in Greece; the other a parallel between Cæsar and Alexander, in which he examines their respective merits as men, as generals, and as statesmen. In 1797, he published his first important work, entitled, "the Greeks and the Romans." This was followed, two or three years after, by the "History of

Greek Poetry." In the new edition of Schlegel's works, these productions have been incorporated together. It was his intention to have given a complete history of Greek poetry, but the execution of this task was abandoned from some circumstances which were then occurring in the world of letters. The literary skepticism of Wolf was ably contesting the purity of the Homeric text, and the unity and integrity of the Homeric poems themselves. Schlegel deemed it a hazardous task to attempt to draw public attention to any aesthetic inquiries on the elder Greek poetry.

In 1802, he repaired to Paris, which had long been celebrated for her professors in the eastern tongues, and for her national library, invaluable to the oriental scholar. Here, by the assistance of de Langlès and Chézy, he made considerable progress in the study of Persian and Sanscrit literature. In the mean time, he studied the Provençal poetry, undertook researches into the history of the middle ages, lectured in metaphysics in the French language, and wrote a series of articles on the early Italian, Spanish, Portuguese, and Provençal poetry. He also addressed to a friend in Germany, a series of letters on the different schools and epochs of Christian painting.

On his return from France, in the year 1805, Schlegel was received into the bosom of the Catholic church. The motives, which led to this extraordinary step, will, perhaps, never be fully known. Probably, it was in part owing to the character of his mind. In the cherished unity and universality of the Romish faith, there may have been something congenial to his modes of thinking on literary subjects. The opposition which he experienced from some Protestants in Germany, particularly those of the Rationalist school, was not without effect. He might also have hoped to awake a new literary energy in the dormant Catholic mind of Europe. The Catholics hailed his accession to their ranks with great enthusiasm. After several years spent in the study of Sanscrit literature, Schlegel, in 1808, published his celebrated work, entitled the "Language and Wisdom of the Indians." The first part is occupied with a comparative examination of the etymology and grammatical structure of the Sanscrit, Persian, Greek, Roman, and German languages; the second part treats of the filiation and connection of the different religious and philosophical systems that prevailed in the ancient, oriental world; and the last consists of metrical versions from the sacred and didactic poems of the Hindoos.

In 1810, Schlegel delivered at Vienna, a course of lectures on "Modern History." These lectures were published in two volumes, 8vo., but they have long been out of print. Previously, he had edited in conjunction with Tieck, Novalis, and his brother, a literary journal, called the "Athenaeum;" and afterwards successively conducted political and philosophical journals, such as the "Europa," the "German Museum," the "Concordia;" also liberally contributing to the "Vienna Quarterly Review." He, at the same time, published various fugitive pieces in prose and poetry.

In the spring of 1812, Schlegel delivered before a numerous audience in Vienna, his lectures on Ancient and Modern Literature. This may, perhaps, be regarded as his great work. An English translation appeared in 1818. For a number of years, subsequently to 1808, he was employed in editing the Austrian Observer, as Secretary to the Archduke Charles, and in diplomatic missions under the auspices of Metternich. He finally received a pension, letters of nobility, and the office of Aulic counsellor. In 1827, he delivered a course of lectures in Vienna, on the Philosophy of

Life. They are composed of a variety of observations, psychological, ontological, ethical, political, and aesthetic. In 1828, he delivered his lectures on the "Philosophy of History," which are embodied in the volumes translated by Mr. Robertson, and which was his last work, with the exception of nine lectures on the "Philosophy of Language," delivered at Dresden in 1828, and 1829.

Schlegel died at Dresden, on Sunday, Jan. 11, 1829. It was said that he had for some time before his death been more than usually fervent in his devotional exercises. He had commenced writing a sentence, when sickness arrested his pen, and in four hours terminated his earthly existence.

Schlegel married early in life a daughter of the celebrated Jew, Mendelsohn. She followed her husband in his change of religion. A complete edition of Schlegel's works was announced in 1822. Ten volumes, out of fifteen, the proposed number, have appeared. To these fifteen volumes, four are to be added, which were published in the last years of his life.

The first two lectures in the Philosophy of History, along with the introduction, embrace man's relation to the earth—the division of mankind into several nations—and the twofold condition of humanity in the primitive world. The subjects discussed in the seven succeeding lectures are as follows:—the antiquity of China, and the general system of her empire—the mental culture, moral and political institutions, and philosophy of the Hindoos—the science and corruption of Egypt—the selection of the Hebrew people for the maintenance of divine revelation in its purity—the destinies and special guidance of that nation—account of those nations of classical antiquity, to whom were assigned a paramount influence over the world, such as the Persians, Greeks, and Romans. The next five lectures treat of Christianity, its consolidation and wide diffusion—of the emigration of the German tribes, and its consequences—and of the Saracenic empire during the first caliphs. Then follows an account of the establishment of the German empire—the great schism of the West—the struggles of the middle ages, and the period of the crusades, down to the discovery of the new world, and the new awakening of science. The three following lectures are devoted to the religious wars—the period of illuminism—and the time of the French revolution. The eighteenth and concluding lectures, turn on the prevailing spirit of the age, and on the universal regeneration of society.

The most marked characteristic of these volumes, is the power of extensive survey and wide generalization, which is every where prominent. The author delights to look at men in masses, and at the great influences which are at work in the world. In some of the lectures, there is hardly enough of circumstance and detail to diversify the current of general speculation. This passion for generalities, is not entirely owing to the nature of the subject. It is partly to be ascribed to the structure of the author's mind.

Another striking characteristic, is the mixture of a religious spirit, in opposition to all illuminism, rationalism, *indifferentism*, etc. Reverence for the Bible is very conspicuous. There is no inconsiderable degree of correct religious sentiment, both Protestant and scriptural. This may be attributed, in part at least, to the revulsion which the author's mind experienced in relation to the doctrines of the French infidels, the German and the present rationalist sect. His return to the "mother might have been in part owing to the inward need of something

better than the shallow waters of Protestant Germany could furnish at the beginning of this century. At the same time, the author is vague in many of his statements. He wanted an infusion of English point and honesty. He does not deal enough in personal beings and tangible doctrines. He frequently alludes to the existence of a fallen spirit; but we are at a loss whether or not he considered him to be a personal agent. In one place he calls him (or it) the *spirit of the times.*

The book abounds with very valuable philosophical criticism. To use two favorite German terms, the author looks from a very commanding *stand-point* on the various great *developments* of thought and feeling in nations and worlds of men. What can be more strictly philosophical and true, than such positions as these;—"All things should be deduced from God, and God himself should be considered the first existence—nature the second." "When man had once fallen from virtue, no determinable limits could be assigned to his degradation." "So far from seeking with Rousseau and his disciples for the true origin of mankind, and the proper foundation of the social compact, in the condition of even the best and noblest savages, and so little disposed are we to remodel society upon this boasted ideal of a pretended state of nature, that we regard it, on the contrary, as a state of degeneracy and degradation." "If Christ were not more than a Socrates, then a Socrates he were not." "The soul previously distracted, can regain its unity, or become again whole, only by a divine illumination." The discussions are conducted, almost without exception, in a calm, serene, and unimpassioned manner. The literati in Germany of other schools, who stood aloof from him, or vilified him, are not the objects of railing accusation on his part. Some of them are incidentally noticed with commendation.

Schlegel's residence in the Austrian capital, his conversion to the Roman Catholic religion, and his relations to Metternich, will account for some of the erroneous, if not "hard speeches," which he employs in the last volume in relation to Luther, Calvin, the reformers, and the Protestant nations. With considerable candor on these subjects, yet it is not difficult to perceive that he writes with a prejudiced pen. The last volume must be read with much more abatement on the score of praise than the first. The tenderness with which he speaks of the Jesuits, would be not a little remarkable, had he not lived in "the old Catholic kingdom of Austria," and under the eye of Metternich.

On the whole, the work is worthy of careful perusal, though it is obviously inferior to Schlegel's Lectures on the History of Literature. We have only one fault to find with the translator; he is too zealous, or his zeal is not always according to knowledge. His discipleship to Schlegel is too thorough-going. He overflows with superlatives. He would seem to be anxious either to make amends for the disparagement which Schlegel received at the hands of many of his learned countrymen, or to magnify the wisdom of his own choice as a translator. He says that the Catholics "have produced the two greatest biblical critics of the age, Hug and Scholz;" he speaks of the *profound* exegetists, Alber and Ackermann; of Molitor, who has created a *new era* in biblical literature; of Count Stolberg, *pre-eminent* for genius, erudition, and celestial purity; and of others, of vast acquirements, and colossal intellects, etc. etc. The translator must certainly be a young man. At the same time, we do not doubt the general excellence and fidelity of his translation.

POPULOUSNESS OF ANCIENT NATIONS.

We propose to collect a few scattered facts, which we have drawn from various sources, in relation to the population of certain portions of the ancient world. It is a subject which does not admit of any thing like certainty. Nothing similar to the modern census existed, if we make a partial exception in reference to Rome. Rival nations, opposing generals, hostile armies, had many temptations to exaggerate or to underrate the numbers and power of each other, while in general, no impartial historian was at hand to rectify conflicting statements. Besides, no part of the recorded memorials of antiquity has suffered so much in transmission to modern times, as numbers or facts reported by definite figures. Here is a peculiar liableness to corruption or alteration, often through the carelessness or ignorance of transcribers, while no means of restoring the correct number by collation or otherwise exist.

On the question of the comparative populousness of ancient and modern nations, there has been a wide divergency of opinion; it being argued on the one hand, that the ancient world was comparatively a desert; and on the other, that its population swarmed in all quarters. In this discrepancy of opinion, it may be worth while to glance at the causes which operated in ancient times to promote, or to hinder, the increase of population. This we must do very briefly.

I. Causes favorable to the populousness of ancient nations. Some of these causes exist at the present time in the oriental world, though it may be, with diminished force.

1. A greater simplicity in the general style of living. The recollection of the reader of the Pentateuch, and of Homer, will supply many illustrations.* The effects of vegetables as food, and of water as drink, must have contributed greatly to the duration of human life. Animal food and wine, were, it is true, made use of, but to a comparatively inconsiderable extent. Alcohol, "with its millions at a meal," was happily not discovered. Luxuries of various kinds were, however, known to the Romans in the latter ages of the empire, and contributed to open the gates of the city to the temperate Goths. The revival or the invention of the arts of cookery, is to be ascribed to the Italians. The French now give laws to the civilized world in this respect,—laws more arbitrary and extensive in their application, than those of Napoleon.

2. The absence of certain diseases, which have, in modern times, consigned millions to an untimely grave. It may be sufficient here to name the small-pox, the Asiatic cholera, and certain diseases connected with licentiousness.

3. The great mass of the people of ancient nations were engaged in agricultural and pastoral labors. Very few were employed in manufactories, which, in modern times, especially in relation to children, have been a fruitful source of disease and death. To this it may be added, that but few, comparatively, in former times, perished by shipwreck, by hazardous experiments in mines, etc.

4. The disgrace attached to the memory of those who died without posterity, and the universal custom which made the marriage of children a principal concern of fathers and mothers. There was, throughout many large tribes, a strict observance of filial duty, while, on the other hand, the prerogatives of a father made a son his most valuable property.

II. Causes unfavorable to the populousness of ancient nations.

1. The institution of domestic slavery. At Rome, it was a custom not uncommon to expose old, useless, or sick slaves in an island of the Tiber. The ergastula, or dungeons, where slaves were confined and compelled to work, were common all over Italy. There was a perpetual flux of slaves to Rome. Yet the number of people in Italy did not increase. Demosthenes inherited from his father a large number of slaves,

* It is mentioned by Madame Dacier, that Homer makes no mention of boiled meat in any of his works, from which it is inferred that the Greeks had not as yet discovered the mode of making vessels to bear fire.

among whom were thirty-two sword-cutlers and twenty cabinet-makers. Not a word is said of any wives, children, or family, which they would have had, if it had been a common practice at Athens to breed slaves. Of course the slaves, being recruited from foreign lands, would be liable to much more cruel treatment. It will be found that slavery was disadvantageous to the happiness and populousness of the ancient nations in many ways, and that its place could have been much better supplied by hired servants. Whether ancient slavery was more active in destroying human life than modern slavery, we do not profess to determine. The effects in both cases have been decided and mournful. Modern Europe has, however, become free from involuntary servitude in its worst forms.

2. The practice of exposing children. Plutarch mentions it as a merit in Attalus, king of Pergamus, that he exposed all his own children, in order to leave his crown to the son of his brother, Eumenes. Solon gave parents permission to kill their children. Seneca approves of exposing infirm children. Mount Taygetus, near Sparta, was renowned as the slaughtering place of infants. We learn in the Scriptures, that the heathen nations around Palestine had the habit of sacrificing their young children to idol-gods. The practice of infanticide in some form, prevails among most uncivilized nations at the present time. Formerly it existed among civilized nations also.

3. Wars. Ancient battles were very bloody on account of the nature of the weapons employed in them. The ancients drew up their men, sixteen or twenty, sometimes fifty deep, which made a narrow front; and it was not difficult to find a field, in which both armies might be marshalled. As each man was closely buckled to his antagonist, great slaughter was made on both sides, especially on that of the vanquished. The long, thin lines, required by firearms, and the quick decision of the contest, render many modern battles but partial encounters. The battles of ancient times, both by their duration, and by their resemblance to single combats, were wrought up to a degree of fury, unknown for the most part to modern times. Nothing could then engage the combatants to give quarter, but the hopes of making slaves of their prisoners. In civil wars, as we learn from Tacitus, (Hist. ii. 44,) the battles were the most bloody, because the prisoners were not slaves. Instances are frequent, in ancient history, of cities besieged, whose inhabitants, rather than open their gates, murdered their wives and children, and rushed themselves on a voluntary death. The ancient Israelites, the ancient Greek republics, and Rome, were in almost perpetual war. Probably the same was the case in respect to other nations of whose history we have less information. Christianity has, without doubt, contributed greatly to soften the ferocity of wars, if not to diminish their number.

4. The prevalence of factions in ancient nations, resulting from the want of a good government or an efficient police. Where one party prevailed, whether nobles or people, the conquerors frequently butchered all of the opposite party who fell into their hands, and banished such as had been fortunate enough to escape without form of law or trial. The copiousness and energy of Thucydides, seem to sink when he attempts to describe the disorders which arose from faction in all the Grecian commonwealths. Think also of the blood which was poured out like water in the violent changes which took place in the Persian government. Think of the Gracchi, of Sylla, of Marius, in Roman history,* of Dionysius the elder, who murdered, in cold blood, above 10,000 of his fellow citizens; of the thirty tyrants at Athens, who murdered 1,200 of the people without trial; of Agathocles, who, in conjunction with the people, killed 4,000 nobles and banished 6,000; of the inhabitants of Ægestæ, who to the number of 40,000, were killed, man, woman, and child, for the sake of their money. But it is unnecessary to cite further examples.

5. The ancients were subject to some fatal diseases, while they were ignorant of the remedies. It is not to be doubted but the progress of medical science has done much to strengthen and prolong human life. Rome, Athens,

* The student of modern history will here call to mind the Parisian massacre on St. Bartholomew's day; the persecution of the Jews over the whole world; the expulsion of the Moors from Spain, etc.

and the Egyptian cities, might have been spared some of the pestilences, which horribly desolated their dwellings, if they had been under the control of an efficient municipal government, aided by practised and scientific physicians.

6. The ancients were ignorant of many of the improvements of modern times, by which labor is subdivided,—diversified demands for labor created,—new kinds of food discovered, and a vastly larger population supported on small territories.

Before proceeding to detail facts in regard to particular nations, it may be well to say that the present condition of some portions of the eastern world is no criterion of the ancient state. Palestine was once the glory of all lands; it has long been cursed by a wretched government and a wretched people. The vast regions watered by the Tigris and Euphrates, are full of the vestiges of perished cities and nations. Civilized and mighty nations once flourished along the Oxus, in the valleys of the Hindoo Koosh, on the plains of Hindoostan. The sands of the desert have for ages been encroaching on Egypt. Under the influences of a high degree of civilization, thousands swarmed where hundreds are now found. All northern Africa was formerly filled with a civilized and Christian population. Ten millions now live where once was the abode of fifty millions. There is no question but that Mohammedanism has been a most prolific cause of depopulating the finest portions of the globe. The Ottoman government is not to be compared with many of the ancient heathen States, in the protection which it has afforded to life and property. She has been to Africa and Asia, not so much a wise and paternal government, as an organized system of extortion and robbery.

Palestine.

Moses has left us accurate enumerations of the Israelites. The men able to bear arms, somewhat exceeded 600,000; and, including the Levites, to nearly 620,000. If, according to a common principle of calculation, we admit the whole people, women and children included, to have been four times as many, we shall then have nearly 2,500,000. But we must include an additional number, resulting from the institutions of polygamy and slavery, and "the mixed multitude," who followed in the train of the camp. Moses could not have conducted through the desert a much less number than 3,000,000. A question now arises, Was it possible, within the limits of Palestine, to find support for so large a number? No doubt, if we include all the country between the Jordan and the Euphrates, there was room enough for 3,000,000. But the first object of Moses was to bring the whole people into the country west of the Jordan, and to leave the nations on the eastern side unmolested, if they granted him free passage into Palestine. After the two and a half tribes were provided for on the east of the Jordan, there would remain 2,500,000 to people the western side. Was this possible?* When it was first occupied by the Israelites, the land of Canaan, properly so called, was confined between the shores of the Mediterranean and the western bank of the Jordan; the breadth at no part exceeding fifty miles, while the length hardly amounted to three times that space. Canaan, it must be admitted, could not be compared to Egypt in respect to corn. There is no Nile to scatter an inexhaustible fertility. Still it was not without reason that Moses described it as "a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass."

The reports of the latest travellers confirm the accuracy of this picture. Near Jericho the wild olives continue to bear berries of a large size, which give the finest oil. In places subjected to irrigation, the same field, after a

* See Michaelis's Laws of Moses, i. 100. Some writers choose to limit the whole Israelitish population at this time to 2,000,000.

crop of wheat in May, produces pulse in autumn. Several of the trees are continually bearing flowers and fruit at the same time, in all their stages. The mulberry, planted in straight rows in the open field, is festooned by the tendrils of the vine. If the vegetation seems to languish or to become extinct, during the extreme heats; if in the mountains it is all seasons detached and interrupted, such exceptions to the general luxuriance, are not to be ascribed to the general character of all hot climates, but also to the state of barbarism in which the great mass of the present population is immersed. Some remains are now to be found of the walls which the ancient cultivators built to support the soil on the declivities of the mountains; the form of the cisterns in which they collected the rain-water; and traces of the canals by which this water was distributed over the fields. These labors necessarily created a prodigious fertility under a burning sun, where a little moisture was the only requisite to revive the vegetable world. The flocks of the Arabs, still find in Canaan a luxuriant pasture, while the bees deposite in the holes of the rocks their delicious stores, which are sometimes seen flowing down the surface. The opinions just stated receive an ample confirmation from the Roman historians. Tacitus says, "The soil is rich and the atmosphere dry; the country yields all the fruits which are known in Italy, besides balm and dates." Hist. v. 6. In the eye of the Arabian, Abulfeda, the vines, the fig-trees, and the olive-groves, with which the limestone-cliffs of Judea were once covered, identified themselves with the richest returns of agricultural wealth, and more than compensated for the absence of those spreading fields, waving with corn, which are necessary to the mind of a European, the ideas of fruitfulness, comfort, and abundance.* But we may fairly admit the testimony of Moses. He had himself sent spies into the country, and was at pains to obtain satisfactory information as to its nature; and these spies, not excepting those who excited the Israelites to mutiny against him, gave their testimony to its extreme fertility.

Besides, the promised land was more extensive than our maps make it. A part of Lebanon with its fruitful vales, ought to be included in it; and the ten tribes and a half on the west of the Jordan, extended their settlements southward into Arabia. Again, every Israelite could enclose and use his land as his own, except in the seventh year. As the herds were driven into the deserts, common pasturage occasioned no damage to individual proprietors. Palestine could thus sustain a greater population than a country equally good, in which from the rights of *common*, the best possible use of the fields cannot be made. In Palestine, very little ground was required for wood, or for raising flax and sheep. The Israelites, probably, had more wool than they could consume; and of course could manufacture and sell it to strangers, (Prov. xxxi. 24,) and with the money thence arising, purchase articles which their own country did not produce in sufficient abundance. People in southern climates are also satisfied with less food than those in northern. Finally, we may conclude that God in his providence, particularly favored the land of Israel. It was a land which he emphatically *cared for*.

In the time of the Judges, we find in all Israel, only 426,700 men able to bear arms; and during a short war carried on with great fury, they became 66,000 less. Judges xx. 2, 15, 17. Saul could not collect more than 330,000 men. 1 Sam. ii. 8. But whether, on either of these occasions, those residing in the more distant parts, were included, is uncertain. The tribe of Judah seems not to have furnished her full number at Saul's command, as only 32,000 men appeared. The numerous unsuccessful wars had, doubtless, diminished the population of the tribes, many of the people having been made prisoners and slaves. The next enumeration was the celebrated one undertaken by David. From the command issued by him, from the time of nine months allotted to carrying it into effect, and from the words, 2 Sam. xxiv. 1—8, we see that this enrolment comprehended the people in the most remote places, even in the Syrian and Arabian deserts; only that the tribes of Levi and Benjamin,

* Russell's Palestine, p. 26. Also the Essay of H. E. Warnekros on the Fertility of Palestine, contained in the 7th and 8th vols. of Eichhorn's Repertorium.

the two weakest of all, are said to have been spared. 1 Chron. xxi. 6. The great amount of the numbers need not appear incredible, because between the Mediterranean and the Euphrates more might have found room. It does not, however, seem credible that the whole people should have increased, *by births alone*, from 330,000 to more than 1,000,000; or that the tribe of Judah, which in Saul's time could muster only 32,000 men, should now, by births alone, have amounted to 500,000. Probably, however, many who had retired to foreign lands, in the unsettled state of the times in Saul's reign, had returned when David ascended the throne. Besides, many proselytes from the conquered countries might be included. According to the book of Samuel, Joab found 800,000 in Israel, and 500,000 in Judah; total, 1,300,000. According to Chronicles, there were in Israel 1,100,000; in Judah 470,000; total, 1,570,000, making a difference of 270,000. It is difficult to reconcile these statements. If there be no error in the copying, it is possible that some districts were included in the account in Chronicles, which are omitted in that of Kings. According to the least number, the people of Israel, women and children included, amounted to more than 5,000,000. David had in addition, 150,000 tributary Canaanites, with their wives and children; as also the conquered nations, at least those among them who had not become Israelites by circumcision, and the slaves, who might, however, chiefly belong to the conquered nations.

The number of the Israelites under Jeroboam and Abijah, which is mentioned 2 Chron. xiii. 2, is nearly the same with that under David, if we only suppose that all who could bear arms were present in one battle. For the ten tribes mustered 800,000, and Judah and Benjamin 400,000. The list of fighting men, 2 Chron. xvii. 14, 18, belonging to the kingdom of Judah alone, under Jehoshaphat, reaches the great amount of 1,160,000. In the reign of Uzziah, a century later, only 307,500 men, able to bear arms, could be mustered.

Josephus informs us, that in his time, there were in Galilee, two hundred and four cities and towns; that the largest of the cities had 150,000, and the smallest towns 15,000 inhabitants. Hence we can account for it, that Josephus himself, in this small province, short of forty miles long and thirty broad, collected an army of nearly 100,000 men.* At the Passover, A. D. 65, when Cestius Gallus was president of the province of Syria, 3,000,000 Jews were present.† The number of those who were carried captive during the war with the Romans, was 97,000. The number who perished during the whole siege, was 1,100,000; the greater part of whom did not belong to Jerusalem, but had come up from the country to attend the Passover.‡ The whole number of Jews who were destroyed during the entire seven years before the actual taking of the city, is summed up by archbishop Usher, from Lipsius, out of Josephus, at the year of Christ 70, and amounts to 1,337,490.

Greece.

Sparta.—There were present in the battle of Platæa, 5,000 Spartans, 35,000 Helots, and 10,000 Periœci. The whole number of Spartans that bore arms, amounted, on another occasion, to 8,000, which, according to the same proportion, would give 56,000 for the number of Helots capable of bearing arms, and for the whole population 224,000. If then the State of Sparta possessed 9,000 lots, there were 20 male Helots to each, and there remained 44,000 for the service of the State, and of individuals. The account of Thucydides, that the Chians had the greatest number of slaves of any one State after the Lacedæmonians, does not compel us to set the amount higher, because the great number of slaves in Ægina disappeared when that island lost its freedom; and Athens, during the Pelopennesian war, certainly did not possess 200,000 slaves. The number of Periœci, able to bear arms, would, according to the above proportion, amount only to 16,000; but we must suppose that a large portion of

* Joseph. Bell. Jud. II. xx. 6. † Ib. II. xiv. 3. ‡ Joseph. Bell. Jud. VI. x. 3.

them remained behind in the Peloponnesus; for since the Perioeci were possessed of thirty thousand lots, (though of less extent,) there must have been about the same number of families, and we thus get at least 120,000 men; and upon the whole, for the 3,800 square miles of Laconia, a suitable population of 380,000 souls.*

Attica.—According to the map of Barbié du Bocage, the area of Attica, with the two islands of Salamis and Helena, amounts to about 874 square miles. The whole population of Attica would be known, if we could separately ascertain the number of the citizens, resident aliens and slaves, together with their wives and children. On an occasion of a distribution of corn, which, like all other distributions, was made according to the register of the adult citizens of 18 years of age and upwards, a scrutiny was instituted in the archonship of Lysimachus, Olymp. lxxxiii. 4, into the genuineness of their birth. There were then found, according to Philochorus, only 14,240 genuine citizens; and 4,700 who had assumed the rights of citizens unjustly, were in consequence sold as slaves. Previously, therefore, there were 19,000 persons, who passed for citizens. After the breaking out of the Peloponnesian war, besides 13,000 heavy armed infantry, there were also 16,000 others in Athens, who consisted of the oldest and youngest citizens, and a certain number of resident aliens; the number of citizens must therefore at that time have been higher. An enumeration of the people was effected by Demetrius Phalereus, when archon at Athens, in Olymp. cxvii. 4, and yielded, according to Ctesicles, 21,000 citizens, 10,000 resident aliens, and 400,000 slaves. From this very important statement, the whole number of the population of Attica has been variously estimated. In accordance with the usual rule of statistics, the adults have been generally taken as a fourth part of the population. This would give for the citizens 84,000, the aliens 40,000, and the slaves 400,000. St. Croix erroneously adds 100,000 children to the number of slaves; the children were, doubtless, reckoned in the 400,000. It will be sufficient to estimate the slaves, including women and children, at 365,000; and the whole population at 500,000; of whom the larger proportion were men. If 180,000 are reckoned for Athens and the harbors, and 20,000 for the mines, there then remain 300,000 souls for the other 608 square miles in Attica, which gives something less than 493½ to a square mile, which with the numbers of small market-places, villages, and farms that were in Attica, is not to be wondered at.† "The fruits of the earth, and native products of our soil," says Xenophon, "are a proof of the temperature of our climate and the mildness of our seasons; for we have plants which bear in great abundance in our country, which will never grow in others; and our sea, as well as land, abounds in all things necessary for life or luxury; add to this, that all the blessings which the gods have made peculiar to the different seasons of the year, begin earlier and end later with us, than in any part of the world."‡

Bœotia.—Xenophon says that the number of the Athenians was equal to all the Bœotians; that is the citizens of the one country to the citizens of the other. Of course, from 80 to 90,000 included the whole free population of Bœotia. Of the number of slaves we have no information. Thebes had 6,000 citizens able to bear arms, when it was besieged by Demetrius.

Corinth.—Timaeus asserts that Corinth had 460,000 slaves, in early times, before Athens had obtained possession of the commerce of Greece and the sovereignty of the seas. There were eight tribes of free citizens who dwelt at Corinth. In the Cynophali we discover a class of Corinthian Helots.

Sicyon.—In this city there were four tribes of free citizens, and also bondsmen, of whom the names Corynephori and Catonacophori have been preserved.

Ægina.—Aristotle mentions that this island, at one time, contained 470,000 slaves. This statement seems to be correct, though it has been called in

* C. O. Mueller's Hist. and Antiquities of the Doric Race, ii. 45.

† Boeckh, Public Economy of Athens, i. 53.

‡ Xenophon's Discourse on Improving the Revenue of the State of Athens, p. 1.

question by Hume. C. O. Müller has accurately determined the area of Ægina, from Gell's map of Argolis, and made it 42 square miles, English; thus increasing the possibility of a large slave population, especially, if we assume, as is probable, that Ægina, in early times, had possessions on the coast of Argolis.

Sybaris.—The free citizens of Sybaris, able to bear arms, and actually drawn out into battle, were 300,000. They encountered at Siagra, with 100,000 citizens of Crotona, another Greek city, contiguous to them, and were defeated. This is the account of Diodorus Siculus, and also of Strabo.

Agrigentum.—Diodorus says that this city, when it was destroyed by the Carthaginians, had 20,000 citizens, 200,000 strangers, besides slaves. The women and children are not included. On the whole, this city must have contained nearly 2,000,000 of inhabitants. They were industrious cultivators of the neighboring fields, and traded with their wine and oil to Africa.

Syracuse.—Diodorus gives to Dionysius the elder, an army of 100,000 foot, 10,000 horse, and a fleet of 400 galleys. The distinction of the people at Syracuse, was first the Gamori, viz. the old Corinthian colonists, who had taken possession of the large lots, and divided the land; secondly, a Demus; and thirdly, slaves on the estates of the nobles, whose number became proverbial. These were without doubt native Sicilians. The Sicilian and Italian towns were very large in comparison with those of the Pelopennesus.

Heraclea.—This city situated on the Pontus, possessed a great number of slaves, who were often employed as sailors.

Rome.

The births and deaths of the citizens of Rome were duly registered; and if any writer of antiquity had condescended to mention the annual amount, or the common average, we might produce some satisfactory calculation. The most diligent researches have collected only the following circumstances; which slight and imperfect as they are, may tend, in some degree, to illustrate the question of the populousness of ancient Rome. 1. When the capital of the empire was besieged by the Goths, the circuit of the walls was accurately measured by Ammonius, the mathematician, who found it equal to twenty-one miles. It should not be forgotten that the form of the city was almost that of a circle; the geometrical figure which is known to contain the largest space within any given circumference. 2. The architect Vitruvius, who flourished in the Augustan age, and whose evidence, on this occasion, has peculiar weight and authority, observes that the innumerable habitations of the Roman people would have spread themselves far beyond the narrow limits of the city; and that the want of ground, which was probably contracted on every side by gardens and villas, suggested the common, though inconvenient practice of raising the houses to a considerable height in the air. But the loftiness of these buildings, which often consisted of hasty work and insufficient materials, was the cause of frequent and fatal accidents; and it was repeatedly enacted by Augustus, as well as by Nero, that the height of private edifices, within the walls of Rome, should not exceed the measure of 70 feet from the ground. 3. Juvenal laments, as it should seem from his own experience, the hardships of the poorer citizens, to whom he addresses the salutary advice of emigrating, without delay, from the smoke of Rome, since they might purchase in the little towns of Italy, a cheerful, commodious dwelling, at the same price which they annually paid for a dark and miserable lodging. House-rent was, therefore, immoderately dear; the rich acquired at an enormous expense, the ground, which they covered with palaces and gardens; but the mass of the people were crowded into a narrow space; and the different floors and apartments of the same house, were divided, as is still the custom of Paris and other cities, among several families of plebeians. 4. The total number of houses in the fourteen regions of the city, is accurately stated in the description of Rome, composed under the reign of Theodosius, and they amounted to 48,382. The two classes of *domus* and of *insulæ*, into which they are divided, include all the

habitations of the capital of every rank and name, from the marble palace of the Anicii, with a numerous establishment of freedmen and slaves, to the lofty and narrow lodging-house, where the poet Codrus and his wife, were permitted to hire a wretched garret immediately under the tiles. If we adopt the same average, which, under similar circumstances, has been found applicable to Paris, and allow but twenty-five persons to each house of every degree, we may fairly estimate the inhabitants of Rome at 1,200,000; a number which cannot be thought excessive for the capital of a mighty empire.*

RUSSIAN SLAVERY.

"THE ancient Slavonians and Russians," says Karamzin, "suffered neither despotism nor slavery to exist among them, and considered unfettered liberty the chief happiness of man. The landlord was the head of the family; the father ruled over his children, the husband over his wife, the brother over his sisters; every family built its hut apart from all others, in order that they might live peaceably and in security; hence each family found a kind of miniature republic, in which ancient usages had the force of a code of laws." But as their acquaintance with the civilized and luxurious Greeks increased, and they learned something of the advantages of social life, they gradually became willing to forego part of their savage liberty, in order to secure new sources of gratification.

The Russian population from the earliest ages, appears to have been divided into three classes—*Boiars* or nobles, similar in rank to the ancient Scottish Barons; *Ludi*, consisting of warriors and freemen, and classified according to their occupation and service; and lastly, *Rabi* or slaves. The latter were prisoners taken in war, their descendants, and persons who had forfeited their freedom by breaking the laws. Such, however, as had conditionally sold themselves or their children into slavery, were called *Halops*; for, according to their usages, fathers, in their free condition, had power, by a deed called *kabala*, to sell their own children into slavery, either for a certain number of years, or during the life of the purchaser. Debtors, also, who could not satisfy their creditors, became their slaves until their debts should be discharged by their labor. Others, again, being unable to support their families, and desirous of living under the protection of a *boiar*, enrolled themselves among his vassals. These conditional slaves were also styled *yakuprice*, "purchased," or *kabalnie ludi*, "vassals by contract;" and they differed from the *rabi* in this, that they could not be sold or otherwise disposed of; for they, like bondmen for a limited time among the Jews, had the prospect of again returning to freedom; whereas the *rabi* possessed no rights whatever, and were in all respects, the property of their masters, who had over them the power of life and death.

The Russian historians say, that this distinction between partial and complete slavery continued to be respected until the beginning of the eighteenth century, and that, with the exceptions above specified, the great body of the Russian peasantry were free; the proprietors of the lands on which they were settled had no power either to sell them, pawn them, leave them by will to their posterity, or give them in dowry, as is done at the present day. They were at full liberty to remove from the lands of

* Gibbon's Decline and Fall of the Roman Empire, iii. 251. Brotier's edition of Tacitus, ii. 380.

one lord, and settle on those of another, after having paid the rents agreeably to law and usage. In 1550, however, the time of this change of residence was limited to the week before and the week after St. George's day, in the autumn. But in the year 1597, Tzar Theodor Ivanovitch issued a ukaz, prohibiting the free migration of the peasantry, and commanding them to be registered and kept upon the lands which they had occupied. This statute was, however, revoked in 1602, and the peasantry regained their former freedom. The deliverance, nevertheless was of short duration. The power and turbulence of the minor nobles were such as to oblige Tzar Gudonoff to renew the enslaving act by which a great part of the people were deprived of their right of free migration. In 1607 this act was confirmed by the Tzar, and sanctioned by both the civil and ecclesiastical courts.

In 1622, Tzar Michael Feodrovitch, by ukaz, commanded all the peasantry to be registered on the lands belonging to the crown and nobles; and the latter were strictly forbidden to receive such as had been already inscribed on the rolls of their neighbors. In Chap. ii. of the Code of the father of Peter the Great, it is enacted, "That the peasantry shall be judged according to the register-books; and in case any man be found to have removed from the place where he has been enrolled, he shall be compelled to return." From this same chapter it is also evident, that the peasantry were already sold with the lands which they cultivated, yet still these edicts, which gradually reduced the poor peasants of Russia into bondage, did not describe the extent of the landholder's power over his vassals, until, in the succeeding reign of Peter the Great, the following enactments were made.

In the census, taken in 1718, by order of this emperor, all the existing degrees of vassalage were set aside, and the people were reduced to one common rubric, that of *rabi*, (slaves). By two other edicts, he commanded the lord of the manor to pay the capitation-tax for the peasantry living on his lands, and to furnish the required levies of recruits. In executing these decrees, the lord of the soil necessarily assumed unlimited power over his tenants, and at this time the practice was tolerated of selling them not only in families but also individually.

"From this period," says the Russian historian, Boltin, "the nobles began to exercise the same power over the lives and property of their *kalops* and peasants, as had been exercised, in ancient times, only over prisoners taken in war. There is, indeed, no law by which the peasant, as an individual, is made the slave of his landlord. Custom introduced them by degrees to serve in the palaces of the nobles, in direct opposition to the laws on this subject; and under the denomination of domestics, they came to be sold individually; and this, being tolerated at the commencement, has, by length of time and usage, obtained the power of law." Thus, with one hand, Peter did much to civilize the Russians, while, with the other, he counterbalanced this benefit, by riveting the chains of slavery.

The emperor Alexander felt deeply for the degraded state of the common Russians, and by various edicts, sought to meliorate their condition, and to ease the weight of their chains, but such was the power and influence of the nobles, that his autocratic power was nearly powerless.

At the present time, the Russian slaves compose the most numerous class of subjects. They may properly be divided into two orders—slaves belonging to the crown, and slaves belonging to the nobles. In the former division, are included, first, the peasants who are settled on crown lands,

and therefore considered national property. Next, the slaves who formerly belonged to the bishops, monasteries, and churches, but were appropriated to the use of the government in 1764. These enjoy greater privileges than those belonging to the nobles; because they have full power over the fruits of their own fields and labor, and can dispose of their movable property as they please. By an edict of Alexander, in 1801, they are permitted to hold lands, but not slaves; and with the consent of their stewards, to carry on trade of any kind, to become merchants, manufacturers, etc. They generally live in large villages, and are governed by their own elders or *starosti*, who collect the taxes, ballot for recruits, and regulate the common affairs of the village community. But though, in this division, the great body are possessed of superior privileges, yet the lot of vast numbers is very severe; for, of the peasantry belonging to the empire, many thousands belong to the mines, others to the government manufactories, many even to those of private individuals. All the various establishments in Russia, known under the name of fabrics and zavods, are worked by slaves. For instance; two or three hundred are sent to some cloth manufactory, to become weavers and dyers; an equal number to some foundery, to become engineers, smiths, carpenters, etc.; though totally unacquainted with these trades. Nor is it uncommon to make grants of the labor of the crown-peasantry to foreign speculators in different branches of foreign manufactures, which the government are desirous of encouraging among their subjects. Frequently the vassals experience unfeeling treatment. In these institutions, they and their children are compelled to labor for a sorry subsistence in order to enrich some needy foreigner whom the government thinks proper thus to favor. The greater number of the manufactories belonging to the crown are likewise under the direction of foreigners, each of whom has for workmen, his troop of slaves; varying in number, from a hundred to many thousands, according to the extent of their works. The merchants, who have manufactories, are generally supplied with workmen from the slaves of the nobility; as few of them are permitted to hold slaves on any condition themselves, and free workmen are not to be obtained. The slaves attached to the mines, manufactories, and public works of government, or of individuals, have scanty means of subsistence, are subjected to hard labor, and the almost total neglect of their moral and religious improvement. But the desire to promote commerce, the revenues of the crown, and the political influence of the nation close up both eyes and ears to the miseries endured by more than 250,000 slaves thus employed throughout the empire. The English operative is a freeman; has his choice both of labor and master, and a full power over his earnings; the Russian workman is a slave, and is deprived of these invaluable blessings. Catharine II. gave tens of thousands of these poor creatures, not only as rewards to the able men who had served her armies, and in her councils, but to enrich her favorites! The usual method adopted by Alexander was, to limit his grants from the crown lands and peasantry, in reward of services rendered to the country, to twelve years. This kind of benefice is called *arende*. The person receiving such grant has the revenues of the villages for the period specified; after which they revert to the crown, though sometimes the time is prolonged by a renewal of the grant. In writing to a nobleman, to whom he had granted an *arende*, the emperor says: "The peasants of Russia are for the greater part slaves; it is unnecessary for me to enlarge upon the degradation and misery of such a state. I have sworn, therefore, not to increase the number of these wretched beings; and have laid it down as a principle not to dispose of

peasants as property. The estate is granted to yourself, and to your posterity, as a tenure for life; which is a tenure differing from those generally granted in this point alone, that the peasants cannot be sold or alienated, as beasts of burden. You know my motives; I am convinced you would act in the same manner, were you in my place."

We come now to speak of the slaves belonging to the nobles. Those belonging to the crown are not above *fourteen millions*, while those belonging to the nobility are estimated at more than twenty-one millions, male and female.

A nobleman's property is not estimated by his land, but by "the number of souls he possesses." According to Alexander's ukazes of 1808 and 1812, they are not in future to be individually sold, or separated from the lands they cultivate, yet there are, practically, many ways of frustrating these edicts. By an ukaz of 1782, the slaves may be removed, with their families, from one part of the empire to another; which kind of colonization has been much practised since the conquest of the Crimea, Besarabia, and the northern parts of the Caucasus, where numerous villages of peasantry, from the interior of Russia are now settled.

Uspenskoy further affirms, that, according to the 2d and 22d chapters of the Russian code, and the ukazes of 1767 and 1797, the slaves have no right in law against their masters; for every complaint of the slave against him is considered an act of rebellion. Consequently, such of the nobles as employ their own slaves in their manufactories, etc., work them as they please, being under no restrictions. Until 1811, the nobles had power to send their refractory slaves into exile to Siberia; but this power was taken from them by Alexander; and at present they can only be exiled after judgment has been regularly passed upon them in the common courts of justice.

The Russian slave has, strictly speaking, no rights, and can possess no property; himself, his wife, his children, and all he possesses, are the property of his lord; on whose will, also, his entry into the matrimonial state entirely depends. And though the laws of the church do not allow marriage unless with the willing consent of both parties, yet it frequently happens, that marriage is brought about by the interest of the lord, or the caprice of his stewards, and not by the mutual affection of the parties chiefly concerned. How can agriculture, or any other national interest prosper, where the laborer has, in law, no personal possession, no personal freedom, no excitement to industry?

Many of the nobles are very ingenious in inventing apologies for the system. "The slaves," say they, "are as free as we are; for the Tzar has as much power over us as we have over them; we, our children, and our property, are as entirely at his disposal as the persons and property of our vassals are at ours." Some of the nobles, however, earnestly wish to see the peasantry restored to their ancient freedom, and to have an equitable system of law introduced for all classes. Dr. Pinkerton remarks, that he is acquainted with many noblemen who govern their peasantry upon truly paternal principles, and take great pains to promote the prosperity, health, and comfort of their slaves. Certain advantages are, doubtless, connected with the system, but what we complain of is, that an irresponsible power should be lodged in the hands of so many over the great body of the subjects. In point of law and privilege, there is a very great difference between these slaves and the poor in some other countries. A plentiful supply of what is required to mere animal subsistence is not to prejudice us in favor of bondage.

Alexander had a great desire to see the poor Russian *mujik* raised from his servile vassalage into the rank of a freeman; but his plans for bringing this about met with the determined resistance of the principal *boiars*. Since his death, nothing effectual has been attempted to accelerate the event. Alexander restored liberty of migration to the serfs of Esthonia and Courland, and placed them, with the consent of the nobles, in the condition of freemen.

The slaves of rich nobles generally enjoy a much greater degree of freedom than those of the poorer nobles. The former are left to cultivate their own land, to engage in traffic, and to follow trades in the towns; though others are obliged to work for their masters three days in the week, and have only the remaining days to cultivate their own fields, and gain a support for their families. But the peasantry belonging to the poor nobles are compelled to work for their masters the greater part of the time. In consequence of these petty lords possessing little property, or living above their income, their agricultural peasants are burthened while their domestic slaves drag out a life of idleness, scanty subsistence, and misery. The number of these petty nobles is constantly increasing, first, from the subdivision of the Russian property in every generation, by the Russian law, the estates of the father being divided among his children; and, secondly, from the constant augmentation of the nobility, through rank obtained in the civil and military services; as every one, on attaining the rank of captain is thereby ennobled.

Many of the nobles pass a great part of the year on their estates, and themselves direct the agricultural employments of their vassals. But the great majority entrust the government of their villages to stewards, who live among the peasantry, superintend the cultivation of the estate, sell the corn at the neighboring market, and remit the revenue to the family resident at Moscow, or some other town. The estate is often let a certain number of years to farmers, who are left at full liberty to work the peasantry and land as they please.

The greater part of the *domestic* slaves, male and female, are unmarried, and form a distinct class of themselves. Their numbers are so great, that free scope is given to idleness, and to habits which ruin their constitution, and vitiate their morals. It is not unusual to find in a single family of the nobility, thirty or forty females, from sixteen to thirty years of age, all unmarried, most of them employed the whole year in embroidery and other needle work; while as many more men-servants, under the name of coachmen, grooms, etc., are spending a life of sloth and sin, a great part of whom might be advantageously employed on the farm. But the family would suffer were the number of these slaves retrenched. It is no uncommon thing to find two hundred or five hundred of these domestics attached to the residence of the principal nobles, forming bands of musicians, actors, singers, dancers, etc. At a tournament acted and prepared by the nobles of Moscow in 1811, there were 100,000 spectators present, and a vast multitude of slaves, in the capacity of riders, whose horses and trappings were of the most splendid description.

IMPORTANCE OF EMINENT PERSONAL PIETY.

The importance of eminent personal piety might be shown in many ways. It is beneficial to health, and the general condition of the human body. It strengthens and enlarges the human mind. "A good understanding have all they who do his commandments." It promotes benevolence of feeling and purity of manners. It greatly increases individual happiness in life and in death. Those who are eminently pious, God guides by his counsel, and opens for them an abundant entrance into heaven. We wish, however, in this place, to show the importance of eminent piety, upon society at large, or upon the state of the country in which we live. We cannot be good without doing good. We cannot be decidedly pious, without inducing others to become so. In other words, a pure church is one of the greatest blessings to a country. Pious men are the salt of the earth, and the light of the world.

1. In the first place, eminent piety is important in its influence on a small community, like that of a town. A country or a large community is divided for the sake of convenience into towns. A town is a republic on a small scale. The great difficulty in managing the affairs of a town, arises from the selfishness of some of the inhabitants. They will not relinquish any personal advantage for the good of their neighbors. Hence proceed ill-will, contention, lawsuits, settled enmity. But eminent piety would be a corrective of all this. It enlarges and liberalizes the mind, teaches a man to love his neighbor as himself, and to regard all men as his neighbors. It makes him kind and condescending. In other words, it is constantly diminishing his selfishness.

The support which is rendered to schools, and other important objects, the relations of one town with another, and the general character and influence of a town, all are greatly dependent on the state of religion in that town. Nothing will be a substitute for eminent piety. Wealth, respectability of connections, ancestors, schools, morality, are no safeguards without piety. This hallows and blesses all the rest. It sends its pure influence every where. Righteousness exalts a town as well as a nation; and a low state of religion is a reproach to any town as well as to any nation. It is well that the organization of a church is entirely distinct from that of a town, and the condition of membership in one, distinct from that of citizenship in the other. Nevertheless, their interests are the same. A large and spiritual church is the greatest blessing to a town. A well-managed, educated, moral, religious town, is an unspeakable benefit to a church. Their influence is mutual and strong, and ought to be, and can be decidedly salutary.

2. In the second place, the need of eminent piety grows out of the great extent of territory embraced in this country, and the consequent danger of division and disunion. Our country stretches literally from sea to sea, and includes several varieties of climate. Products of soil and articles of commerce are widely diverse; different ancestry, associations, local interests, neighbors, and many other causes and occasions of variance and ill-will. Notwithstanding, there is no indispensable necessity of civil war, or of secret enmity. Real religion, prevailing through the whole country, would be a sufficient safeguard. It would nourish kind and

liberal feelings, large and comprehensive views. The man, who comes under its influence, would break away from the shackles of ancestry, of aristocracy, of territorial division, and of every other thing which hinders the exercise of the most generous patriotism. There are no fetters in the gospel but those of love; no bounds but the outermost limits of human existence. Wherever there is a being made in the image of God, there is our brother and sister and mother. The prevalence of such a spirit would cause our public men in all parts of the country, to unite on those points in politics and political economy, which are known and settled. There are such points. This government has not gone on for forty or fifty years at random. There are fixed starting points, there are guiding principles. The word of God contains such principles. The book of Proverbs is full of them. The wisest rulers in every age have perceived them, and have tried to bring them into operation, but their efforts have been counteracted and opposed by the ignorance, caprice, passion, or malice of those with whom they were called to co-operate. The prevalence of such a spirit, would cause our public men to discover and arrange those principles or points, which are now unknown or unsettled. They would give themselves to patient attention and investigation. Their object in writing and in discussion, would be to elicit the truth. The great object of meeting in congress or in a State legislature, would be to consider those topics harmoniously, which are not yet determined, but which are necessary for the adjustment of the interests of the whole country. It would lead men from all parts of the land, to dwell on the things in which they are agreed, rather than on those on which they differ. They would not aggravate the misfortunes or disadvantages of the less favored parts of the country. They would act on the noble principle, that if one member suffers, all the members should suffer with it.

3. In the third place, there is an excessive worldly-mindedness in this country. It may be said with truth, that the besetting sin of the great body of our people is love of money. It is the master passion which is in danger of swallowing up every thing else. Other nations have other general characteristics. It is love of title, or rank, or equipage, or conquest, or political power, or literary honor; but with us it is a boundless selfishness, an insatiable cupidity, a restless desire to amass riches. It meets us wherever we go. The ways to employ and increase the wealth of the country, are the subjects of hourly conversation and of grave legislation. Now we do not mean that industry, commercial enterprise, and the accumulation of wealth, are to be condemned. No man would wish to live in a community which was not prosperous. But the danger is that we shall go too far, and make that to be an *object*, which ought to be the only *means* for the attainment of something else. Are not many men in a prosperous commercial or agricultural community, in danger of prosecuting their worldly business to such extent as to abandon, or greatly neglect, infinitely more important interests? A powerful weight should be thrown into the opposite scale. This universal passion should be counteracted. We are ruined, if we become too prosperous. It is not wealth which will save us. It is not the richest communities which are the most happy. Venice, and Genoa, and Spain, were once exuberantly rich; but this did not prevent their decline. Affliction is as necessary for nations as it is for individuals. Uninterrupted prosperity hardens the heart, nourishes pride, destroys sensibility of conscience, and prepares the way for utter ruin. The only safeguard for a prosperous nation or a prosperous man is eminent piety; nothing else will keep them humble. Nothing else will make them

grateful. Rich men are sailing over a sea which is covered with wrecks. A rich and prosperous nation is often weaving its own winding sheet. The loftier its height the more signal its overthrow. Short was the time when that city which called herself "Perfect Beauty," which sat as a sovereign of the seas, which said in her pride, "I am a God," "I sit in the seat of God," short was the period, when all her glory had passed away, and Tyre was like the top of a rock, a place for fishermen to spread their nets. Now these things were written to teach us, that we might take warning. Perhaps no nation on earth is more liable to fall into those very sins which ruined Tyre, than our own. It was pride, arrogant presumption, overbearing haughtiness, a desire to amass riches so unappeasable, that she traded in the souls of men. Let our nation learn the solemn lesson which comes from the ruins of many a proud city, not to trust in uncertain riches, but in the living God; to be rich in good works, ready to distribute, willing to communicate.

4. In the fourth place, our schools and literary institutions, without piety, will not save us. Our statesmen and orators, and some of our religious men, place too high a value on simple education. But human passions will not be restrained by mere knowledge. It may change the current of depravity, but it will not dry it up. It may diminish in a man, the love of mere sensual pleasure, but it will not lessen his pride, or vanity, or ambition. It will not bring him a whit nearer to the meekness and humility of the gospel. The universal education of the people of this country is not desirable, unless religious instruction can go along with it. We sometimes hear it stated that the inmates of our jails and prisons cannot read; and the inference made is, that if they had been taught to read, they would not have been vicious. But the fact is, that their *religious* education had been also and equally neglected. The great majority of convicts either had no parents when they became vicious, or they had irreligious parents, who tempted them to sin. It is not the excellent parish schools of Scotland and New England, which have preserved the people of these countries comparatively pure and happy. It is the parish schools in connection with the parish churches. Our colleges cannot prosper for any considerable period, without being pervaded by a religious influence, either in the body of students themselves, or in the surrounding neighborhoods. The flame of human intellect must be fed from the great source of all intellect. The mind must not be cultivated at the expense of the conscience and the heart.

A notion is gaining ground among us, which inculcates a sort of *self-education*, distinct from religious influence. It is said that you can teach a child to feel that he has an immortal nature, that he has noble powers of intellect, and that reason has been given to him, by which to guide his appetites and passions. Leaving out of view the simple truths of the gospel, you can make him a pure child of nature, taught by his own instincts and by the works of God, to love and adore the Author of nature. We do not deny that considerations like these do have some effect on a few persons, and perhaps on a few families. But we can never influence the mass of men with such sentiments as these. The great majority of people are engaged nearly all the time in manual labor, and they always will be. When they do think, they need the few simple plain truths of the gospel. Nothing else will reach them. We may talk to them without end about our fine theories, and when they go away they will forget it all. Besides, what is the use of Christianity, if we could do without it. The heathen have every thing else—conscience, reason, immortal minds,

God speaking to them from his works on every side; why do *they* not attend to this self-education? The fact is, there is no dispensing with the gospel in education. If we do not teach our children a religious creed, they will get it somewhere else. Our community is full of religious creeds. If the minds of our children are not pre-occupied with good things, they will be with bad. They will have some kind of a religious belief. There is no such thing as keeping their minds like blank paper, on which they may record the religious belief, which they have thought out themselves, when they come to years of maturity. We have no right to cut off religious instruction from other kinds of instruction, and there is no reason for doing it, if we had the right.

5. We have need of a much stronger sense of accountability to God than now exists. It is of immense importance to the temporal well-being of any community, that there should be spread through it a deep sense of responsibility to the Judge of the world. It is not too much to say, that it is impossible to hold society together without it. The little measure of quiet which the heathen nations enjoy, is drawn very much from the belief that some of their gods will punish sin in the future world. The individual, who makes it his aim to weaken a feeling of responsibility in the minds of the young men of our cities, would deserve a far heavier execration, than the man who should set a city on fire that he might have the pleasure of seeing it burn. In the one case property is destroyed; in the other case, that on which the value of property depends, on which society itself depends, and without which we might abolish all our courts and abrogate all our laws.

A proof of this assertion is found in the habit of *profane swearing*. We might with as much reason as the ancient prophet, utter the exclamation, because of *swearing* the land mourneth.

We do not know that there is any reason to believe that this vice is at all diminishing. It is painful in the extreme for a person of any religious sensibility, to pass through some of the streets of our cities. Yet it does little good to talk against it, or to enact laws against it. We cannot reach it with enactments, or with speeches, or tracts. We must bring before the *whole* community, the fact that there is to be a particular judgment; that there is a righteous God, omniscient, whose eyes are as a flame of fire, who does not hold them guiltless who take his name in vain. By all means in our power, we must impress every class in society with the certain expectation, that that man's perdition slumbers not who tramples under foot his Maker's name. We can extend this belief where there is no Christian principle. That God is a righteous and an avenging Governor of the world, is a truth which he has written on the conscience of every man. We need to *wake* it to intenser life. The manner in which the names and agency of fallen spirits is frequently mentioned, is *another* indication of an unfavorable kind. They are spoken of with levity, as though they were a harmless sort of beings, or with a lurking skepticism about their *real* existence. This habit is sometimes countenanced by professing Christians, certainly with great inconsiderateness and impropriety. The Bible plainly reveals the fact that there are hosts of evil spirits, of great strength, cunning, and malice, whose only object is mischief, and of whose influence we are in constant danger. If we deny *their* existence, we must on the same principles deny the existence of *good angels*, or even of the *Bible* itself. Because we do not know the *manner* in which the devil can influence us, we have no reason to doubt the reality of it. We

do not know the manner in which the Holy Spirit operates on our minds, shall we, therefore, doubt his existence?

6. There is need of augmentation in the piety of Christians, in order to convince unbelievers of the truth of Christianity. No new miracles are wanted, no clearer fulfilment of prophecy, no more perfect harmony between the different parts of the Bible, no other historical proof. All these things are clear as the light of day. Not a book in the world has one half the evidence, of its being what it professes to be, as the Bible. Every objection has been met a thousand times, every slander has been refuted, every cavil has been silenced. But notwithstanding all this, great numbers of our countrymen remain unbelievers. Irrational as the thing is, they continue to reject that only religion by which they can be saved. On any other subject, which is accompanied with a tenth part of the evidence which blazes around the sacred volume, they would consider it to be a disgrace to their understandings to continue in doubt and impenitence. Let, therefore, the light of evidence, be thrown upon them, strong and clear, from the *lives* of Christians. Show them what Christianity really is. Ye who are enlightened with light from above, reflect it all around you. If you have been guilty of any conduct, which will not bear the eye of your fellow man, be guilty of it no more. Utterly avoid all deceit, dishonesty, equivocation, taking advantage of the ignorance of others, every thing which the most scrupulous integrity would condemn. Every member of the church of Christ, should recollect that he is the representative of the Lord Jesus Christ, and in his character is to embody his religion. The churches are greatly deficient in this respect. How often is their religion blasphemed, because *they* do not come up to their standard. *Their* deficiencies are taken for a true representation of Christianity. There are more than a million of professing Christians in this country. What might they not do, if they followed near their great Leader? What might they not do, if they really felt that *they* were the salt of the earth, the *light* of the world, cities set on a hill? Here is need for fasting and prayer. On this point the most bitter tears of repentance should be shed. The Christian's own happiness is greatly diminished; he is preparing for himself a *doubtful* death-bed, and a doubtful eternity; he is depriving his country and the world of a most happy influence, because he is not that in practical holiness which he ought to be.

The main reason why Christians are so much divided in this country, is want of eminent piety. A man, who lives entirely devoted to God, lives in a purer atmosphere than other men. Holiness is as inconsistent with hatred to man as it is with hatred to God. From the nature of our civil institutions, from the boundless freedom of inquiry which exists on almost all subjects, from the number of rival religious denominations, some of them differing in so slight a degree as to produce from that very fact, occasions of strife and enmity, from all these circumstances, and from many more which might be named, there is great danger of endless controversy, and bad passion, and bitter animosity among the different sects. The grand *corrective* of all these things is eminent holiness. Bring a man near to the Saviour, and he will bring near to himself all whom the Saviour loves. Fill the human soul with love to Christ, and there will be no room for angry passions. If it be necessary for any Christians to contend in controversy with their fellow Christians, let them first engage in a special season of prayer for them, and then contend for what they think to be the truth, as they imagine holy angels would.

When shall the whole church of Christ in this country, move on as the

Macedonian phalanx did—compact, unbroken, one spirit, and *but* one reigning in the dense mass—fidelity to their leader.

We stand on commanding ground. The Christians of other countries are looking to us, as the patriots of other countries look to the patriots of this. Destitute of eminent piety, we cannot fulfil the great duties which are assigned to us; we cannot answer the end of our existence in this part of the world, and in this age. Why have we this prominent station in the centre of North America, in a temperate latitude, under pure and healthful skies? Why are we placed in connection with so many half-civilized and savage tribes in other parts of the continent? Why such a spirit of adventure and foreign enterprise in our merchants and seamen? Why such facilities for carrying the lights of learning and Christianity to all other nations? Why all this, but that God intended us to be the almoners of his bounty, the dispensers of his grace, the blessed bearers of his salvation to countless multitudes of our perishing fellow men. He intended that if we were disposed to set a noble example of public justice, of regard for the rights of others, of large-hearted benevolence, he would take care that our opportunities should be equal to our disposition.

STATISTICS OF DENMARK, 1834.

THE Danish government has recently promulgated some statements concerning the progress of the population of Denmark in the year 1834. According to the latest census, which, it is believed, was taken in 1830, the population of Denmark Proper, to which part of the monarchy the following figures relate, was 1,224,000 souls. The total number of marriages, in 1834, was 10,774, or in the proportion of 1 to 113.61 of the population. This proportion is much greater than that of England, where the annual average of marriages in each of the quinquennial periods that preceded the enumerations of 1801, 1811, 1821, and 1831, was as follows:

1796, 1800, 1 in 123	1816, 1820, 1 in 127
1806, 1810, 1 in 121	1826, 1830, 1 in 128

The average proportion in France, during 17 years, 1817 to 1833, was 1 to 131. The average number of children born to each marriage in Denmark, is stated to be 3.62 about 3 5-8. The total number of births within the year amounts to 43,266 (22,109 males, 21,157 females). In this number were included 1,810 still-born children, (1,024 males, 768 females.) The proportion of births to the population, including those still-born, is thus,—1 in 28.27; if only living children are considered, the proportion will be reduced to 1 in 29¼. The proportion which the still-born children in Denmark bore to the whole number of births in 1834 was 1 to 22.90; in Copenhagen the proportion was much higher, having been 1 to 16.

The proportion of illegitimate births is very great in Denmark, being, in 1834, 4,077 out of 43,266, or 1 illegitimate to 9.16 legitimate children. The proportion in Copenhagen is even much greater than this, being 864 in 3,671, or 1 in 4.25. Though this proportion is not so unfavorable as that experienced in the city of Paris, it appears that the laxity in this particular branch of moral conduct is greater throughout Denmark than it is in the entire kingdom of France, and greater than that ascertained with regard to most other European countries.

The number of deaths throughout Denmark, in 1834, was 31,294; of whom 16,296 were males, and 14,998 females. The proportion to the whole population is therefore 1 to 39.11. The number of deaths being taken from the num-

ber of the births, leaves 11,972 as the increase of the population during the particular year under examination. This increase on a population of 1,224,000, is a small fraction short of 1 per cent. (0.978 per cent.), and at this rate of progression, the population of the country would double itself in about seventy-four and an half years.

STATISTICS OF SAXONY.

The present kingdom of Saxony, which, previous to 1806, was simply an Electorate, is situated towards the North East of Germany, being bounded on the South by Bohemia, and on the North by the Prussian States. Its limits were greatly reduced by the Congress of Vienna in 1814. Its length is about 140 English miles, and its greatest breadth about 75. The present administrative division of the Saxon dominions consists of four great circles, the localities of which are—Dresden, Leipzig, Zwickau, and Bautzen. The total population, on the first of July, 1832, was 1,558,153, (756,554 males, and 801,599 females;) and on the first of December, 1834, 1,595,668 persons, showing an increase between the two periods of 37,515 individuals, which would double the population in about sixty-nine and two thirds years.

The following summary may be given.

Circles.	*Towns.*	*Villages.*	*Houses.*	*Males.*	*Females.*	*Total.*
Dresden,	32	998	53,407	198,012	213,852	411,864
Leipzig,	38	1,001	46,109	174,953	186,298	361,251
Zwickau,	58	873	66,656	265,576	284,235	549,811
Bautzen,	13	629	42,950	123,779	133,665	257,444
Military and their families,				12,924	2,374	15,298
Totals,	141	3,501	209,122	775,244	820,424	1,595,668

The number of children under fourteen years of age, forms nearly one third part of the whole population. The total number of householders is 351,723; of married pairs 277,812; of married persons living separate, 11,213; of unmarried persons, 1,028,831. The number of married persons of all descriptions is about one third of the whole population. Of every 100 widowed persons, there were 29 males to 71 females.

The following table exhibits the population by religious persuasions:

	Luth.	*Ref.*	*Cath.*	*Greek ch.*	*Jews.*	*Total.*
Circle of Dresden,	404,882	505	5,673	60	684	411,864
" " Leipzig,	358,291	861	1,920	27	152	361,251
" " Zwickau,	548,074	100	1,624	3	10	549,811
" " Bautzen,	239,073	65	18,302		4	257,444
Military,	14,850	29	419			15,298
Totals,	1,565,170	1,620	27,938	90	850	1,595,668
Resident in towns,	496,133	1,422	9,987	83	848	508,473
Villages,	1,054,187	169	17,532	7	2	1,071,897

The proportions borne by the individuals of different religious persuasions to the entire population, were respectively, for every 100,000 persons:—

Lutheran,	98,091	100,000.
Reformed,	101	
Catholic,	1,749	
Greek church,	6	
Jews,	53	

Since the third of July, 1832, the increase in the number of—

Lutherans was	37,017,	or 24	per 1,000.
Reformed,	230,	165	" "
Catholics,	241,	nearly 9	" "
Greek church,	51,	1,307	" "
The Jews had decreased by		27	" "

The total number of deaf and dumb was 1,009, or 1 to 1,579 individuals. The number of blind was 324, 1 to 4,924. The number of communicants in the Lutheran church in 1834 was 1,639,262, of persons confirmed 33,449; of Catholic communicants 39,842; of persons confirmed, 304; Reformed 85 communicants, and 33 confirmations.

In 1834, the births exceeded the deaths by 13,122 individuals; being an increase of 426 on the excess of births over deaths, in 1833. There are annually born more male than female children. The excess of males, in 1834, amounted to 1,999. The proportion of illegitimate to legitimate births, for the whole country, is shown on the average of four years, (1831 to 1834) to be 1 in 6.6. The greatest average number of births takes place in January, and the least in June. The greatest mortality occurs among children under one year. The greatest average monthly mortality for both sexes, is in May; the least in September.

The average number of pupils in the schools to one teacher is 102; of scholars to each school, 134. The whole number of children frequenting the national schools is 274,305, whilst, on the other hand, the proportion of children between the ages of 6 and 14 years is only 273,535. Hence there were 770 children attending the schools above the number of those whose ages were between 6 and 14 years. If to these be added the 4,397 children frequenting private schools, the aggregate in round numbers is 5,200.

A comparison of the whole number of persons receiving education, with the entire population, shows the average proportion of the former to the latter, to be about 1 in 6, or 178 in 1,000 individuals.

STATISTICS OF PRUSSIA.

In the elementary schools of the Prussian Dominions, in 1831, the proportion of scholars to every 1,000 inhabitants was 147, or about 1 in 7; the aggregate of scholars being 1,937,934; and that of the population 13,038,960, the average number of inhabitants to the German square mile being 2,766. The number of teachers, of all description, male and female, was 24,919, and the number of schools, 21,889.

The middle schools amounted to 823, besides the gymnasia and other superior schools, 140 in number. The number of pupils receiving instruction in the middle schools was 103,477, while the number of pupils receiving instruction in the gymnasia was 26,041. The aggregate of children attending school in the Prussian Dominions, between the ages of 6 and 14 years was more than 2,000,000.

STATISTICS OF SPAIN.

The territory and population of the Spanish monarchy are as follows:—

	Sq. leagues.	*Inhabitants.*	*Inh. per sq. league.*
Spain and the Balearic Islands, .	18,890	14,660,000	850
Canary Islands, ...	836	200,000	240
Cuba and Puerto Rico, ...	5,010	856,000	171
Phillippine Islands, ...	13,162	2,525,000	260
Coast of Africa, ...	4	4,000	1,000
	37,902	18,245,000	500

The Spanish monarchy under Charles V. contained 525,444 square leagues, 450,000 of which were in America. Part of a statistical account of Spain, drawn up by order of Philip II., and which has been preserved, states that there were at that time 80,083 civil functionaries, and 367,000 magistrates and subordinate officers, 58 archbishops, 684 bishops, 11,400 abbés, 936 chapters, 127,000 parishes, 7,000 religious hospitals, 23,000 monastic orders and congregations, and 59,500 convents, of which 46,000 were for men, and 13,500 for women. The number of secular clergy was 312,000, of monks and nuns 400,000, and of

lay-brothers 200,000, altogether 912,000 ecclesiastics. At that time one person in every 40 was an ecclesiastic, which gives for the total number of the population 36,480,000, or 676 for each square league.

The land now under arable cultivation in Spain, is 15,000,000 of English acres. One half of the kingdom is in pasturage, supporting 400,000 horses, 3,000,000 horned cattle, and 18,000,000 sheep. The forests occupy one twelfth part of the kingdom. The remainder consists of sterile mountains and rivers. In 1723, Spain contained 7,500,000 of people; so that, the present number of its inhabitants being very nearly 15,000,000, it has taken 111 years to double its population. From 1803 to 1826 the increase was 30 per cent. in unequal proportions, as regards different provinces. Grenada has increased 58 per cent. The Asturias only 27 per cent. Agricultural productions have increased very rapidly during the last twenty years. In 1803, the population, then much smaller than now, was fed in part with foreign produce; the quantity of grain now (1834) harvested suffices for the increased numbers. The number of bushels now produced is stated to be 22,000,000, nearly double what was yielded at the end of the last century. The consumption of all kinds of meat is not more than 22 pounds per annum for each inhabitant. The consumption of Great Britain is 92, and of London, 143 pounds per annum for each individual. The flocks furnish yearly nearly 40,000,000 pounds of wool. The present annual produce of Spain is estimated as follows:—

Gross value of agricultural produce,	£73,886,400
Net value,	27,267,600
Gross value of manufactures,	16,126,060
Net produce,	14,073,600
Rent of buildings,	7,023,680
Other sources of revenue,	4,394,280
Total net revenue,	£48,759,160

The total value of imports and exports, in 1784, amounted to £5,727,040, and in 1829 to £5,867,760. The present trade of Spain is in great part made up of smuggling transactions, which do not appear in the accounts from which the last amount was taken.

Public Revenues, 1833.

Duties on consumption,	130 millions of reals.	Stamps,	20
Tithes,	40 " "	House duty,	60
Customs and Tobacco duties,	90 " "	Various taxes,	200
Salt duty,	60 " "	Total,	600 millions

of reals, or about six millions sterling.

Expenditure.—Foreign department, 62 millions of reals; interior, 8 millions; judicial, 18; finance, 80; war, 240; marine, 42; interest on foreign debt and sinking fund, 208. Total, 658 millions of reals, or about £6,580,000.

Education.—The census of 1803 gave 29,900 students for the whole kingdom; or one for 346 inhabitants. The proportion of the population of sufficient age to require instruction must amount to 1,500,000; so that only one child in 35 now receives that benefit.

STATISTICS OF VENICE.

The accounts are not stated in Austrian Lire, which is the present Venetian currency, but in Italian Lire, each of which is equivalent to the French franc, or 9½*d.* English at the usual exchange. The superficial measures are given in *Tornature*, a Tornatura being identical with the French *Are*, 607 of which nearly equal 15 imperial acres. The mile spoken of is the geographical mile of 60 to a degree.

Topography.—The Venetian territory consists of eight provinces, divided into 93 districts, which contain 814 townships, again subdivided into 3,483 sections.

It comprises 6,902 geographical square miles: its longest diameter is 125 miles, and its shortest 112. The country is distributed in the following divisions:

Flat Lands.	Arable	747,261	Tornature.
	Meadows	136,704	
	Pastures	52,296	
	Rice grounds	17,821	
	Woods	37,571	
Valleys.	Capable of cultivation	51,274	
	Marshes	63,202	
	Hills, 186,831 / Mountains, 591,164	777,995	
	Barren wastes	486,947	
	Total surface	2,371,071	Tornature.

Roads.—There are 723 miles of Royal roads, maintained at an annual expense to the state of 890,000 lire. There are besides 1,922 miles of main township roads, and 3,806 inferior township roads, whose length is not stated, which are maintained by the townships chiefly benefited by them. These do not include 2,108 streets in Venice.

Bridges.—The State maintains 77 bridges of wood and 401 of stone: there are also 369 main township stone bridges, and 263 wooden, besides 3,833 smaller ones. Venice in addition contains 36 wooden and 270 stone bridges, besides 80 private ones. The annual township expenditure on the roads and bridges is 370,000 lire.

Population.

In the 8 chief cities	242,456
In the 87 chief district towns	382,984
In the rest of the country	1,268,997
Total	1,894,437

In 1812 the population was 1,913,986.

The average number of inhabitants to a square mile is 274. There are 397,098 families dwelling in 362,854 houses, which gives 477 persons to every 100 families, and 522 persons to every 100 houses.

Every male between 14 and 60 not afflicted with habitual disease and living without the city, pays a poll-tax. The number so taxed is 409,118. The city inhabitants are taxed separately. There are 3,222 nobles, or 1 in 587 inhabitants; 14,955 persons officially employed, or 1 in 120 persons: of these 3,581 or nearly one-fourth are paid nothing. There are 6,506 pensionaries, or 1 in 291, more than half of whom belonged to suppressed monasteries. The students at the public schools and universities are 70,149, being one-twenty-seventh part of the whole. The legal profession reckons 765 members, the medical, 2,044, the clerical, 8,770, being respectively 1 in 2,476, 1 in 926, and 1 in 216.

There are 51,651 merchants and dealers, 97,991 artisans, 800,512 agriculturists, and 16,288 boatmen, mariners and fishermen. The poor amount to 70,961, or one-twenty-seventh of the population; of these, 5,894 are foundlings, being 1 in 321; but this number probably requires modification, as it is suspected that the Tyrol furnishes some of the foundlings. In 1823 there were 1,718 foundlings, and 85,161 births, being in the proportion of 1 to 48.

There are 2,329 persons in prison, or 1 in 815: this number has fallen off by one-third since 1818, when it was 3,699, or 1 in 515.

The average excess of births above deaths in the 5 years from 1819 to 1824, was 17,048; but the famine and pestilence of 1816 and 1817 caused the deaths to exceed the births in the former year by 11,904, and in the latter by 67,221. In the 5 years from 1814 to 1819, the population decreased 89,029 persons, being one-twenty-second part of the population.

The rural population of 1,268,997 contains 823 more males than females, and the town population of 625,440, gives 22,272 more females than males. The average of 5 years from 1819 to 1824, makes 1 birth in 23 inhabitants, 1 death

in 29, 1 marriage in 108. The register of deaths includes the still-born. The least annual number of marriages was in the famine year of 1817, when they were 1 in 176, and the greatest in 1819, when they were 1 in 93 persons. One-eighth of all who are born, die on the day of their birth; one-fifth within the month; one-third within the year, and one-half before their tenth year.

STATISTICS OF ODESSA.

General Description.—Odessa has two ports, one of which is 12 feet in depth, and the other, which is devoted to quarantine purposes, 16 feet. The depth of the roadstead is 22 feet. The navigation is annually interrupted by the ice for a period of 39 days on the average.

The city contains, according to a return made in 1832,

22	Houses three stories high.
444	do. two do.
4,076	do. one story.
1,952	Offices and Cabins.
Total, . .	6,494 Habitations.

There are 17 places of worship, 3 charitable institutions, 546 corn stores, 900 shops, 4 chief hotels, and 1,535 cellars.

Population.—The census of Odessa and its environs, for 1833, gives the following results:—

	Males.	*Females.*
Nobles, whether officially employed or otherwise, . . .	1,798	1,729
Other persons officially employed, ...	299	364
Clergy and their families, ...	133	142
Merchants and their families, ...	1,741	1,451
Citizens, ...	16,875	15,178
Country people, ...	2,067	1,577
Colonists, ...	215	134
Military of inferior rank, and their families, ...	655	1,030
Foreigners, ...	2,749	2,175
Total, ...	26,532	23,780

In the above total of 50,312 persons, are included 6,668 Jews, of whom 3,457 are males, and 3,211 females. In 1804 the population was only 15,000, and in 1820, 36,000.

Education.—Odessa contains 18 schools, of which the following are the particulars:—

Boys' School.

	Pupils.	
Richelieu Lyceum, ...	470	
Greek School, ...	236	
Oriental do., ...	6	
Evangelical do., ...	107	
Jewish do., ...	267	
Orphan Asylum, ...	85	
Six Private Schools, ...	203	
Total, ...		1,374

Girls' School.

Institute of Young Ladies of Noble Birth, ...	79	
City School, ...	132	
Four Private Schools, ...	186	
Total, ...		397
Total attending the schools of both sexes, . .		1,771

Thus one person in every 28 inhabitants is at school.

Literature and Science.—25,000 volumes were imported into Odessa in 1831, and 40,000 in 1832.

Odessa possesses two public and four circulating libraries, of which latter two are French, one Russian, and one German; reading rooms are attached to these, the subscribers to which, in 1833, amounted to 175 in the French, and to 55 in the Russian and German libraries, making altogether 230 subscribers. There is also a museum of antiquities which were collected in New Russia.

The periodical publications of Odessa are,—

The "Journal of Odessa" (in Russian) and its supplement.

The "Feuille Litteraire."

The "Bulletin of Odessa" (in French).

The "Odessa Calendar."

In 1832, ten works were published in Odessa, and in 1833, six. Of these sixteen works, six were scientific, four elementary for education, and six on miscellaneous literary subjects.

STATISTICS OF SICILY.

Table,

Of Deaths, Births, Marriages, and Population, in the provinces of the kingdom of Sicily, north of the Straits of Messina, for the year 1833.

Provinces.	Births.	Deaths.	Marriages.	Comparison.		Comparison.	
				Deaths over Births.	Births over Deaths.	Population. 1832.	1833.
Capital of Naples, . .	13,933	14,791	2,353	858	"	358,994	358,136
Province of Naples, . .	12,354	9,521	2,397	"	2,833	386,396	389,229
Terra di Lavoro, . . .	21,115	17,355	4,391	"	3,760	675,349	679,109
Principato citeriore, . .	15,116	11,211	2,752	"	3,905	492,228	496,133
Basilicata, ...	18,981	11,272	3,843	"	7,709	458,242	465,951
Principato ulteriore, . .	12,506	9,048	2,429	"	3,458	370,930	374,396
Capitanta, ...	13,172	8,435	2,695	"	4,737	296,793	301,530
Terra di Bari, ...	17,234	11,560	3,333	"	5,674	425,706	431,380
Terra d' Otranto, . . .	13,885	10,988	2,617	"	2,897	357,205	360,102
Calabria citeriore, . .	14,954	9,857	2,810	"	5,097	385,360	390,457
Calabria ulteriore, 1, .	8,721	6,572	2,042	"	2,149	250,802	252,951
Calabria ulteriore, 2, .	12,387	8,512	2,527	"	3,875	333,017	336,882
Molise, ...	14,445	8,075	3,391	"	6,370	331,321	337,698
Abbruzzo citeriore, . .	10,743	6,478	2,671	"	4,265	266,948	271,213
Abbruzzo ulteriore, 1, .	6,388	3,640	1,501	"	2,698	185,144	187,842
Abbruzzo ulteriore, 2, .	9,248	6,130	2,113	"	3,118	283,694	286,812
Total, ...	215,132	153,445	43,865	858	62,545	5,858,136	5,919,821

It is thus seen that in 1833, the births, deaths, and marriages were respectively, in proportion to the whole population, as one in 27, one in 38, and one in 135 inhabitants.

In 1832 the births were 206,344, the deaths 165,753, the marriages 42,932—the proportions to the population being, therefore, one in 28, one in 35, and one in 136 inhabitants. In 1831 the births were as one in 152—being respectively 213,031, 192,038, and 37,901.

Hence, in 1831, the population had an excess of births over deaths of 25,993 individuals; in 1832, of 40,591, and in 1833, of 61,687.

BAPTISTS IN GREAT BRITAIN.

From the statements presented, it will appear that we have, in England and Wales, about 802 churches in association; 663 of whom have reported 4,261 baptisms within 12 months, and a clear increase of 2,275 members. In 498 churches, we have 40,763 members. In 136 of our Sunday schools, there are instructed 19,480 scholars. These are numbers which may excite our devout gratitude, and which should call forth the most lively effort and earnest supplication in reference to the future. If the 500 of our churches not at present associated have prospered in the same degree, they, with the churches whose numbers we have not ascertained, must contain not less at present than 106,000 members; and their Sunday schools upwards of 180,000 scholars.

Income and Expenditure of the principal Public Institutions connected with the Baptist Denomination in England, during the year ending June, 1835.

Missions.

Societies.	*Formed.*	*Income.* £.	s.	d.	*Expenditure.* £.	s.	d.
Baptist Missionary Society,	1792	35,899	0	11*	35,248	6	10
Baptist Home Missionary Society,	1797	1,906	8	6	2,052	18	6
Baptist Irish Society,	1814	2,726	2	4	2,600	2	7
General Baptist Missionary Society,	1816	1,552	1	1½	1,807	0	2
Serampore Missionary Society,	1827	2,419	9	7¾	2,419	9	7¾
Baptist Continental Society,	1831	218	10	2½	340	1	6½

Colleges.

Places.	*Founded.*	*No. of Students.*	*Receipts.* £.	s.	d.	*Expenditure.* £.	s.	d.
Bristol,	1770	16	1,165	2	6	1,446	1	4
Wisbeach,	1798	5	248	2	0¾	168	10	0¼
Bradford,	1804	18	776	14	7	838	9	1
Abergavenny,	1806	7	250	4	0	216	9	5
Stepney,	1810	22	1,307	12	10	1,370	7	1
Loughborough,	1825	5	226	9	0	200	4	6

Miscellaneous Societies.

Societies.	*Founded.*	*Objects.*	*Receipts.* £.	s.	d.	*Expenditure.* £.	s.	d.
Baptist Fund,	1717	Education of Ministers, Support of Poor Churches, &c.	4,059	8	10	3,684	0	5
Baptist Magazine,	1809	Relief of Ministers' Widows,				138	0	0
Bath Society,	1816	Support of Superannuated Ministers,	380	3	8	286	13	6
Baptist Building Fund,	1824	Erection of Chapels,	910	13	10	803	9	11
New Selection of Hymns,	1829	Relief of Widows and Orphans of Ministers and Missionaries,	136	3	6	100	0	0

* It is important here to remark, that the *ordinary* income of the society during the past year was about £10,200. The remaining portion arose from contributions of about £14,000 from the public for rebuilding the chapels in Jamaica, and a grant from the Government for the same purpose, of £11,705. In addition to this income, stock to the amount of upwards of £5,000 has been transferred to the trustees of the society, under the will of the late H. Cock, Esq. of Colchester.

Scotland and Ireland.

Mr. M'Lean is the acknowledged founder of the "Scotch Baptists." Their leading peculiarities, in the early part of their existence, were a plurality of elders or pastors in each church, and weekly communion. A considerable number of Baptist churches exist in Scotland, some of which are large and respectable, that are constituted on the same principles as the English Baptist churches.

The churches in Ireland are also constructed on the same general form. The probable number of churches in both countries is 120—members 10,000.

BAPTISTS IN THE UNITED STATES.

We find the following summaries in vol. ii. of the Rev. I. M. Allen's excellent Triennial Baptist Register.

From the statements presented in the preceding pages, it will appear that we have in the United States 365 associations, 252 of which reported 25,224 baptisms within 12 months, and a clear increase of 27,718 members. In 6,319 churches we have 452,000 members. The Free Will Baptists are not included in this enumeration. In 750 churches they have 33,882 members. In British America, we have 172 churches with 25,195 communicants. In 1,038 of our Sunday schools, reported by unions or associations in New Hampshire, Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Virginia, and North Carolina, we have 62,333 scholars. This enumeration is very imperfect. Many of our churches in these States and throughout the Union have flourishing Sunday schools and Bible classes in operation, whose numbers have not been reported. The whole number may be safely computed at 3,000 with upwards of 170,000 scholars.

It is probable that we have not less than 50 churches in association and about 200 unassociated, whose numbers we have not ascertained. The number of their members may be computed at 10,000. Including these, we have in the United States and British Possessions in America 7,549 churches, and 527,523 members.

Income and Expenditure of some of the principal Public Institutions connected with the Baptist Denomination in the United States, during the past year.

Societies.	*Formed.*	*Income.*	*Expenditure.*	*Annual Meetings.*
Triennial Convention,	1814	$60,000	$70,000	Last Wednesday in April.
Baptist General Tr. Society,	1824	8,000	8,000	First Wednesday in Jan.
Northern Education Society,	1814	9,404	9,848	Last week in May.
Western Education Society,	1834			First week in November.
Home Mission Society,	1832	*16,910		First week in May.
New England Sab. S. Union,	1836			
Baptist Bible Society,	1836			

* 1836.

CLAIMS OF FOREIGN MISSIONS.

Communicated by a Foreign Missionary.

It has been said from high authority, that the missionary question, in whatever way decided, is momentous. Should the verdict of Christendom be favorable, results will ensue without delay, and instead of the limited experiments now making, a few more years may witness the stupendous spectacle of Europe and America transplanting their religion into Africa and Asia, and the islands of the deep; baptizing the savage in the bosom of Australia; erecting churches in the valleys of Himmaleh, or rearing the cross upon the mountains of the Moon. If, on the other hand, the judgment be adverse, what resources will be husbanded, what efforts will be saved for the successful furtherance of wiser plans? *

And why should *not* all Christendom speedily decide this question, and act without delay, according to the dictates of truth? It is admitted that it is momentous. Every man, then, is called upon to examine the claims of missions on his attention. He who proudly turns away from it has no claim—I do not say to the character of a Christian—he has none to the character of a candid and unprejudiced mind. In this paper, I propose to examine *the ground of sending missions to the heathen; the necessities of the unevangelized; and the encouragement to engage in this work.*

To all who acknowledge the authority of the Bible, I need scarcely say, that in the commission of Jesus Christ to his disciples, we have ground for proclaiming the gospel to pagan nations.

Sin interrupted the intercourse which man once maintained with his Creator. In approaching God, after the violation of his holy law, there was a constant and striking allusion to the necessity of a propitiatory sacrifice. Altars, smoking with the blood of victims slain to atone for guilt, indicated that without the shedding of blood there could be no remission. At length Jesus Christ appeared to take away sin, or to lay the foundation of its being forgiven by the sacrifice of himself. That the design of his mission was to benefit the *world*, is evident from the annunciation of his nativity. "Behold I bring you good tidings of great joy, which shall be to all people." That all should be benefited by his death, the Saviour plainly declared, "And I, if I be lifted up from the earth, will draw all men unto me." "By the grace of God," declares an apostle, "he tasted death for every man." "He is the propitiation for the sins of the whole world."

The death of Christ opened a medium of intercourse between heaven and earth. God can now be just while he extends mercy to the penitent. Nor is there any other method by which sinners may obtain the divine favor. "There is no other name under heaven given among men, whereby any may be saved." Jesus ascended the mediatorial throne, and being at the right hand of God, exalted to give repentance and remission of sins, he is ready to shed forth the Holy Spirit. While he holds the mediatorial throne, there is ample ground for proclaiming the gospel to every creature.

Nor is this all. In consequence of the atonement, Jesus Christ has a

* See American Quarterly Review, 1831.

special title to the affections and service of the heathen secured to him by the promise of the Father. This prerogative of the Messiah was prophetically announced long before his advent. "When thou shalt make his soul an offering for sin," declares the prophet, "he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and shall be satisfied." "I have set my king upon my holy hill Zion. Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." The apostle Paul declares, that in consequence of the humiliation and death of Christ, "God hath exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father." Thus having redeemed the world by the blood of his own cross, and having the nations secured to him by the promise of the Father, as the reward of his sufferings, there is laid the broadest foundation for proclaiming the gospel to pagan nations. It is exceedingly painful to look back and trace generation after generation of men, who lived before the advent of Christ, and to reflect that with a single exception, all nations lived and died without religious instruction. All who would become proselytes to the Jewish religion, were indeed circumcised, and taught the knowledge of the true God; but we hear of no command given to the Israelites to afford instruction to their neighbors, nor do we read of a single effort made beyond the limits of their own country, to scatter the darkness of idolatry, and to give perishing men the means of raising them from the degradation and ruin of sin. The wall which separated the Jewish from all other nations, reached to heaven, and seemed to preclude all hope to the latter. The providence of God, which thus abandoned to the darkness of paganism, so vast a majority of the human family, is exceedingly mysterious.

But it was very different when Christ appeared. With his expiring groan, he sapped the foundation of that wall which separated the Gentiles from the Jews. No sooner had he risen, than he inculcated the duty of universal philanthropy. "Go ye into all the world and preach the gospel to every creature." He declared that it "behoved Christ to suffer, and to rise from the dead, and that repentance and remission of sins should be preached in his name, beginning at Jerusalem." He assured his disciples that they should be "witnesses unto him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." To remove their prejudices to the work of preaching the gospel to the despised Gentiles, a vision was disclosed to the apostle Peter, assuring him of God's design of extending mercy to them; and while the commissioned heralds of the cross still lingered, the scourge of persecution drove them from the borders of Judea, and scattered them among the nations of the earth. What ample ground in the mediation of the Son of God; in the right of universal possession vested in his hands; and in his ascending command, for preaching the gospel to pagan nations.

But why preach the gospel to the heathen? Do the necessities of pagan nations require, on the part of Christians, so great a sacrifice as is implied in the act of carrying to them the gospel? Must educated and refined men, and delicate females, go and live and die among pagan strangers? Let us contemplate their condition, examine their necessities that we may determine this interesting question. Men exist as physical, social, and moral beings. In respect to each of these attributes, it can easily be

shown that wherever the gospel has not been proclaimed, the state of the heathen is exceedingly degraded,—their prospects fearfully dark. Go and examine the physical condition of those nations which know not the true God. The picture of their degradation, which should be true to the original, must be drawn in disgusting colors. Destitute of motives sufficiently powerful to elevate their character, they sink to the level of the brutes. This shade of native character, I freely admit, is less worthy of notice than that of others; yet who does not know that there is a connection between all the attributes of the man? that the mind is influenced by the purity of the body? and that the happiness and usefulness of men depend upon the right direction of their physical energies? When, therefore, we look upon men imbedded in filth, and averse to labor, let us consider, not merely what a loss of rational enjoyment we contemplate, but how many avenues we see thrown open to guilt, disease, and death.

Again, man is a social being. The power of interchanging thought, is one of the richest gifts which God has conferred on men. Hence arise the sweet intercourse of life,—the joys which cluster about our path, and yield the most delicious fruits. The proper use of this attribute, confers on man the highest dignity, and renders society on earth a type of the society of the upper world.

But what is the social character of pagan nations? In most cases, the ties which bind in sweet union, husbands and wives, parents and children, are exceedingly feeble. Often do they seem destitute of natural affection. Children are sacrificed to appease the anger of idol gods. In case of sickness or age, often is the parent abandoned by his offspring to a lingering death, or consumed on the funeral pile. Even in less barbarous societies, what is the character of social intercourse? Listen to the language of this intercourse for a single hour, and tell me what is its tendency? Has it a tendency to ennoble and refine? Is it harmless even? No; it may not be repeated. It shocks the ear—taints the mind—is utterly debased and ruinous.

There is among pagan nations a great waste of mind. Indications of intellectual strength frequently appear, and occasionally there seems to be something like an effort made to break the spell by which mind is holden; but ignorance rivets her chains, and thus deprives the world of efficient power. And what a loss is this. I do not say of individual happiness merely, though I ask, Is the besotted Hindoo, or the wandering savage, as happy as the Scottish peasant, poor, but cleanly, industrious, and intelligent? But what a loss to the world. Would it have been no public loss, had Bacon, and Newton, and Edwards, been placed in circumstances where they could not have developed those powers of mind which astonished the world, and enriched almost every department of science? And does not the amazing waste of intellect which the world sustains in consequence of withholding instruction from heathen nations, show that their circumstances are exceedingly wretched?

But man has a much more important character than physical or social. He is a moral being, and as such we must contemplate him, would we ascertain his real condition. Now it is the concurrent language of facts that pagan nations are exceedingly wicked. Those who have been most intimately acquainted with their character, have acknowledged the correctness of the catalogue of their crimes—the picture of their degradation as drawn by the hand of Paul. They are the slaves of superstition, passion and appetite—are revengeful, deceitful, bloody—utterly disqualified for heaven. The father teaches his lisping son to bend the knee to gods

which his own hands have made. The mother, the friend who should guard her charge with the utmost care from all pollution, for a contemptible trifle, leads her daughter to the temple of lust, and witnesses without emotion, her degradation, crime and wretchedness. Thus is the fountain of society tainted, and the streams which flow from it are bitter, polluted, deadly. Such are the necessities of the heathen. And are they not sufficiently great to call forth the deepest sympathy of every friend of his species?—and do they not fully justify all the sacrifices which have ever been made?—and do they not demand a great increase of effort, and a perseverance in labor till those necessities shall be fully removed?

But what encouragement exists to labor for pagan nations? I answer great, both from the *promises* and *providence* of God.

The promise of God to his servants, who in his name go forth to evangelize the heathen, is very precious. "Lo I am with you always." The honor of the Saviour is pledged to afford them aid. The heathen are his possession. With his blood has he purchased them; and in respect to their condition as physical, social and moral beings, he is dishonored by withholding from them evangelical instruction. The body he has fitted up for the residence of the Holy Spirit—to become the temple of the living God; and shall it be occupied by foul spirits—be a den of thieves without displeasing him? The social powers were given to assimilate men to angels; and shall they be perverted to the worst of purposes?—shall the immortal mind, endowed with the noblest faculties, capable of vast enlargement, of receiving and imparting happiness, be suffered to lie utterly waste?—especially, shall that homage which is due to the living God, be paid to dumb idols, and that atonement which has been made at infinite expense, be slighted by the fruitless efforts of men to obtain the same end by self-inflicted penances, and the Saviour not be dishonored and offended? His honor then is pledged to render effectual the efforts made to scatter the darkness of paganism—to shed the light of life on the benighted nations. And who is he that hath pledged his honor to sustain and bless his people in their labors? The King of kings, and Lord of lords, who was dead, and is alive, and behold he liveth forevermore, and hath the keys of death and hell—to whom all power is committed, and who will reign till he hath put all his foes beneath his feet.

And do not the providences of God afford encouragement to send the gospel to pagan nations? Has not success attended missionary efforts in a sufficient degree to inspire hope in the hearts of Christians; to call forth their warmest thanksgivings to God, and to strengthen their hands for increased action? No one who has candidly read the record of missionary labors among the heathen can for a moment doubt it. Look we to the east, and to the west, to the north and to the south, among the sottish Greenlanders, the licentious Islanders of the Pacific, the haughty Asiatic, or the bloody savage of the wilderness, we see the most unequivocal evidence that no well-directed efforts to bless bewildered nations, have ever been made in vain. The Bible translated into the languages of the heathen; the thousands of every age and condition gathered into mission schools and instructed in the principles of the Christian religion, and taught also the arts and sciences; the churches formed, and the Holy Spirit shed down upon heathen congregations, all, *all* show the hand of God, who in his good providence is encouraging his people to go forward in their benevolent work of reclaiming a vicious, and saving a dying world.

So plainly has God indicated his designs of mercy to the heathen, so evidently is a redeeming process going on which promises at no very distant

period to convert a vast morass to a fruitful field, that no man who claims a heart of benevolence can stand back from bearing a generous part in the work of extending to the earth's remotest bounds, the benefits of the gospel. All, *all* are called upon in the most impressive manner to come up to the "help of the Lord against the mighty," to spread the knowledge of the Saviour among every benighted tribe of men.

Happy they who find a heart to engage in self-denying efforts, in bringing back to its allegiance to God, a revolted world. What though they be a little band, engaged almost single-handed against a mighty host, and well-nigh sundered from human sympathy and aid; they need not despond, they that be for them, are more than they who be against them. What though their toils and sufferings be severe and exhausting. They toil and suffer for Jesus, who for the sake of raising from the degradation of sin, polluted, dying men, left the throne and society of heaven, tabernacled on earth, endured shame and reproach; and that they might wear an immortal crown, suffered the agonies of the cross. What though their honest and well-directed efforts awaken the dislike, and call forth the opposition of wicked men? Shall they therefore abandon their work? Let them not fear. The Son of God, long dishonored by the sins of men, offended that the world which he has redeemed should so long be a theatre of idolatry, and lust, and blood, is on his way to universal dominion. Wo, wo to those who attempt to arrest the progress of his triumphal car. They shall submit, and bemoan their folly, or be crushed beneath it; for he shall go forth from conquering to conquer till it shall be said, "The kingdoms of this world are become the kingdom of our Lord, and he shall reign forever."

PERSEVERING EXERTION CROWNED WITH SUCCESS.

William Carey, the distinguished missionary, was born in the village of Paulerspury, Northamptonshire, England, August 17, 1761. His education was such as was commonly acquired in country villages at that time. From about seven years of age, he was afflicted with a very painful cutaneous disease, which, though it scarce ever appeared in the form of an eruption, yet made the sun's rays insupportable to him. This unfitted him for earning his living by labor in the field, or elsewhere out of doors. His parents were poor, and unable to do much for him; but being painfully affected by his condition, they, with great difficulty, apprenticed him to a shoemaker at Hackleton. When he had served two years, his master died. He then engaged to pay the widow a certain sum, for the remainder of the time for which he was bound, and from that time worked as a journeyman with Mr. T. Old, of Hackleton, till the death of Mr. O. He was accounted a good workman, Mr. Old keeping a pair of shoes, made by Carey, in his shop as a model. He was obliged, however, to work for lower wages than usual, on account of his not having served the full time in the business. This compelled him to labor very hard, and kept him very poor. On one occasion, without a penny in his pocket, he went to Olney to hear Dr. Ryland preach. He fasted all day because he could not purchase a dinner. After Mr. Old's death, he took the stock and business. Trade at that time being very good, his prospects seemed promising, but he soon

after failed. A large order, Mr. Old had engaged to supply, was returned on Carey's hands, just after it was executed; so that he felt considerable embarrassment from it, and was obliged to dispose of the goods to great disadvantage. After his marriage, he settled in a small house at Hackleton. Here he was attacked with a violent fever. After that was removed, an ague followed, which, for more than a year and a half, could not be removed. Often he travelled from place to place to dispose of his stock. His brother, then quite a youth, had so great anxiety for him, that he saved, out of his own earnings and from little trifles which he possessed, considerable sums, which he presented to William, who received them with sentiments of tenderness and gratitude. The ague was the cause of his hair coming off, which never grew again. It was likewise attended by a severe cough, which never wholly left him while he was in England. The scorbutic disorder he had when a boy, he always felt while in England, if he was for a short time exposed to the sun. After he removed to Moulton, there was a prospect of his obtaining a good school, while he was occasionally called to "exercise his gifts" of preaching among the Baptists. His prospects were soon, however, blasted, by the return of the former schoolmaster. He had, probably, much less faculty for communicating knowledge, than for acquiring it. He could never assume the carriage, nor utter the tones, nor wield the sceptre of a schoolmaster. He would frequently smile at his incompetency in these respects; and used to say facetiously, "When I kept school, the boys kept me." To compensate for this failure, he had recourse to his business, working to some extent with his own hands, and giving out work to be done for others, for a gentleman residing at Kettering.

On his removal to Leicester, his temporal circumstances were somewhat improved; yet here he also found it necessary to increase his income by again teaching a school. He thus writes to his father, in November, 1790. "On Monday, I confine myself to the study of the learned languages, and oblige myself to translate something. On Tuesday, to the study of science, history, composition, etc. On Wednesday, I preach a lecture, and have been for more than twelve months on the book of Revelation. On Thursday, I visit my friends. Friday and Saturday are spent in preparing for the Lord's day; and the Lord's day, in preaching the word of God. Once a fortnight, I preach three times at home; and once a fortnight, I go to a neighboring village in the evening. Once a month, I go to a neighboring village, on the Tuesday evening. My school begins at nine o'clock in the morning, and continues till four o'clock in the winter, and five o'clock in the summer. I have acted for this twelvemonth, as secretary to the Committee of Dissenters; and am now to be regularly appointed to that office with a salary. Add to this, occasional journeys, ministers' meetings, etc., and you will rather wonder that I have any time, than that I have so little."

On the 11th of November, 1793, Mr. Carey arrived at Calcutta, the capital of the British possessions in Hindoostan, in the vicinity of which city, he spent the remainder of his life as a missionary. On the 9th of June, 1834, he slept in Jesus.

"The first of the Indian tongues," says Mr. H. H. Wilson, Sanscrit professor at Oxford, "to which the attention of Dr. Carey was directed, was naturally that of Bengal. He soon found, however, that a thorough knowledge of Bengali was unattainable, without a conversancy with Sanscrit, which he always regarded as 'the parent of nearly all the colloquial dialects of India,' and 'the current medium of conversation among

the Hindoos, until gradually corrupted by a number of local causes, so as to form the languages at present spoken in the various parts of Hindoostan, and perhaps those of some of the neighboring countries.' He commenced the study of Sanscrit, therefore, at an early period of his residence, and his labors in it have placed him high amongst the most distinguished of our Sanscrit scholars. It appears also, that he was early induced to acquire a knowledge of Mahratta. Upon the first establishment of the college of Fort William, in 1800, the known attainments of Dr. Carey, pointed him out to the government of India, as a fit person to be attached to the new institution; and he was accordingly engaged to give tuition in the Sanscrit, Bengali, and Mahratta languages, with the title of teacher; his own humility disclaiming the more ambitious designation of professor, at least until the year 1807, when he submitted to be so entitled. He continued to occupy this station, until the virtual abolition of the college, by the discontinuance of European professors in 1830–1. He then retired on a pension, far from adequate to the length and value of his services, and the character for ability, industry, regularity, and judgment, which he had uniformly sustained."

One of the first works published by Dr. Carey, was his Grammar of the Sanscrit language. "It is a work," says Professor Wilson, "of immense extent and labor. It forms a quarto volume of more than 1,000 pages. It is divided into five books; the first treats of letters and of their euphonic combinations; the second, of declension; the third, of conjugation; the fourth, of the formation of derivative nouns; and the fifth, of syntax." "Notwithstanding some drawbacks, his grammar is a work of very great merit; and in the immense accumulation of useful examples and illustrations which it affords, especially in the paradigms of the verbs, and in the development of derivative nouns, it is of invaluable assistance, both to the beginner, and to the more advanced student."

Dr. Carey never engaged, to any considerable extent, in the prosecution of Hindoo literature, unconnected with philological research. The only published work in which he is known to have been concerned, is the text of the epic poem, the Rámáyana, which he edited, and to which he subjoined a translation, in concert with Dr. Marshman. Mr. Colebrooke has acknowledged his assistance in conducting the Amara Kosha through the press at Serampore. Dr. Carey was also the editor of the Hitopadesa. It seems probable that he assisted Mr. Ward in his account of the Hindoos. It was not his nature to volunteer a display of his erudition. It may be added, that Dr. Carey spoke Sanscrit with fluency and correctness. He left the students of the Bengali language, not only well supplied with elementary books, but furnished standard compositions, and laid the foundation of a cultivated tongue and flourishing literature throughout the country. A highly competent native authority, Baboo Ram Comol Shen, says, "I must acknowledge that whatever has been done towards the revival of the Bengali language, its improvement, and, in fact, the establishment of it as a language, must be attributed to that excellent man, Dr. Carey, and his colleagues, by whose liberality and great exertions, many works have been carried through the press, and the general tone of the language of the province of Bengal has been so greatly raised." Several editions of his Bengali Grammar, and of his Dialogues in Bengali, have been published. The first volume of his Bengali and English Dictionary, was published in 1815. It was reprinted in 1818; the second and third volumes appeared in 1825. The whole comprehend above two thousand quarto pages, and about eighty thousand words; a number that equally demonstrates the

copiousness of the language, and the industry of the compiler. An abridgment, in one octavo volume, was printed in 1827.

Of a less prominent, but equally useful character, were the labors of Dr. Carey in other Indian dialects. He reduced the rudiments of the Mahratta language for himself. He published a Grammar of this language in 1805, and a Dictionary of ten thousand words in 1810. His Telinga Grammar, was the first published grammar of that tongue in English. For the Kurnata Grammar, also, no model existed, nor was there any for the Punjabi. These works are all characterized by succinctness and perspicuity.

Dr. Carey was an early associate of the Asiatic Society of Bengal, and furnished one or two instructive papers to the Researches. He was a diligent contributor to the Agricultural Society of Calcutta, of which he was one of the founders, and for some time president. Besides a valuable catalogue of the plants of the Company's Botanical Garden at Calcutta, which he printed in 1814, he was engaged for several years, in the publication of a Flora Indica, in concert with Dr. Wallich; two volumes of it have appeared. He also bore a considerable part in the periodical publications of the Serampore press.

These various pursuits were all, however, secondary to the main end of multiplying and disseminating translations of the Holy Scriptures. He commenced his labors in this department in 1794. He completed his Bengali New Testament, and a part of the Old, in 1796. His next undertaking was a Sanscrit translation. This was completed in 1816. Revised editions of both the Bengali and Sanscrit translations have been published. "They are," says Professor Wilson, "performances of real merit, and have been very extensively serviceable in diffusing accurate notions of gospel truth amongst the millions of Bengal." Shortly after the establishment of Dr. Carey and his brethren at Serampore, they devised and carried into execution a comprehensive scheme for the translation of the Bible into all the languages of India. Accordingly they published, in the course of about five and twenty years, translations of portions of the Old and New Testaments, more or less considerable, in *forty* different dialects.*

* The facts in the preceding sketch are drawn from the very interesting and valuable Life of Dr. Carey, by Eustace Carey, republished in this city by Gould, Kendall & Lincoln, in one volume of 422 pages, with a portrait, and a well-written introductory essay, by President Wayland.

NOTICES OF NEW PUBLICATIONS.

1. *Mammon; or, Covetousness the Sin of the Christian Church. By the Rev. John Harris, author of the Great Teacher.* Boston: Gould, Kendall & Lincoln. 1836. pp. 230.

Mr. Harris is a glowing and spirited writer, with no inconsiderable claims to originality of thought and of expression. Covetousness, in common hands, would be a jejune and threadbare topic. It is a favorite theme for schoolboys, and third-rate public teachers. Mr. Harris, however, brings to the consideration of it, a logical mind, the stores of extensive illustration, and a heart warm with love for perishing men—deprived of the gospel of Christ through the penuriousness of its professors. We do not think the author's style and manner faultless; neither do we accord with every sentiment which he propounds. Yet no Christian, we should think, could read it, without deriving much benefit, and feeling stronger desires to correct in himself and in others all tendencies to that covetousness, which is, in the sight of God, idolatry. The essay received a prize of 100 guineas, given by a Dr. J. T. Conquest, and awarded by Rev. Dr. John Pye Smith and the Hon. and Rev. Baptist W. Noel. The number of essays offered in the competition was 143. Mr. Harris considers, 1, that selfishness is the antagonist of the gospel; 2, covetousness as the principal form of selfishness—in its nature, forms, prevalence, particularly in Britain—disguises, tests, evils, doom, pleas; and, 3, an explanation and enforcement of Christian charity.

2. *The Philosophy of Benevolence. By Pharcellus Church, A. M., Rochester, N. Y.* New York: Leavitt, Lord & Co. 1836. pp. 355.

This volume comes highly recommended by the Rev. Drs. Spring, Brownlee, Peters, Milnor, Going, Proudfit, Davis, Professors Bush, Caswell, and others. It seems to us to be composed strictly in conformity to its title. It is a thorough, temperate and fair-minded discussion of some of the more important principles and modes of procedure of our benevolent associations. The subject has evidently not attracted the attention of thinking and practical men, to the extent which its importance demands. No considerate Christian can, for a moment, suppose that the directors of our benevolent associations have reached the ultimate point of sound wisdom and of the greatest efficiency in the management of the interests intrusted to them. They, as well as others, ought to be thankful for many of the suggestions of Mr. Church. His opinions, however, on some topics, for instance those on permanent funds, we could not admit without decided qualifications. Foundations, we suppose, are absolutely necessary to ensure the continued prosperity of our literary institutions. The expediency of an entire exclusion of them in the support of charitable societies, is not a self-evident proposition.

3. *Ciceronis Selectæ Quædam Epistolæ, accedunt Notulæ et Illustrationes Anglicæ. Cura M. L. Hurlbut. In usum scholarum.* Philadelphiæ: Sumptibus H. Perkins. 1836.

"During the whole of his career," remarks Mr. Hurlbut, "Cicero was in the habit of frequent and full epistolary intercourse with the principal men of the time, of all parties and characters. To some of them he was in the practice of pouring out his thoughts and feelings on all kinds of topics, as the passing events of the day suggested them, without reserve." "The letters of Cicero are history, in its truest and best sense. They are history in its elements. They are instinct with the spirit of life and reality. They form, as it is well known, the basis and substance of one of the most valuable historical biographies in our language—Middleton's Life of Cicero." We have only to

add that the selection seems to have been judiciously made. A number of illustrative notes are added. We have not observed any fault in the typography. The letters of Cicero certainly claim a very high rank in respect to Latinity, grace, flow, good sense, and the valuable information which they furnish.

4. *Memoir of the Rev. Joseph Sanford. By the Rev. Robert Baird.* Philadelphia: Henry Perkins. 1836.

Mr. Sanford was a faithful and affectionate Presbyterian minister, first of a church in Brooklyn, N. Y. and afterwards of a church in Philadelphia. The memorials compiled and edited by Mr. Baird, exhibit him to us in a very amiable and attractive point of view—as supremely desirous to commend himself to his flock as a good steward of the manifold grace of God.

5. *The Stability of the Church of God, independent of Political Changes: a Discourse delivered at Orange Street Chapel, Leicester Square, London, Feb. 7, 1833, before the Monthly Meeting of the Congregational Pastors and Churches. By John Blackburn.* pp. 26.

The text of this sermon is Psalm xlvi. 5: "God is in the midst of her; she shall not be moved." That the stability of the church of God is certain, is proved, 1, in order that the immutable purposes of Jehovah may be accomplished; 2, that the express declarations of Scripture may be fulfilled, and, 3, that the moral glory of the Creator may be maintained. Conquest may destroy its local influence, but cannot extinguish its spiritual life. Spoliation may destroy the temporal distinction of the church, but cannot lessen its moral dignity. Controversy may destroy its social tranquillity, but cannot obliterate evangelical truth. Some practical remarks close the discourse.

6. *The Third Address of the Annual Assembly of the Congregational Union of England and Wales, held at the Congregational Library, London, May* 10, 1836.

This address is mainly confined to the discussion of the following topic: "Great attainments in personal piety are absolutely indispensable to the effective operation of the voluntary system among the churches of the Congregational order." The bearings of this subject are pointed out in relation to ministers, deacons, and private members of churches. Various exhortations are then addressed to Christians, in respect to providing and recommending individuals as suitable persons to be educated for the Christian ministry; to pious dissenters, who are members of the colleges; to the churches, on the importance of providing for each church a stated ministry; to ministers, in relation to the watchfulness required in setting apart others to the office of the ministry; and to all the followers of Christ, in relation to the importance of procuring an increasingly efficient ministry. Some closing remarks are offered on the signs of the times, as illustrating and enforcing the preceding considerations.

7. *The Salvation of Britain, introductory to the Conversion of the World: a Discourse delivered before the London Missionary Society, at the Tabernacle, Moorfields, on Wednesday evening, May* 13, 1835. *By John Blackburn, pastor of the Congregational Church, Pentonville, London. With Notes and Illustrations.* London: Jackson & Walford. 1835. pp. 85.

This is an elaborate and valuable sermon, well-reasoned and abounding with striking facts. The text is Zech. viii. 13: "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong." The author justifies his assertion, that Divine Providence is about to make the British nation a blessing to the heathen, 1, from the fact that her national position renders this possible. Her gigantic possessions are inhabited by nearly 150,000,000 of the human family, or one sixth part

of the race. 2. From the national reformation of Britain. Reference is here made to the prevalence of better books for general reading, to a considerable reform in respect to profane swearing, Sabbath-breaking, drunkenness, etc. to the abolition of West Indian slavery, Hindoo infanticide, etc. 3. The national conversion of Britain will render it certain. The author then proceeds to discuss the Christian obligation resting on Britain. She ought to seek the conversion of her countrymen by diversified efforts, and for the sake of the world. We heartily commend this sermon to all who may have the means to procure it. It breathes a truly Christian spirit, is written in a glowing style, and is crowded, especially in its appendix, with highly important and well-authenticated facts.

8. *The Eleventh Annual Report of the Society for Promoting Christian Instruction in London and its Vicinity, presented at the General Meeting, May* 3, 1836. pp. 63.

This, together with a number of other valuable pamphlets, has been forwarded to us, by one of the secretaries of the Christian Instruction Society, the Rev. John Blackburn. The design of the association is to advance evangelical religion amongst the inhabitants of London and the vicinity, by promoting the observance of the Sabbath, the preaching of the gospel, the establishment of prayer meetings and Sabbath schools, the circulation of religious tracts, accompanied with systematic visitation, etc. During the past year there have been connected with the society in London and its environs, 83 associations, 1,867 gratuitous visitors, 46,448 families, and 115 prayer meetings; being an increase during the year of 8 associations, 237 visitors, 5,907 families, and 24 prayer meetings. A great number of facts are stated, showing the usefulness of the society's labors.

9. *The Signs of the Times: a Sermon delivered before the Pastoral Association of Massachusetts, in Park Street Meeting-house, Boston, May* 24, 1836. *By John Codman, D. D. Pastor of the Second Church in Dorchester.* Boston: D. K. Hitchcock. 1836. pp. 24.

The text on which this sermon is founded, is Matt. xvi. 3: "Can ye not discern the signs of the times?" The author, in the first place, states some of the peculiarities of the times in which we live. It is an age of excitement; of moral reform; of censoriousness and denunciation; of innovation and love of novelty; of restlessness and uneasiness in the churches; and, of religious controversy and separation. In the second place, Dr. Codman considers some of the appropriate duties, which the peculiarities of the times impose upon the pastors of the churches in our connection. There are demanded in pastors, great firmness and steadiness; independency of mind and action; great circumspection and prudence; a conciliating and affectionate spirit; faithful and discriminating preaching of the doctrines of the gospel; particular attention to pastoral duties; increasing zeal in their appropriate work; deep piety, and humble and persevering prayer. Churches should exercise mutual forbearance, a spirit of prayer, and of confirmed union. It will be easy to see that in the hands of Dr. Codman, the discussion of topics important and interesting as those now enumerated, could not fail to furnish rich instruction to the hearer and reader. Sound judgment, careful discrimination and good sense, are conspicuous throughout.

10. *An Appeal to the Young Men of the Presbyterian Church in the Synod of South Carolina and Georgia. By George Howe, Professor of Biblical Literature, Theological Seminary, Columbia, S. C.* 1836. pp. 48.

This is an able and effective appeal, based on undeniable facts, and sustained by earnest reasoning and affectionate remonstrance. "On diligent inquiry," says Prof. Howe, "there are not found within the bounds of this synod more than 40 young men in all, in any stage of preparation for the ministry. In our seminary there have been

but 16 this present year, and in the other seminaries of the United States, but 6 more who belong within the bounds of our synod. Of these 22, only 18 are natives of our soil." "Half our population only can furnish candidates for the ministry. Still, though this is the case, the number of our ministers should not be less when compared with the whole population, than in the free States. Our slaves must have the gospel, and as they are more blind and needy, they require more labor to teach them the religion of Christ; and where the labor is greater, more men are required to perform it. So that if one man in 500 ought to enter the ministry where all are free, two among every 500 freemen ought to enter it where half of the population are slaves." "In 1800, the population of South Carolina and Georgia was 508,277. In 1835, the population was about 1,300,000. In 1803, there was 1 Presbyterian minister to about every 15,883 of the population, and 1 Presbyterian church to about every 8,611. In 1835, there was 1 Presbyterian minister to about every 9,352, and 1 Presbyterian church to about 7,831." "The number of ministers and licentiates, in 1835, in the synod of South Carolina and Georgia, was 129; of communicants 13,346."

11. *Hamilton Library and Theological Institute, Madison County, New York.* 1835–6.

Resident graduate 1, theological department 9, collegiate 83, academic 61, total 154. This seminary, in all its departments, appears to be in a very prosperous state. The schedule of studies is well selected, and is of a high order.

12. *Address to the Medical Graduates of the University of Pennsylvania, delivered March 26, 1836. By George B. Wood, M. D. Professor of Materia Medica and Pharmacy in the University.* 1836. pp. 36.

This address contains a valuable historical sketch of the medical department of the university, and some notices of Drs. Shippen, Morgan, Rush, Bond, Barton, Wistar, Physick, Dorsey, and Dewees. A large amount of valuable statistics is found in the appendix.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

GEORGE C. HYDE, Cong. ord. pastor, Readfield, Maine, July 14, 1836.
JOHN W. SHEPARD, Cong. ord. pastor, Windham, Me. Aug. 3.
WILLIAM V. JORDAN, Cong. ord. pastor, Dixfield, Me. Sept. 14.
JONATHAN COLE, Unitarian, inst. pastor, Hallowell, Me. Sept. 21.

JOHN C. NAYLOR, Baptist, ord. pastor, Portsmouth, New Hampshire, Aug. 17, 1836.
EDWIN HOLT, Cong. inst. pastor, Portsmouth, N. H. Oct. 5.

JOHN C. WILDER, Cong. ord. evang. Stockbridge, Vermont, Aug. 10, 1836.

JOSEPH PACKARD, Epis. ord. deacon, Boston, Mass. July 31, 1836.
CHARLES MASON, Epis. ord. deacon, Boston, Mass. July 31.
GEORGE WATERS, Epis. ord. deacon, Boston, Mass. July 31.
WILLIAM H. HOIT, Epis. ord. deacon, Boston, Mass. July 31.
P. H. GREENLEAF, Epis. ord. deacon, Boston, Mass. Aug. 7.
JOHN JENNINGS, Baptist, inst. pastor, Grafton, Mass. Aug. 10.
PRESERVED SMITH, Cong. inst. pastor, Carlisle, Mass. Aug 31.
WASHINGTON LEVERETT, Baptist, ord. evang. Roxbury, Mass. Sept.
LOOMIS G. LEONARD, Baptist, ord. pastor, Webster, Mass. Sept. 7.
ZENAS B. NEWMAN, Baptist, ord. evang. Seekonk, Mass. Sept. 9.
CONSTANTINE BLODGET, Cong. inst. pastor, Pawtucket, Mass. Sept. 28.
GEORGE W. BLAGDEN, Cong. inst. pastor, Old South Ch. Boston, Mass. Sept. 28.
LEVI HALL, Jr. Cong. ord. miss. Southbridge, Mass. Oct. 4.
WILLIAM A. HALLOCK, Cong. ord. evang. Middlefield, Mass. Oct. 5.
ORIGEN CRANE, Baptist, ord. pastor, Newton, Upper Falls, Mass. Oct 14.

LEWIS JASON, Epis. admitted deacon, Newport, Rhode Island, Aug. 14, 1836.
HORACE T. LOVE, Baptist, ord. miss. to Greece, Providence, R. I. Sept. 8.
CEPHAS PASCO, Baptist, ord. miss. to Greece, Providence, R. I. Sept. 8.

AMOS B. BEACH, Epis. ord. deacon, Hartford, Connecticut, July 10, 1836.
GEORGE BENTON, Epis. ord. deacon, Hartford, Ct. July 10.
EDWARD J. DARKIN, Epis. ord. deacon, Hartford, Ct. July 10.
DAVID H. SHORT, Epis. ord. deacon, Hartford, Ct. July 10.
CHARLES T. PRENTICE, Cong. ord. pastor, North Fairfield, Ct. Aug. 8.
HIRAM P. ARMS, Cong. inst. pastor, Norwich, Ct. Aug. 10.
MASON GROSVENOR, Cong. inst. pastor, Sharon, Ct. Sept. 28.
FREDERIC GRIDLEY, Cong. inst. pastor, East Lyme, Ct. Oct. 5.

BENJAMIN FALTS, ord. pastor, New York, July 6, 1836.
LUCAS H. PARKER, inst. pastor, N. Y. July 6.
JOSEPH H. PAINE, inst. pastor, N. Y. July 6.
A. M. LEEKNER, inst. pastor, N. Y. July 6.
WILLIAM M. DOOLITTLE, ord. pastor, Greenville, N. Y. July 13.
HUTCHINS TAYLOR, Pres. inst. pastor, Salina Village, N. Y. July 20.
BENJAMIN B. NEWTON, Pres. ord. pastor, Plattsburgh, N. Y. July 27.
E. WHITNEY, Pres. ord. pastor, Coventryville, N. Y. Aug. 2.
ISAAC FERRIS, D. D. Ref. Dutch Ch. inst. pastor, Market St. Ch. New York, N. Y. Aug. 28.
FERDINAND D. WARD, Pres. ord. evang. Rochester, N. Y. Aug. 31.
HENRY CHERRY, Pres. ord. evang. Rochester, N. Y. Aug. 31.

E. W. DICKINSON, Baptist, ord. pastor, Poughkeepsie, N. Y. Sept. 8.

JOHN H. SMALTZ, evang. Ref. Ch. inst. pastor, Trenton, New Jersey. July 26, 1836.
ASAHEL BRONSON, Ref. Dutch Ch. inst. pastor, Fairfield, N. J. Aug. 26.
THOMAS S. GREGORY, Ref. Dutch Ch. inst. pastor, Prattsville Village, N. J. Oct. 5.

THOMAS T. KEETCHIN, Baptist, ord. pastor, New Britain, Pennsylvania, June 28, 1836.
A. M. BRYAN, Pres. inst. pastor, Pittsburgh, Pa. Sept. 3.
WILLIAM N. DIEHL, Epis. admitted priest, Kingsessing, Pa. Sept. 11.
T. J. ADDISON MINES, Pres. inst. pastor, Philadelphia, Northern Liberties, Pa. Sept. 15.

RICHARD T. AUSTIN, Cong. ord. pastor, Maryland, Sept. 28, 1836.

A. L. WATTS, Pres. inst. pastor, Lincolnton, North Carolina, July 30, 1836.

GEORGE WHITE, Epis. ord. priest, Charleston, South Carolina, Sept. 6, 1836.

E. THORNTON McLAINE, Pres. ord. pastor, Muhlenburg, Kentucky, Sept. 3, 1836.

JOSEPH BRUCE ADAMS, Cong. inst. pastor, New Hope and Hebron, Alabama, June 19, 1836.

S. W. BURRIT, Pres. inst. pastor, Austinburg, Ohio, Sept. 1836.

SAMUEL A. McCROSKRY, Epis. consecrated bishop, Michigan, July 7, 1836.

PHILETUS MONTAGUE, Cong. ord. pastor, Hull, Lower Canada, Aug. 11, 1836.
OTHO BARTHOLOMEW, Baptist, ord. pastor, Augusta, Aug. 24.
SILAS TROTTER, Epis. admitted priest, Aug. 28, 1836.

Whole number in the above list, 62.

SUMMARY.

Ordinations	35
Installations	22
Consecration	1
Admissions	3
Not specified	1
Total	62

OFFICES.

Pastors	33
Evangelists	6
Priests	3
Deacons	10
Missionaries	3
Bishop	1
Not specified	1
Total	62

DENOMINATIONS.

Congregational	17
Presbyterian	10
Episcopalian	14
Baptist	11
Dutch Reformed	3
Evangelical Reformed	1
Unitarian	1
Not specified	5
Total	62

STATES.

Maine	4
New Hampshire	2
Vermont	1
Massachusetts	15
Rhode Island	3
Connecticut	8
New York	12
New Jersey	3
Pennsylvania	4
Maryland	1
North Carolina	1
South Carolina	1
Kentucky	1
Alabama	1
Ohio	1
Michigan	1
Not specified	3
Total	62

DATES.

1836. June	2
July	19
August	17
September	13
October	6
Total	62

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

JOSEPH W. HENDERSON, æt. 84, Dec. 19, 1835.

SAMUEL GILE, D. D. æt. 56, Cong. Milton, Massachusetts, Oct. 16, 1836.

ASA MESSER, D. D., LL. D., æt. 68, Baptist, Providence, Rhode Island, Oct. 11, 1836.

AMBROSE EDSON, æt. 39, Cong. Somers, Connecticut, Aug. 17, 1836.
JESSE FISHER, æt. 59, Cong. Windham, Conn. Sept. 29.

RUFUS STODDARD, æt. 26, Pinckney, New York, July 30, 1836.

WILLIAM R. BURROUGHS, æt. 26, New Jersey, July 29, 1836.

JOHN WALTER JAMES, Episcopal, Philadelphia, Pennsylvania, Aug. 14, 1836.

J. V. BARTON, Episcopal, Baltimore, Maryland, July 14, 1836.

BENJAMIN HOLMES, Epis. Orange, August 4, 1836.

WILLIAM PHILLIPS, æt. 39, July 4, 1836.

JOHN HOWARD, Meth. Epis. Aug. 22, 1836.

PALMER BROWN, æt. 49, Epis. Sept. 19, 1836.

Whole number in the above list, 13.

SUMMARY.

AGES.

From 20 to 30	1
30 to 40	3
40 50	1
50 60	2
60 70	1
80 90	1
Not specified	4
Total	13
Sum of all the ages specified	458
Average age	50 2-3

DENOMINATIONS.

Congregational	3
Methodist Episcopal	1
Baptist	1
Protestant Episcopal	4
Not specified	4
Total	13

STATES.

Massachusetts	1
Rhode Island	1
Connecticut	2
New York	1
New Jersey	1
Pennsylvania	1
Maryland	1
Not specified	5
Total	13

DATES.

1835. December	1
1836. July	4
August	4
September	2
October	2
Total	13

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1836.

HISTORICAL SKETCH OF THE REVIVALS OF RELIGION IN DARTMOUTH COLLEGE, HANOVER, N. H.

By Henry Wood, Pastor of the Church at Dartmouth College.

The pervading interest which has been awakened in the Christian community within a few past years, for the conversion of the young men connected with our colleges, is not only an indication of an excellent spirit and judicious views in the churches of our land, but is itself both the promise and the earnest of that higher aim and wider range of Christian enterprise, to which, we are assured, the piety of the age is advancing. Too long for the glory of the gospel, has the skeptic taunt been heard and endured, that evangelical religion gains a credence for its doctrines only in the minds of the undisciplined and unthinking, and shows its converting power only upon the hearts of the weak and vulgar. Even good men are not exempted from a share in the guilt of the existence of such an opinion, from the secret suspicion they have harbored, that the gospel could not reach the class of cultivated minds, through the pride, and sufficiency, and skepticism which environed them, or from the absence, the heartlessness, or the feebleness of all efforts for their salvation, which that suspicion had induced. The humble inmates of the kitchen, the operatives of the manufacturing village, and the untutored backwoodsman, over whom superstition tyrannizes, are regarded as the hopeful subjects of religious conversion, by men who are ever renewing the question of their early brother in doubt: "How can these things be?" whilst light, intellect, and cultivation, are thought to be so many effective repellencies to the fanaticism of orthodox revivals. The many and pure refreshings from the presence of the Lord, which have visited our colleges, and sanctified the most vigorous and cultivated intellect, since prayer has been offered and effort made for the conversion of the young men they are educating, is a glorious confutation of the calumny; the highest cultivation and the widest intelligence are found to be no impediment to the belief of the doctrines, or obstruction to the most signal exhibitions of the power of the gospel; the most splendid triumphs it has won since the time Peter preached his revival sermon on the day of pentecost, have been seen in those seasons of awful interest, when the seriousness of eternity gathered at once upon the minds of congregated hundreds of young men, ardent, cultivated, ambitious, and the voice of praise and prayer was heard ascending from every chamber in college. Then have been broken up the purposes of a worldly ambition and selfish enterprise; from the fruits of these revivals, our colleges and seminaries have been supplied with presidents and professors; our churches with intelligent and earnest ministers of the word, and the heathen world with able and devoted missionaries of the cross; the course of thought and feeling has been so changed and directed, in these institutions thus favored of Heaven, that for years the holy influence has been transmitted from class to class, in diligence of application, a high moral deportment, the formation of worthy designs, and consecration to the cause of humanity, of patriotism, and of God. We cannot, then, too much encourage a spirit which has taken so strong a hold upon the hearts of Christians, and been so conspicuously approved of Heaven; a spirit which is destined to widen its circumference of desires, and prayers, and efforts, till it shall encircle in its benevolent embrace, all the intellect, and learning, and talent, in our world, and achieve their consecration to their Creator and Lord. The promotion of this object is the design of the following historical notice.

Dartmouth College was originated in the warmest spirit, and established in most elevated principles of Christian piety. The remote cause of its organization lies back in the great revival of religion which pervaded nearly the whole of New England in the year 1740 and following: the spirit and principles of a truly primitive and apostolic religion were awakened and called forth from the grave in which they had slept for nearly half a century, in an expansion of views, a warmth of zeal, a self-denial, a boldness and enterprise for the glory of God and the enlargement of Zion, both in the

bosoms of individuals and churches, such as had not been witnessed since the days of Eliot and the Mayhews. The labors and success of David Brainerd had also an important influence in arresting public attention, and correcting the public sentiment, forcing upon the Christian community not only the conviction of duty, in respect to efforts for the conversion of the Indians, but holding out the most encouraging assurances of a favorable result. Among the ministers who caught the spirit of that exciting day, was the Rev. Eleazer Wheelock, of Lebanon, Conn., then young, ardent, eloquent, not only assiduous in discharging the duties he owed to his own parish, but extending his labors to other and distant congregations. The character of the first president Edwards, then residing at Northampton, Mass. is so generally understood and justly appreciated, that we may safely form our estimate of Mr. Wheelock as a Christian and a minister, from the views he entertained. In a letter addressed to Mr. Wheelock, in 1741, he writes thus:—"Another thing that I desire of you is, that you would come up hither and help us, both you and Mr. Pomeroy. There has been a revival of religion amongst us of late; but your labors have been much more remarkably blessed than mine; other ministers, as I have heard, have shut up their pulpits against you; but here I engage you shall find one open. May God send you here with a like blessing, as he has sent you to other places; and may your coming be a means of humbling me for my barrenness and unprofitableness, and a means of my instruction and enlivening. I want an opportunity to concert measures with you for the advancement of the kingdom and glory of our Redeemer." Commendation like this from Jonathan Edwards, whilst it confirms our highest opinion of the talents and piety of Mr. Wheelock, presents that great man to us, the author of the commendation, in the light of the artlessness of a child and the meekness of a saint, in addition to that peerless reputation he has long sustained, as "the Prince of New England divines." Besides his parochial labors, Mr. Wheelock had been occupied for years in instructing classes of Indian youth, together with other young men designed for college. As the school increased in numbers, and advanced in attainments, and his views enlarged in respect to his ultimate objects, he saw the necessity of giving his seminary a higher character, and larger accommodations, and of securing for it a wider influence; he wished to mould it into an institution, in which all the branches of a liberal education could be pursued, from the simple elements of a common school, up to that high finish of professional study which should qualify the pious young men to go forth as accomplished ministers of the gospel, and missionaries to the Indians. In concurrence with the patrons of the school in England, he resolved to obtain a charter embracing all the powers and privileges of a college, and remove the institution to some central point more favorable to its grand object of operating upon the Indian race. Hanover was eventually selected, to which, in September, 1770, the president's family repaired in a carriage, and thirty of his former students on foot, pursuing their way for one hundred and seventy miles over nearly impassable roads, and through unbroken forests. The president had secured the erection of a log cabin, as he states in his "Narrative," "without brick, without glass, and without a nail," in which he deposited his wife and the female portion of his family, whilst his sons and the students addressed themselves to the construction of booths and beds made of pine and hemlock boughs according to each one's taste and skill in this new order of architecture. In these savage tents they resided for a month, exposed to the cold, and rain, and snow of a season remarkably inclement, and furnished with provisions well consorting with their rude habitations, till about the first of November, the president removed his family into a one-story framed house, and the students entered their rooms in the college edifice, which had been roughly and rapidly erected, two stories in height and eighty feet in length, and a part of which only was completed. The 23d day of January, 1771, was observed as a season of solemn fasting and prayer, after which a church was gathered from members of the school, the college, and the family, consisting of twenty-seven individuals; on which occasion, as the president remarks, "they solemnly renewed their oath of allegiance to Christ, and entire consecration of body and soul, and all endowments of both, without reserve, to God, for time and eternity. And a solemn and joyful day it was; for they rejoiced, many of them at least, as having sworn with the whole heart. The Lord make us steadfast in his covenant, and enable us by his grace, on which alone we depend, to perform unto him our vows, and never more suffer among us an evil heart of unbelief in departing from the living God, nor any root of bitterness resulting from it, to spring up in this seminary, to the dishonor of God, or to obstruct the progress of true religion in this school of the prophets, to the latest posterity."

Dr. Wheelock left his parish in Lebanon in the midst of a revival in the spring of 1769, bearing in his bosom a coal which was destined soon to kindle up a kindred flame in the wilderness he had selected for his home. "In February, 1769," he records in his Narrative, "there was a special season of the outpouring of the Spirit of God upon my people, and also upon the school; great numbers in the parish and school appeared to be under deep religious

impressions. The Indian children appeared to have a growing concern for their eternal salvation; and my hopes were never more raised, that I should soon see the good effects of it in a number of instances." With these sentiments in his heart, and these scenes in his recollection, he departed for the wilderness of New Hampshire, to select the site, and erect the buildings of his future college. Late in the fall of 1770, he entered his humble dwelling, and the students who had followed him, their unadorned chambers, "in which," as he records, "they find the pleasure and the profit of such a solitude; and since the settlement of the affair, all are sufficiently engaged in their studies." But God had better things yet in store for a servant so devoted, both as a seal of approbation upon his character and enterprise, and an earnest of future blessings of a similar kind upon the institution he founded. No sooner was order secured after so much toil and confusion, and the doors of the college opened for the reception of the young men, not more hardy in body than resolute in spirit, than the windows of heaven were opened upon the infant school, devised from sentiments of humanity, and consecrated to the cause of the Redeemer; and whose appropriate motto would be, "Through him and for him." "That which crowns all, is the manifest token of the gracious presence of God, by a spirit of conviction and consolation. For no sooner were these outward troubles removed, but there were evident impressions upon the minds of a number of my family and school, which soon became universal; insomuch that scarcely one remained, who did not feel a greater or less degree of it, till the whole lump seemed to be leavened by it; and love, peace, satisfaction, contentment, and joy, reigned through the whole." The happy effects of this revival are seen in the fact which he records in the same Narrative. "If God shall please graciously to continue the same influence upon the minds of the students, there will never be need of any other form of government [than the paternal] to the end of time, nor any other or greater trouble in the matter, than only to point out to the students what is right and well pleasing to God, and what is not." The salutary impressions of this revival upon the students and the community, were not of a superficial and transitory nature, but deep and abiding; for in the year 1773, three years after, he gives the following account of their moral condition. "The number of my servants for six months past, has generally been from thirty to forty, besides those employed at the mills and as domestics. The number of the students, dependent and independent, the last year was about eighty; and the number of my family together consequently large; and through the pure mercy of God, I have been blessed with a peaceable family, diligent and orderly students, and faithful laborers. I have not heard a profane word spoken by one of my number, nor have I reason to think there has been one spoken for three years past."

The year 1775 was distinguished by another season of special religious influence upon the college and village. The president had been seriously sick, for whose recovery the physicians recommended a long journey, which occupied about two months. On his return he found the institution disordered "by gentlemen of profane and immoral conversation from abroad;" "and traduced," to use his own language, "by means of a few malevolent instruments, who filled the whole country with slanders and lies; which, after passing through a number of hands, and being confirmed by several authorities, gained credit with men of the best characters, though none more credible than a *Gashnu* hath said it." By dismissing a few disorderly students, all returned to their former state of quiet and application. "Most of the youth," he adds, "seemed to receive such conviction of the source of the past calamity, and the channel and instruments by which it had been introduced, and arisen to such a height, as disposed them in their several classes, and of their own accord, with a general unanimity, and in some classes entirely with one heart, by their *resolves* to set up a standard, so far as in them lay, against every thing which might lead to such evils in time to come. This conduct of the students seemed most directly to proceed from a good cause, and has been evidently attended and followed with the blessing of God. And to this God seems to have further testified his approbation, by pouring out the Spirit of conviction upon a number of the students of late, which in the judgment of charity, has issued in saving effects in a number of instances; and I hope in God to see evidences of the same effectual work in many others, which at present seem to have some real conviction of their perishing necessity of the renewing work of the Spirit of grace. Hitherto the work has appeared to be very genuine, and the fruits of it very good."

President Wheelock deceased in the year 1779, four years after the second revival in the college; how many were the subjects of these works of grace, cannot at this day be ascertained, nor the number who united with this church at these seasons, as the records do not give the dates when the individuals were added to the church, whose names are found in the catalogue of its members; nor have we any satisfactory means of ascertaining the progress of religion during the remaining period of his presidency. The revolutionary war occurring at this time, though it did not interrupt the operations of the college, beyond doubt diverted the minds of the students,

and dissipated that holy influence which for years had hovered over the place.

In the years 1781—2, a revival occurred of uncommon purity, extent, and power, under the ministry of Prof. Ripley, who inherited the spirit, and followed up the labors of President Wheelock. For an account of it, we are indebted to the Rev. William F. Rowland, of Exeter, who was at that time a member of college, and preserved among his papers a notice, which he wrote at the time and upon the spot, from which we make the following extract. "About the latter part of November, some happy dawnings of a good work appeared among the young people of this town; they discovered a disposition to leave scenes of merriment and vanity, and to give a listening ear to religious instruction, and to meet in conference for that purpose. The students of college, upon the expiration of vacation, returned about the same time, a number of whom were ready to give their attention to matters of the greatest importance. Soon the minds of several were impressed with a sense of their lost and ruined state by nature, and their perishing need of a remedy. The work advanced by slow steps, and for several weeks was like a still, small voice, and sometimes appeared scarcely to go forward, although several, during this time, were hopefully brought into the light and liberty of the gospel; when, about the first of January, it became almost universal; convictions were very solid, rational, and free from animal passion. It was a matter of astonishment to those who lived in the time of the reformation, forty years ago, [1742,] to see a work so powerful, and yet so pure. In the compass of three or four days, twenty and upwards, gained a comfortable hope of their good estate. A large number of children in the town have been hopeful subjects of the work; in one school two or three and twenty, which may appear almost incredible, and yet is attested by so many witnesses as to render the account indisputable. The addition to this church within the space of four months, amounts to upwards of eighty; in the college and school, [Moor's Indian charity school,] between twenty and thirty entertain hope, that they have obtained newness of life, and others who previously had a hope, have been much aroused and animated. The rulers of the college have but little to do, by way of government. The work extends to all the towns around us in a greater or less degree; upwards of twenty towns have shared in this great mercy, which calls for high acclamations of praise and gratitude to that God, who is sovereign in the bestowment of his grace. I have heard of no instance of wildness, or enthusiasm, or that savored of party zeal. In short, the alteration is exceeding great; iniquity stops its mouth; vice flees into a corner, and all the air is love. This is the Lord's doing, and marvellous in our eyes." The year 1788 was signalized by another season of deep and pervading religious interest in the college, of the extent of which we have no means of judging, excepting the fact, that fourteen were added to the church in one day. This occurred under the labors of Prof. Smith. From that period till the year 1805, neither the records of the church, nor the recollection of individuals, furnish us with information of any special religious influence; in the autumn of the above year, under the ministry of Prof. Shurtleff, the college and the village were both visited by a refreshing from the presence of the Lord; nearly twenty of the students and the same number of individuals in the village, became the subjects of renewing grace. For the ten succeeding years, though there was nothing like a powerful and rapid revival, there was an abiding influence of the Spirit of God through that whole period upon the college and village, resulting every year in from five to twelve instances of conversion. The year 1815 is worthy of enduring remembrance, as a year of the right hand of the Most High. A marked solemnity, as well as uncommon attendance upon the means of grace, had existed during the winter, with such indications of interest and feeling in public worship upon the Sabbath, as led the pastor to expect intelligence early in the week of cases of awakening and conversion. During the winter, a Saturday evening conference had been established for the special benefit of young people, and which was to be conducted by individuals of their own number; this meeting has continued without interruption down to the present time. Early in the spring term of that year, three young persons, of whom one was a member of college, were brought under the power of divine truth and the influence of the Spirit of God; hope dawned upon the soul of the student, of pardon through the cross of Christ, upon the last day of the week; with a heart glowing with joy and gratitude for redeeming mercy, he repaired to the social conference on the evening of the same day, at which he made a short address, and offered prayer. The effect was instantaneous and overpowering upon the company present. On the Sabbath morning, the whole congregation in the house of God was found under the same influence which had pervaded the Saturday evening conference; the stillness and solemnity were such, that the preacher could hardly recognize his own voice; from that time, the place seemed to be filled with the Holy Spirit, like the house in which the disciples were assembled on the day of pentecost; the whole population nearly were impressed by divine truth, and inquiring the way to Zion; the conviction of the law was so short, as well as pungent, that it

could hardly be credited, when any came forward and declared "what God had done for them, and how he had mercy upon them." So much was the work carried forward apart from human agency, and so rapid was the movement, the pastor and church could only "stand still, and see the salvation of God." In the course of the first week, there were more than forty cases of hopeful conversion; and within a month, about sixty students and as many of the inhabitants were rejoicing in Christ, as all their salvation, and all their desire. What adds to the interest of this revival, is the fact, there is not known to be one instance of apostasy in all the fruits of that work of grace. Three of the presidents and three of the professors of our colleges, date their hopes as Christians, from that pure and powerful revival. In the year 1819, the college enjoyed another season of special interest, though of short duration, and limited extent, the result of which was an accession of sixteen members to the church, of whom a part were members of college. An additional visitation of divine grace occurred in the year 1821. At the close of the spring term, the students had returned to their homes and friends without any unusual interest on their part in the subject of religion, or any indications from other sources of a revival; it is not easy to conceive the wild rush of emotion, when, unapprised of the fact God was there, they entered the chapel upon their return, for evening prayers; where instead of the inattention, the indifference, the irreverence, and trifling, there was nothing, apart from the president's voice, but the stillness of the grave, the fixedness of statues, and the solemnity of eternity. In a retired chamber after a season of social prayer, the first note of praise for redeeming mercy broke out from the lips of a most amiable and intelligent young man, who forthwith consecrated himself to the ministry of the word; two others in the same class, who had been nurtured in the doctrines of Universalism, were now reached by divine truth, with a conviction of such power as seemed to drink up their very spirits; the work advanced till about twenty of the students and eighty of the inhabitants became obedient unto the faith. In one of the classes, the most favored in this refreshing, the practice was begun and continued to their last day in college, though it was of more than a year's duration, to sing a stanza from some familiar hymn, and offer a short prayer, at the close of the morning recitation, at which nearly all the members were accustomed to tarry from the impulse of their own hearts. The year 1826 was signalized by the occurrence of a similar refreshing from the Spirit of God; about forty individuals became connected with this church, of whom thirteen were members of college, whilst a number larger still united with churches in places where they lived. Of the thirteen connected here, nine became preachers of the gospel, of whom one is a president, and four professors in different colleges. In 1831, there was some special interest, and a few cases of conversion in the college and village. In the spring term of 1834, a revival commenced in the Sabbath school, under the faithful instructions of the teachers, a part of whom were young gentlemen in college; it ultimately extended to the college and village, resulting in about one hundred cases of hopeful conversion, of which from twenty to twenty-five were of students in the academic and medical departments of the college. It is worthy of remark, that for a considerable period not a year has passed without some individuals of this latter department becoming wise unto salvation.

In accordance with the above statements, Dartmouth college has enjoyed no less than nine extensive revivals of religion in the period of sixty-five years, besides intervening seasons of more or less interest. The church was organized January, 1771, consisting of twenty-seven members; two hundred and sixty-four had been connected with the original church, when, in 1805, for convenience in attending public worship, a separation was made, and a new church organized; eight hundred and fifty members have been connected with the two churches, whose common stock was planted by Dr. Wheelock sixty-five years ago.

It is a remarkable fact, and one that deserves to be made known and understood, that not an individual of another denomination has been received into the Congregational church at Hanover in the period of sixty-five years since it was organized; though so much religious interest has been felt at Dartmouth college from the time of its establishment, it has not been directed in a sectarian channel; though unceasing prayer has been offered and Christian efforts made for the conversion of the young men who come to prosecute their education here, it has been, not to make them the bigots of a party, but the disciples of Christ; it has been thought sufficient glory to enlist them into the host of God's elect, without prescribing the badge they should wear. Thus has it been; thus may it ever be.

It may be a matter of gratification and curiosity, to know who have become ministers of the gospel, since their connection with the church at Dartmouth college, the most of whom were fruits of the revivals we have noticed; the catalogue, more than any argument, will evince the importance of these seasons of divine influence, both to the interests of learning and religion. Prof. Sylvanus Ripley, Ozias Silsby, Prof. John Smith, Ambrose Porter, Jacob Wood, Jacob Cram, Samuel Sargeant, Nahum Sargeant, Christopher Paige, John Wilder, Joseph

Langdon, Amos Chase, Elijah Brainerd, John Sawyer, Joseph Blodgett, Elijah Kellogg, Nathan Church, Benjamin Chapman, Mase Shepard, Noah Miles, William F. Rowland, Thomas Grosse, David Porter, D. D., Henry A. Rowland, Jonathan Strong, D. D., Reed Paige, Timothy Dickinson, Ethan Osborn, Azel Washburn, Josiah Carpenter, Elijah Parish, D. D., Asahel Huntington, Gordon Dorrance, Alvan Hyde, D. D., Ariel Parish, Elijah Lyman, John Webber, Samuel Hidden, John Fisk, Eliphalet Gillet, D. D., Seth Williston, Joel Baker, Asa McFarland, D. D., David Hardy, Tilton Eastman, Sebastian Cabot, James Woodward, Jeremiah Noyes, Mighill Blood, Asahel Stone, Joseph Richardson, John Dutton, Thomas A. Merrill, Samuel Bascomb, Henry Colman, Asa Rand, Charles Johnson, Silas Blaisdell, Warren Day, Ebenezer Everett, Absalom Peters, D. D., Joseph B. Felt, James R. Wheelock, John Boardman, Abel Caldwell, Prof. Charles B. Hadduck, Prof. Joseph Torrey, Pres. John Wheeler, Prof. James Marsh, Prof. Nathan W. Fiske, Cyrus P. Grosvenor, Thomas W. Duncan, Elijah Demond, Asa Mead, Moses Chase, Marshall Southard, Prof. George Bush, George Richardson, Aaron Foster, John Millot Ellis, Jonathan Ward, Roswell Tenney, James W. Woodward, George H. Woodward, Spafford D. Jewett, Isaac Hosford, Pres. Benjamin Labaree, Prof. Clement Long, Prof. Milo P. Jewett, Prof. Alpheus Crosby, Prof. Jarvis Gregg, Peter P. Oosunkarhine, an Indian recently ordained by the Presbytery of Champlain. Total, 95.

Of these, some have fallen asleep, after having served their generation according to the will of God, one of whom was the judicious and indefatigable Dr. Alvan Hyde, of Lee, Mass., who gathered more than seven hundred souls into his own church, as the fruits of the divine blessing upon his labors; whilst others in different spheres and at distant posts, are honoring their college, promoting the interests of education and learning, or conducting to eternal glory, a great throng of redeemed sinners.

In closing this narrative, a crowd of interesting reflections rush upon the mind, in contemplating not only the adaptation, but the possibility of a direct and successful application of the gospel to the understandings and consciences of educated young men; in respect to the happy influence of a deep, earnest piety, as an aid to discipline and government in institutions of learning; in respect to religion, as a means of the most perfect intellectual, as well as moral development; in respect to the *duty* of those Christian men and Christian ministers, to whom the instruction in our colleges is committed, to make *direct, personal efforts* for the conversion and salvation of their pupils in respect to the relation between revivals of religion in colleges and the evangelizing of the world; and in respect to the measure of interest this object should receive in the affections and prayers of the people of God; but we have only time to record "the last will and testament" of the pious, the heroic, the eloquent founder of Dartmouth College, as it is found in one of his last "Narratives," with our most earnest supplication to Heaven, that his purposes, and hopes, and prayers may be realized, in respect to the institution he loved so well, and for which he did and endured so much. "It is my purpose, by the grace of God, to leave nothing undone within my power, which is suitable to be done, that this school of the prophets may be, and long continue to be, a pure fountain. And I do with my whole heart, *will* this my purpose to my *successors in the presidency of this seminary to the latest posterity, and it is my last will, never to be revoked; and to God I commit it;* and my only hope and confidence for the execution of it, are in Him alone, who has already done great things for it, and does still own it, as his cause; and blessed be his name, that every present member of it, as well as great numbers abroad, I trust, do join their hearty Amen with me."

NORTHERN BAPTIST EDUCATION SOCIETY.

EXTRACTS from the Annual Report, read May 25, 1836.

The whole number assisted by the Parent Society, during the past year, is one hundred and twenty-two; received, during the same period, seventeen; dismissed, nineteen; leaving the present number one hundred and three. Of those dismissed, eight had completed their education—five of whom have since received ordination; one has become a teacher; of the other two, we have received no information since they left our patronage. Five have been dismissed, having obtained other means of support; one has died; two have been discontinued, for the want of suitable promise; and three, for various reasons, have discontinued their studies for a season.

The whole number upon the respective Branches is seventy-two, increasing the entire number under patronage, to one hundred and seventy-five. Should we, however, include the twenty-five young men alluded to, the whole number of whom it is expected, will be directly brought upon our funds; the actual number of beneficiaries, for whom provision is requisite at this moment, is two hundred. Of those under patronage, thirty-six are in Theological Institutions; sixty-eight are in College, and the remaining seventy, are in various stages of preparatory studies.

Branch Societies.

Each of the several Branch Societies in Maine, New Hampshire, Vermont, Connecticut, and Rhode Island, are now supporting, with scarcely a single exception, their own beneficiaries. Maine reports thirteen beneficiaries, and $356 expended; New Hampshire, fifteen beneficiaries and $621 49 expended; Connecticut, thirteen beneficiaries and $448 80 expended; Vermont, twenty-five beneficiaries and $631 92 expended; Rhode Island, six beneficiaries and $475 35. This efficiency on the part of the Branches is the more desirable, as it enables the Parent Society to extend its influence to remote and destitute regions.

Plan of the Society.

The organization of the Northern Baptist Education Society is confined to the New England States; while its patronage has hitherto been extended to young men, coming from whatever country, or section of country they might. A young man, to make a successful application, must come recommended by the church of which he is a member, as being indigent, and as being, in their opinion, designed for the ministry. If admitted, he is placed upon the funds of the Society, from which he draws quarterly, a certain amount per annum, varying according to the stage of his education; $48 being the minimum, and $75 being the maximum. For each appropriation he gives his note, without security, and without interest, payable, one third at the end of one year after he shall have completed his education, and the other two thirds, at the end of the second and third years.

Closing Remarks.

In closing their Report, the Board would express, as well as they are able, their convictions of the comparative value of this Society. We regard it as being of indispensable importance; as being a kind of pre-requisite to the success of most other schemes of benevolence; especially so, to the success of Home and Foreign Missions; and consequently, as being pre-requisite to the evangelization of the world. The object of this Society, is to obtain a well-trained, holy, and heaven-appointed ministry. Now such a ministry is what is needed, more than any thing else, in the prosecution of all plans to do good; and if we mistake not such a ministry, this Society is fitted, as a means, to procure. Such a ministry the Society has been instrumental in procuring. The former beneficiaries of this Society are found in almost every State in the Union; and are among our most esteemed and useful pastors; they are among the Presidents and Professors in our Colleges, Theological Institutions, and other seminaries of learning; and among those who have gone forth to heathen lands. God seems to have honored the Society, in a special manner, as an instrument in raising up missionaries for the heathen. A large number now under patronage have chosen this foreign field as the place of their future labors; a number of whom have already been accepted by our Board of Foreign Missions; three, at least, are expecting to embark early in the ensuing autumn.

The conviction which we have now expressed is the result of no sudden impulse; it is our most deliberate opinion, founded on a patient examination of facts; and we now utter our voice of supplication to the churches to come to our help with renewed energy. We have undertaken a great labor, which God will not allow us to abandon. Our pecuniary responsibilities, are now equal to the support of two hundred young men, to meet which will require from ten to fifteen thousand dollars.

The Society and this assembly will readily unite with us, we trust, in rendering devout and hearty thanks to Almighty God, for having enabled the Board to prosecute their labor another year, without embarrassment; and in humble supplication to Him, who is the giver of every good gift, that He, who has guided us hitherto, would guide us still.

ANNIVERSARIES OF SOCIETIES

Connected with the American Education Society.

New Hampshire Branch.

The Annual Meeting of this Society was held at Exeter, August 30, 1836.

Rev. Nathan Lord, D. D., President, took the chair.

The Rev. Mr. McGee led in addressing the throne of grace.

The Report was read by the Secretary, Professor Haddock of Dartmouth College, and the meeting was then addressed by the Rev. Mr. Root of Dover, Professor Rood of the Theological Seminary, Gilmanton, and the Rev. Dr. Cogswell, Secretary of the Parent Society.

We regret that the Report could not be obtained in season for this number of the Journal.

We have obtained for insertion the addresses of Prof. Rood and Rev. Mr. Root.

On moving the adoption of the Report, Mr. Root observed—

Mr. President,—I love, Sir, eminently love and admire the Education cause. And the more I contemplate its operations and results the more is my confidence confirmed in its paramount claims upon the Christian public.

When, however, I say this, I would not be understood to cherish an improper exclusiveness in reference to other benevolent enterprises.

No, Sir, I love the Missionary cause, because to sustain it by our prayers, and efforts, and sacrifices, is only to obey the command, to follow the example, and cherish the spirit of Christ.

I love the Bible cause. It is a noble enterprise. It proposes to multiply copies of the Word of God ten thousand times ten thousand, until every kindred and tribe of earth shall read in their own tongues the wonderful works of God.

I love the Sabbath school cause. It is laying the axe to the root of the tree. It is a lever whose purchase is tremendous. It is rearing a generation of cadets who are to supply the army of Jesus Christ.

Nor am I reluctant to say that I love that cause, by whatever name you are pleased to call it, which proposes to remember by prayer and by corresponding effort in their behalf, "those in bonds," the oppressed and long neglected captives of this land, who have not hitherto often shared our sympathies and prayers, when we have come together to contemplate the wants and miseries of the world; but though neglected by us are regarded with interest by Heaven.

Indeed, Sir, I love all the benevolent enterprises of the age. Let them have their appropriate place in our affections, our prayers, and our efforts.

But, Sir, I am prepared to ask, What could we do for the advancement of the Redeemer's kingdom in any of these departments of holy enterprise without the living Messenger of life? What one of these causes could be sustained without living, acting, consecrated agents? The education cause is to the other benevolent enterprises of the age what liberty of speech and of the press is to our civil and religious institutions. It is the basis, the foundation, the palladium, the main spring which imparts life, and motion, and energy to all the other charitable operations of our times.

For, Sir, it furnishes that living ministry which God has appointed for the conversion and salvation of the world, and without which not one of those enterprises to which we have alluded could be sustained.

Where, Sir, will you find any people disposed to feel for the heathen abroad, if they have not been accustomed to the quickening influences of a preached gospel upon their own hearts? Or where will you find any people prepared to appreciate the Bible and to send it to others, if they have not been wont to hear its sacred contents illustrated and pressed upon their own spirits? Or where will you find any people prepared to move in the sacred cause of human rights, unless there be some men of God to front the opposition and to stand up and plead the cause of the oppressed?

And, Sir, did you ever know a Sabbath school long sustained where there was no regular ministry of the gospel to impart interest and to form a rallying point? Why, Sir, a Sabbath school, morally speaking, cannot be sustained without the living ministry. The experiment has been tried, and the fact has been fully ascertained.

Why, Sir, every thing appertaining to the advancement of the great enterprises of the age, every thing appertaining to the moral and intellectual elevation and improvement of society depends, under God, upon a ministry, a living ministry. If New England, in point of morals and religion, amidst all her obliquities and degeneracy, has any thing valuable, any thing desirable in her religious institutions and social character and regular habits of public worship, any thing lovely and of good report in her sober industry and persevering enterprise, she owes it to her gospel ministry and to the regular support, which, from the beginning, she has given to that ministry.

Look at her colleges and seminaries of science. Who originated and reared them? Why, Sir, they have been originated and reared under the influence of an educated ministry, who know how to appreciate the advantages of science. And who has conducted and who now conducts them? Why, Sir, her clergy. About seven eighths of all the presidents, professors, and tutors in New England are clergymen.

Who conducts the colleges and seminaries of the West and South? Why, to a great degree, clergymen from New England. Who are traversing the great Western Valley and the remoter regions of the South, and planting there the gospel, and rearing literary institutions in those extended fields? New England missionaries; men reared amidst our own hills and valleys, and many of them, Sir, cheered onward in their high and holy calling by the patronage of your Society.

I have often thought what a fearful blank would be produced in those regions, if the South and West were to give up our sons who have gone there and are laying the foundations of society and of the future destinies of that great country. Why, Sir, it would be to those incipient institutions as the giving up of the ghost. It would be but the signal for the sweep of universal and hopeless desolation.

Upon the fact that more ministers, a great many more are wanted, I will not dwell. I will only say, that whoever will carefully consult the moral and religious statistics of our country will be presented with a most disheartening and frightful picture of its desolations. He will see a population of 6,000.000 destitute of the proper ministrations of the word. He will see 4,000 churches and congregations asking for ministers and cannot obtain them. He will see this destitution increasing with the

increase of our population at the rate of 200 congregations a year; and a population of 200,000 destitute every year more than the preceding year.

But the want of ministers is not more obvious than the fact that we want ministers of the right stamp; men thoroughly educated and trained, and qualified "to endure hardness as good soldiers of Jesus Christ;" men pious, learned, efficient.

The exigencies and peculiarities of the times in which we live, demand especially such men; men who have been subjected to a thorough course of mental, moral, and physical discipline, and who are thus prepared to encounter hardships and fatigue of both mind and body for Christ's sake.

For, Sir, there is in our land an immense amount of error of the most subtle and formidable character, and this error is to be met, resisted, and removed.

There is the pope with all his emissaries trained and marshalled for fierce attack upon our free institutions; sixty female seminaries already in operation, and a proportionate number of establishments for the education of priests. From these establishments you will presently see a host of Jesuits swarming forth to annoy this Protestant land; Jesuits, who, by their peculiar and thorough training, will be prepared, I can assure you, to make the most of a bad cause.

It has been my lot occasionally to meet these combatants in theological conflict, and I can assure you that they are no despicable adversaries. I can tell you from actual experience, that such is their subtlety, adroitness and confidence, I might say impudence, that only men accustomed to close thinking and accurate reasoning; men of tried temper, and thoroughly acquainted with the whole field of discussion in all its extent, can successfully encounter them. What could a novice do with these belligerent Jesuits, whose professed and exclusive business it is to defend the Roman church?

There, also, is another class of men professedly religious, at least fashionably so, for I will not judge them, nor name them. You know, Sir, what havoc they have made of the Scriptures; how, by learned criticisms, they have frittered away the force and efficacy of God's truth; and how necessary it is that they should be met on their own ground and just where they choose to make their attack, and with their own weapons too.

And there are skeptics, infidels, of every character, grade, and name, and many of them by no means contemptible opponents. These are to be encountered.

How plain it is, that nothing short of a thorough course of education can fit young men to acquit themselves advantageously and successfully in these fields of conflict and of labor.

Now the Education Society requires of its beneficiaries a thorough course of education; just such an one as the exigencies of the times seem peculiarly to demand.

Will you allow me to suggest one other consideration?

We want men, also, accustomed to habits of diligence, perseverance, and self-denial; prepared to accommodate themselves cheerfully to circumstances, without repining at a hard pillow, or loathing a piece of stale bread; men who have been in contact with the realities of life, and can take care of themselves, and who, if they should go far West, would not be likely to be frightened and driven back by the horseflies and rattlesnakes of that country.

If the world is ever to be converted, it must be done by men of physical endurance and moral courage. For, in the first place, they cannot expect, in the prosecution of this work, to have all or many of the conveniences of life. Even in this favored land of the Pilgrims, their support is ordinarily scanty as well as precarious. They are often obliged, as you know, to make many dextrous shifts in temporalities to sustain themselves.

And then, too, if the work of reform is to advance against the combined powers of darkness, if the sanctity of the Sabbath is to be restored, and licentiousness made to cower beneath the frown of virtuous indignation, and intemperance stand abashed and confounded, and slavery, that crying sin of this land, to be abolished, then great moral courage is required. To do good at this crisis a man must take his life in his hand and fearlessly breast the dangers of the conflict. Times of primitive suffering have returned. The church is to be sifted. Satan is loose and gone forth rampant to deceive men, and to deceive the church, and to gather Gog and Magog together to battle.

How poorly must he be prepared for the labors and trials of the times, who, without habits of economy, diligence, self-denial, and physical exertion; without moral courage, worn down and exhausted with mere mental abstraction, feeble and nervous, goes forth to this warfare. Why, he must hang as a dead weight upon the neck of the church.

The Education Society is adapted to obviate, in a great degree, these difficulties and discouragements. Your beneficiaries are obliged to help themselves. You do not help them unless they are willing to help themselves. And from the beginning, through the whole course of their training, they are inured to habits of economy, diligence, perseverance, and self-denial. They are made to account for their money, time, and opportunities. In short, a system of complete supervision is exercised over both their temporal and spiritual

concerns. All this is adapted to fit them to act and to act efficiently.

Now, Sir, I declare, that if I had a son, who was a proper candidate for the ministry, though I were as rich as Crœsus, I would place him under this supervision, and let him help himself. For it is morally impossible, that young men should be brought forward through this channel and by this moral machinery without being prepared for signal usefulness.

In this world of tangible realities, mind will not answer without body any more than body will answer without mind. There must be physical as well as mental force.

I once knew a young man, a charity student, whose heart had been touched with the love of Christ, and who had been induced to direct his course for the gospel ministry. He walked six miles daily in acquiring his preparation for college. And subsequently, during his collegiate course, in going to and from college, with his pack on his back and staff in hand, he frequently travelled eighty miles. While in college he rang the bell to pay his tuition and boarded himself for thirty-seven and a half cents per week. Through many privations and discouragements, he honorably received his diploma and subsequently entered the ministry. This training was invaluable.

Of his onward course I say nothing, for the person to whom I allude was the humble individual who stands before you.

In conclusion, I will only say, that these young disciples taken from the plough, the mechanic's shop, from the humblest as well as from the most industrious departments of life, and by this course of education losing nothing of their original vigor and stamina, why, Sir, you may plant them on the snowy regions of Siberia, or beneath the scorching sun of Hindostan. You may send them to the Cape of Good Hope, or to the isles of the sea; to the land of Palestine to encounter the hostile Arab, or among the wild and fierce Battas, where Lyman and Munson fell martyrs to the love of Christ, or to the Rocky mountains of the West to feed on savage fare, and in all circumstances, by their Christian courage and endurance, they will ordinarily be found worthy of being the followers of Him who had not where to lay his head, who made the glens and mountains of Judea his lodging places.

The Rev. Mr. Rood, Professor in the Theological Seminary, Gilmanton, presented the following resolution.

Resolved, That the American Education Society, while attempting to raise up a competent and efficient ministry, is entitled to the sympathy, prayers, and charitable contributions of the friends of the Redeemer and mankind.

On offering the resolution, the Professor remarked as follows.

The Bible, Mr. President, is the charter and guide of the church. Our benevolent institutions, such as the American Bible Society, the American Board of Commissioners for Foreign Missions, the American Education Society, and other kindred institutions, being based on the Word of God, are founded on the constitution of the church. The Bible authorizes us to form these societies, and carry them out into full operation. They are simply the way in which the church operates to accomplish the great ends of her existence. These are for the sanctification of the saints, the conversion of the world, and the glory of God. They flourish like willows by the water-courses; they expand themselves like the oaks of Bashan; they are becoming the distinctive feature of the age, the moral glory of the land, only because the sympathies, the treasures, and the prayers of the church are clustered around them, and the hand of Abraham's God is held over them. These benevolent institutions are the voluntary cohorts of Zion's King. They have enrolled themselves to stand in the front of the battle. They are so well marshalled, shoulder to shoulder, they are so skilfully trained in the tactics of holy warfare; their shield of faith is so strong and bright, their banners so terrible to the hosts of sin, and they have withal such implicit reliance on the Captain of their salvation, that the strong holds of Satan's empire must, eventually, fall before them. Joined with kindred institutions in other lands, they will, if I mistake not, preach the gospel to every creature, and sound the moral jubilee of earth's redemption. But the moral empire of this world will not be yielded without a struggle. It has been too long, and too fully in alliance with the powers of darkness, and is, withal, too fine a field for combat against the Lord of hosts. The Christian army, that would win it to Jesus, will be long and steadily combated. Every branch of it, therefore, must march under the banners of Prince Immanuel, or it will be attacked, and finally overthrown.

Now, Sir, the American Education Society, I regard as one of the most important parts of this Christian army. It does and will hold a commanding place among the great benevolent operations of the church, till the world is converted. Its object entitles it to this high rank. This is, to furnish captains for the Lord's hosts; to train and equip men who are to marshal the great Christian army; to control its movements; to direct its attacks, and to watch over the whole combat, till angels bind the prince of darkness and shout victory to the Lamb.

But can the American Education Society show that her operations are based on the constitution of the church and the will

of God? All who believe in a Christian ministry, believe that it should be one of deep and ardent piety; that the captains of the Lord's hosts, should be men who have first conquered their own sins; that their weapons should be tempered, not so much with poetic, as with heavenly, fire; that the fountain of holy love in their souls, "should be deep and full as the swellings of the broad river and the heavings of the mighty ocean," while that love, tempered and controlled by great Christian principles, should burn with a flame, calm, pure, and bright as the beams of the morning star.

But there is another point, on which the opinions of many, whom we trust are lovers of the truth and followers of Jesus, are not so well settled. It is this. Is the American Education Society, *while attempting to raise up a well-educated ministry for the world*, acting in accordance with the divinely established order of the church, and the will of Heaven? Has she the sanction of apostles and prophets, of the great Head of the church, and the God of Israel in this enterprise? Or is it, as some affirm, a mere human device, a mischievous invention, a proud reliance on philosophy and learning, instead of the teachings of the Holy Spirit? The history of the church and the qualifications of her ministry, in all ages of the world, may throw some light on this point.

The church has had three distinct forms, the patriarchal, the Jewish, and the Christian. Under each form, it has had a ministry. The patriarchal form of the church was coëval with the patriarchal age of the world. This extended from the creation, about two thousand years, down to the time of Abraham and Moses. The ministers of the patriarchal church were the heads of households and of tribes. Noah, Melchizedek, and Job, are examples. We have proof that some of the patriarchal priesthood were well educated. Every thing in their condition favored this. They lived from two to six or seven hundred years. The world and the operations of the human mind were new. Every new object of sight, every new development of mind, or character, every new appearance of the shifting winds and changing skies; as well as every star hung up in the vaulted heavens, excited a thrill of interest and awakened the keenest investigation. The book of Job has come down to us, probably from the patriarchal age. Among other things, it has preserved an example of their modes of instruction, and a specimen of their priestly learning. The fathers, who had lived many hundred years, taught their sons in the free, animated manner of oral discussion. Job, if not his three friends, held the ministerial office. Such arguments and illustrations, such clear and graphic descriptions of things divine and human, such familiar allusions to the history of past ages, and the varied works of nature, and such quick and powerful workings of intellect as flowed from their lips, can scarcely be found in the whole compass of written language. Who that has a mind or a heart can read their discussion and doubt their learning?

Under the Jewish dispensation, the order of the church, and the will of God on this point, are still more apparent. Schools of the prophets were established in many places, soon after the Jews became settled in the land of Canaan, which continued till the captivity. In these schools, many of the pious and devoted youth of the nation were collected and taught. Isaiah, Jeremiah, Hosea, and all the prophets, were probably educated in them. No one who reads their writings can doubt, whether the schools of the prophets were schools of sound learning. Samuel, Elijah, and Elisha stood successively at the head of one of these institutions.

After the captivity, another class of schools to educate religious teachers came into existence, more resembling our own schools of the prophets. They were schools to teach men to read and expound the Law of God, to make them acquainted with the religion of their fathers, and the practical duties of piety. True it is, that there was not piety enough in the church of that age to preserve them from moral corruption. They became the sources of wrong interpretation, false doctrine, and corrupt morals. Still, as schools of learning, they were of great use to the church. Those instructed in them, wrote out copies of the Scriptures, invented the accents and vowel-points of the Hebrew, translated the sacred books into Greek, and preserved many of the opinions and customs of the age, which help to explain the Word of God. Paul, chosen of God, to write nearly all the doctrinal parts of the New Testament, was trained in one of these schools at the feet of Gamaliel.

When Christ established his church in the world, he appointed for it an extraordinary ministry. But there is room to doubt, whether this ministry were so wholly uninstructed as many have supposed. The leading apostles, Peter, Andrew, James, and John, were fishermen of Galilee. It was not, however, so much an *oriental*, as an *occidental idea*, that fishermen were ignorant men of low occupation and character. Strabo, the geographer says, that "many of the fishermen of Galilee carried on an extensive trade, travelled abroad, were conversant with the markets and the business of the large towns, and were altogether a very active, intelligent, experienced class of men." That such was the character of the leading apostles, when chosen to their office by the Saviour, it would be easy to show. Their ship, their hired servants, their acquaintance with the high priest at Jerusalem, their familiar association with John the Baptist, at Bethabara,

are all proof of this. But after the apostles were chosen, they were instructed three years in the peculiar duties of their office, by Him, who was the light and the life of the world. They were then fully inspired by the Holy Ghost in every thing pertaining to their office and station. The apostles then cannot be adduced as an example of an uneducated ministry.

But were the apostles, while guided by the Holy Ghost, or the first Christian ministers, who were taught by them, indifferent, or uninstructed about the qualifications of their successors in the sacred office; those who were to expound the Scriptures, to watch over the churches they had founded, to contend for the faith, and to preach the dying love of Jesus, when the hands, that laid the foundations of the church, were mouldering in the dust? Their deeds show. The apostles and the first Christian preachers established schools of sacred learning in many places, where those destined to the ministry might be well educated for their work. The apostle John established such a school at Ephesus. Another was founded by Polycarp at Smyrna. Others of equal or surpassing fame were established at Silicia and Antioch. Another of still higher repute was founded at Alexandria, and, many suppose, by Mark the Evangelist. This school was distinguished for raising up a succession of learned and able defenders of Christianity. Pantaenus, Olerneus, and Origen stood successively at its head and rendered it illustrious by their varied learning and distinguished piety. If then, like wise men, honest Christians, and good philosophers, we are guided by facts, we cannot avoid the conviction, *that it has been the will of God, and the order of the church, even from its commencement, that a well-educated ministry should be furnished.*

Here, Sir, we may, and I think we ought to feel, the very highest satisfaction in contemplating the operations of the American Education Society. The fact that such a society exists; that the influence and the prayers of the church are thrown around it; that it now has eight hundred well-trained reapers, who are thrusting the sickle into the great harvest-field; that it has aided in all two thousand five hundred in preparing for the ministry; that it now has nearly twelve hundred in training for the same work, *is evidence*, that the pure light of Christianity is breaking through the darkness of ages, that the morning star of salvation is rising on this world, that the church is drawing back to her primitive purity, and that the prayers, the alms, and the action of God's people, after a perversion, more or less, for sixteen hundred years, are beginning to flow again in those sacred channels, marked out for them by Christ and his apostles.

On a full and careful investigation of this subject, I feel the most perfect assurance, nay, the most solemn conviction before God, that the American Education Society, while attempting to raise up, not only pious, but well-educated men to preach the gospel, are executing both the plan and the will of God respecting the ministry. It is vain to talk of modern improvements in education, and of raising up a ministry, competent for the services of the church, by short and hasty courses. Some may, indeed, thus come into the ministry, may act their parts nobly, and save many souls. But let the church beware how she sets her hand or her seal to such an enterprise. It never was blest of God. I solemnly believe it never will be. The church is like a great ship on the ocean. Piety and prayer are the winds and the sails that move her on her gallant way. The Bible is her chart and compass; and the well-trained minister of Jesus her skilful pilot. The mariners may, indeed, set the well-trained pilot ashore, and call a zealous tar to the helm, who is ignorant of the chart and compass, and who only knows how to boast of his own skill, to ridicule the pilot, and to pray that the breezes may rise and the winds may blow. But before they are fairly out at sea, they will find their mistake. The first storm that rises, the signal of distress will be out, and the minute-gun will tell their peril. The pilot sent ashore, must man the life-boat, be out upon the dashing wave, and reach the helm, or the ship will go down.

A ministry, corresponding to the genius of the gospel, the will of God, the exigencies of the church and the world may be described in few words. It should be one of deep piety, of extensive education, of a strong hold on great moral principles, of enlarged views, of untiring enterprise, and one in whom the wisdom of the serpent, and the gentleness of the dove are sweetly blended. *A clear understanding and a strong hold of great moral principles is not the least important.* God shook up the papal church, and sifted out of it the men who were to enlighten Europe. He then shook up Europe, thus enlightened, and sifted out of it the great men and the great principles, destined to lay the political and moral foundations of this nation. The Mayflower, which brought our pilgrim fathers, came freighted with great principles. Among others, it brought the following. That all men are by nature free and equal; that conscience enlightened by the word of God, should be our moral guide; that the church should have a pious and learned ministry; that the Bible teaches the doctrines of the reformation; that the character depends, under God, on parental and moral training, and that the vote of the majority should rule in church and state. From the day our pilgrim fathers placed their weary feet on the rock of Plymouth, till the present hour, we have done little else but follow out these great principles.

It has been blest by the God of nations, and the God of armies; blest on the land and on the sea; blest in the council-chamber and in the church.

Our nation is governed by great principles, not by men. But the politicians of Europe cannot understand it. They regard America as a mighty mass of mind, under the strongest excitement, in full and powerful operation, but without a controlling head; and they look to every star-set flag that rides on the ocean, and listen to the sighings of every Western breeze, to hear of political earthquakes, and the bursting forth of moral volcanoes in this land of the Pilgrims. But America, founded on great principles, and guided by the men who understand and reverence them, still sits enthroned on the lovely hills and expanded waters of this Western world, the queen of of nations, and the praise of the whole earth.

Now, Sir, if I mistake not, the American Education Society is doing much to bring out these great principles, to give them influence on the public mind, to extend them throughout this whole nation, and through the world. She is herself based on one of these great principles, and every well-educated minister, whom she sends forth, is trained in them, and goes forth to preach and maintain them. I bless God that the American Education Society was raised up just when it was; that its character was fixed, and its plan of action formed by the great minds, and the pure hearts of the church. God has wisely given it age, and strength, and manliness of character, and fitted it to stand in these times of changing opinion, and hold up to the church and the world a proper standard of ministerial qualifications. Henceforth, then, let the American Education Society hold a commanding place in the sympathies, the alms, and the prayers of the church. Let the church stay up her hands, and give her the means of extending her operations till the gospel trumpet shall be blown on the banks of the Amazon and the Nile; till her blood-stained banners wave on the plains of Mexico, and float in the valleys over which the Alpine eagle soars; till the Arab, the Persian, and the Hindoo shall understand the dying love of Jesus; till the standard of the cross shall be planted triumphant on the mosques of Turkey, the war-girt towers of Russia, and the battlements of China; till every nation, every kindred, and every tribe of men shall exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth."

The officers of the New Hampshire Branch for the year ensuing, are Rev. Nathan Lord, D. D., of Dartmouth College, President; Professor Hadduck, Secretary, and Hon. Samuel Morril, Treasurer.

Vermont Branch.

This Society held its Annual Meeting at Castleton, Sept. 14, 1836.

In absence of the presiding officers, the meeting was called to order by President Bates, of Middlebury College; and William Page, Esq. was appointed Moderator.

The Report was read by the Secretary, the Rev. William Mitchell.

President Wheeler, of the University of Vermont, offered the following resolution, which was seconded by President Linsley, of Marietta College.

Resolved, That an educated and evangelical ministry is indispensable to the success and to the very existence of other means, for the moral improvement and the salvation of men.

The following resolution was presented by Rev. Mr. Coleman, of the Burr Seminary, and seconded by Rev. Mr. Nash, General Agent of the American Education Society.

Resolved, That the experience which New England has had of the blessings derived from an educated and pious ministry of the gospel, should excite her sons to earnest prayer and efforts, that those blessings may be perpetuated and extended.

In support of these resolutions, the meeting was addressed by the gentlemen named.

The Report follows.

The Directors of the North Western Branch of the American Education Society, in presenting their annual Report, regret to state that their hands have not been strengthened by the usual munificence of the churches. But they would express their gratitude to the Head of the church that in a world where the prominent trait is selfishness and sin, he has opened the hearts of any to devise liberal things for the prosperity of his kingdom. It is the natural character of man to seek his own, and not the things which are Jesus Christ's. Every pulse of holy benevolence, therefore, is cause of thanksgiving to God, inasmuch as it is proof that the quickening Spirit still moves upon the mass of spiritual death.

Intelligence and moral purity are the two only attributes in which we can approximate to God. Both of them are unspeakably noble attributes. And it is the office of the Christian ministry to impart these blessed gifts to man. The explicit design of this dearest institution of God is first to recal the dead to life, and then to promote their growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ, till they know as they are known, and are pure as Christ is pure. The preaching of the gospel

by men ordained of God, is the grand means for the conversion of the world. It is a *sine qua non* in the work of salvation. It is the heart which sends the current of life into every benevolent enterprise. Let the heart cease to beat, and the whole dependent system will be smitten with death. If the efforts, therefore, to answer the demands for a well-educated and godly ministry, had availed nothing more than to gather and cultivate a solitary flower which otherwise had been

> "Born to blush unseen,
> And waste its sweetness on the desert air,"

even this would have repaid a thousand fold the expended toil and treasure. But many such flowers have been gathered from the desert, and their sweetness, under the kindly hand of the spiritual Gardener, has gone forth a savor of life unto life.

But the little accomplished, seems as nothing compared with the magnitude of the work which yet remains undone. The Secretary of the Parent Society, in his Report for 1835, says, from an investigation of facts, "There has not been for the last 30 years so great a demand for ministers in New England as at the present time. Many vacant churches exist, and their call is, Send us pastors. In the South and West 'there is a famine of hearing the word of the Lord.' Between 3 and 4,000 ministers are needed to supply the destitute evangelical churches in this country." Add to this destitution the need of men for our numerous colleges, schools, benevolent societies, and the foreign service. Deduct the numbers fainting and falling prematurely under the burden grown too heavy to be borne, and how many ministers are this moment needed for the world's conversion? After every effort, this want increases unceasingly. And the times imperatively demand not only a pious, but a highly-educated ministry. Knowledge rapidly increases, and the teacher must surpass the taught. Infidelity, licentiousness, error, the wide spread profanation of the Sabbath, increase in enormity, and must be rebuked from an eminence that shall overawe and restrain. The spirit of innovation must be checked and modified—the nation must be turned back to the fountain of truth, and persuaded to anoint her eyes with eye-salve that she may see—an age characterized more by superficial attainments than depth of thought, must be taught first to understand and then to hold fast the form of sound words in faith and love which is in Christ Jesus. If the world and the church ever needed such lights as Baxter, and Howe, and Cudworth, and Leighton, to lead them on their perilous way, they need them now. God has always had a learned ministry. The Levites were such. The apostles were such. They were taught in the school of Christ. And if they were illiterate Galileans, they spake with other tongues as the Spirit gave them utterance. What unlearned man now could write such epistles as those of Matthew the publican, or Luke the Evangelist, or the revelation of John? A pious, a learned, a highly-gifted ministry, *we* must have—a ministry that can compel the proudest intellect of the unsanctified to learn at its feet.

But how is such a ministry to be obtained? The Lord of the harvest must grant the unspeakable gift, in answer to the prayers of the church; but Education Societies as a means to this end, have a great work to do.

The Directors of the Society whose anniversary has now returned, feel constrained from a survey of the past, and the exigencies of the present, to believe that the claims of their enterprise have not taken that hold on the prayers and sympathies of the churches in Vermont, which its importance demands. In the second Report of the North Western Branch, for 1822, the following statement is recorded. "A reference to the Treasurer's accounts will show that the donations paid into the Treasury during the last year are considerably less than those of the year preceding. Thus while the number of beneficiaries has been increasing, the means of aiding them are diminished; so that the sum now in the Treasury falls more than $200 short of the balance at the last annual meeting." For the year 1826 the Treasurer reports the amount of donations received only $174 65.

To these confessions of the auxiliary we add the testimony of the Parent Society. Their Report for 1833 says: "The auxiliary society of Vermont, paid into our Treasury during the year *nearly as much* as has been expended within her bounds for beneficiaries. This has been effected through the instrumentality of Agents." The Secretary adds that agents are indispensably necessary for the raising of funds to aid the Society in its operations. But can it be necessary for the churches to pay a man for the express purpose of telling them their duty in this matter? Must charity expend much of her means of usefulness in procuring those means? Should not the printed documents of benevolent societies—their plans—details—success—and wants, be sufficient without the cost of sending an agent to record their claims? We leave this commentary on the necessity of agents for the consideration of the churches, and present another extract from the last Report of the Parent Society. (1836.) "This auxiliary society (i. e. North Western Branch) has *abounded in beneficiaries*, but its funds have not increased as the importance of the cause required. Within its limits 82 young men have been assisted the past year. There have been appropriated to its beneficiaries $4,164 while only $2,064 38 have been raised within the bounds of the Society. The deficiency of

contributions to this object, is probably owing to the great efforts which have been made in raising subscriptions on behalf of the colleges in that State." Can the churches in Vermont receive this charitable apology conscientiously? If they can it is well. But if the consolation it affords, is similar to that with which Joseph attempted to comfort his brethren in Egypt,—Now therefore be not grieved and angry with yourselves,—the validity of this apology needs examination.

But we feel constrained, for the truth's sake, to add one thing more. The Treasurer of the Parent Society, Mr. Ropes, has forwarded the following information, requesting it to be laid before the churches. "Vermont has drawn nearly the whole of the two last appropriations from the Parent Society. The amount appropriated to Vermont for the two quarters noticed, is more than $2,700." We do not know that Vermont is bound to support wholly her numerous beneficiaries, but so far as furnishing means is concerned, she must not have the name of an auxiliary, and assume the character of a dependent, on the charities of sister churches. The amount of funds contributed for the last year is not ascertained, as the Treasurer is not present, nor is his report forwarded. No Report from the Directors was furnished at the last annual meeting. This happened in consequence of the removal to another field, of Mr. Mather, who successfully filled the double office of Secretary and Agent. That Vermont abounds in men is honorable testimony. Men are more valuable than money, but funds are also necessary. And we humbly submit this statement of facts to the churches for prayerful consideration, hoping and praying that God, according to their ability, will excite them to sustain liberally a cause so intimately connected with their own good and the conversion of the world.

The following officers were chosen for the year ensuing. President, Hon. Samuel Prentiss, LL. D.; Secretary, Rev. William Mitchell; Treasurer, Elnathan B. Goddard, Esq.

AUXILIARY SOCIETIES.

Essex North.

THE Essex North Education Society held its Annual Meeting at Haverhill, May 4, 1836.

The officers elected for the year, are Rev. Gardner B. Perry, President; Rev. David T. Kimball, Secretary, and Col. Ebenezer Hale, Treasurer.

Extracts from the Secretary's Report follow.

To trace a majestic river to its source, to observe its various windings and the rich blessings which it pours upon the regions, through which it passes, affords inquiring minds vast and sublime delight. What pleasure does it give the intelligent traveller, to explore our own Mississippi! But there is a river, the contemplation of which gives the Christian superior delight. Not the Nile, the Euphrates, nor the Thames. It is a river, strong and mighty, which shall overflow all its banks, and fill the breadth of Immanuel's land.

This river is drawn on the map of the Redeemer's kingdom. The smallest stream, connected with it, will be traced with high satisfaction by every friend of God, when other rivers shall cease to run, when "rolling ocean shall cease to move."

The name of this river is *Divine Goodness.* It originates at an everlasting and inexhaustible spring, called *Love.* Who can explore this mighty river? Who can number its branches? Who can survey the worlds, which it beautifies and enriches? Who can conceive the happiness it communicates?

It flows in heaven. Angels drink of its waters. Cherubim and Seraphim are refreshed by it. It flows through this world, giving subsistence and happiness to all that breathe. By it the fowls of heaven have their habitations, that sing among the branches. By it the wants of man are supplied.

An important branch of the river of Divine Goodness is *Saving Mercy. This* connects heaven with earth. This wafted the Saviour to our world. This conveyed to us the book of life. This has brought immortal life to millions and millions, who were dead in trespasses and sins. This has borne ransomed myriads to a happy world. It will more and more bless the nations. Under its influence many a barren waste will smile, many a desert become as the garden of the Lord.

The streams, connected with this river, are too numerous to be mentioned. Among them are the *various benevolent societies of the present day.* These are not to be viewed in opposition to each other. They are to be regarded as the streams of one and the same mighty river. Their influence in a moral view is like the natural influence of all the rivers and streams, which empty into the Mississippi, on our western valley. Is every eye delighted in tracing on a map the numerous streams, which, after fertilizing each its particular valley, commingle their waters, and pour them into the same ocean? Far more delightful is it to the philanthropist to contemplate the various benevolent societies in

this and other Christian countries, concurring in promoting the happiness of man.

To the eye of the true philanthropist, they present a prospect unspeakably pleasant and delightful. "The intersection of these various streams, is far from exciting any unpleasant emotions in him; for all the hills, plains, and vallies are far more benefited, and rendered more beautiful, than they could be by a solitary stream, however copious its waters, and however grand its meanderings."

In order that our various benevolent societies may effect the most good, *each of them must receive that proportion of public patronage, which its comparative importance demands.* Take as an example the four following: The American Bible Society, The American Education Society, and The American Home and Foreign Missionary Societies. These societies are most intimately connected. They are all fundamental to the sublime object of sending Christianity through the earth. Duly sustained and balanced, they will effect immense good. Strike either of them out of existence, and you dry up one of the most copious streams, that water our country and the world. Strike out the Education Society, and, to change the metaphor, you strike from its sphere one of the most essential and one of the most brilliant planets in our system. Withhold from it a proper portion of patronage, and you so diminish one of those planets, as to disturb the centre of gravity, and introduce fearful disorder into the system. What can the Bible and the Missionary Societies do without living men, to expound the Scriptures, and to preach the gospel in the destitute parts of our country and the world? Is it not as necessary to prepare and furnish laborers for the great field, the world, as it is to sustain them, when prepared? Is there not a loud call from the four winds for able and faithful missionaries of the cross? Are not the wheels of our Missionary Societies retarded through want of a number of duly qualified men, sufficient to keep them in swift and successful motion? The great deficiency of the present day is a deficiency of *men*, to supply the destitute churches of Christendom, and to proclaim a crucified Redeemer in pagan lands. It has been maintained, and the sentiment cannot be too deeply impressed—"That the Education Society, considering its relations to every other department of benevolent effort, is a most essential and important part of the system of means, which is, by the blessing of God, to effect the conversion of the world." The sentiment has been proclaimed in our great central valley, and is now echoing and reëchoing from the Alleganies and from the Rocky mountains. "The western world can be saved from moral death, and raised to spiritual life and vigor, only by an entirely devoted ministry." And this is equally true in reference to all the destitute regions of the earth. Considering the present want of able and devoted ministers, is not the Education Society fairly entitled to a patronage, equal on an average to that of the several benevolent societies, that have been named? Has this equitable claim been practically allowed? The proportion, three years ago, stood thus:

The American Board of Commissioners for Foreign Missions, ...	$138,574
American Bible Society, ...	84,958
American Home Missionary Society, . .	68,627
American Education Society, ...	52,185

An average of these four Societies, instead of giving the Education Society $52,185, would have given it $84,111. This latter sum, I am happy to state, was contributed to it, within about $1,000 in the year embraced in the last annual report of the Parent Society—the sum for that year being $83,062, a sum more than $25,000 larger than had been contributed in any preceding year: a sum nearly approaching the just claims, comparatively speaking, which this Society has on the public patronage.

But what shall be done more effectually to promote the object of this institution?

1. *Let information be communicated to all the benevolent among us respecting the necessity of an increase of ministers, and respecting the operations of the Education Society.*

2. In order to promote the object in view, prayer should be offered to God more frequently and more fervently for an increase of faithful and devoted ministers. The following command of Jesus is too much forgotten by his professed friends—*Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.* Since it is preëminently the work of God to prepare men for the Christian ministry; since he has the hearts of all the young in his hands, and can, by his grace, furnish them with the most essential qualifications for this holy work, and since he will be inquired of for this purpose, all persons of piety among us should, as with one heart, beseech the Lord of the vineyard, that he would thrust forth laborers into his vineyard.

3. The churches should consecrate their young men, Christian parents should consecrate their pious young sons, and young men of piety should cheerfully devote themselves to the work of the ministry. A voice comes over the ocean, calling upon the pious young men of the United States with great emphasis, to devote themselves to this work. Let them hear and obey this voice. Influenced by a powerful appeal, on the ground of *patriotism*, on the ground of *Protestantism*, from regard to the cause of *Christendom*, to the moral condition of the *world*, and to *their own highest good*,

let them turn aside from worldly pursuits, however alluring and however lucrative, and devote themselves to the great and good work of saving souls from death, by the exercise of the Christian ministry. Let the appeal referred to, be read and pondered by all pious young men in our connection. Let me catch here and there a sentiment of it, and echo it in this part of the county.

Young men of Essex North! I entreat you by the present pleasures of piety, and by its eternal joys, by your love to your race, by the excellence of the gospel and by its moral power, by the worth of the soul and the price paid for its redemption—I entreat you to give your whole hearts to religion, and exchange the common pursuits of the world for the divine employment of saving souls from death, and of preparing sons and daughters for glory. Come, using your own means for acquiring an education, if you possess them, and receiving assistance, if you need it, and tread in the luminous paths of King, Perkins, Hall, and Munson; one of whom planted the gospel amid the ruins of Grecian temples, another labored with success as a solitary missionary in the vast Persian empire, and another amid the natives of this land by the lakes of the North, and the other fell an early martyr to the cause of Christ in a distant and barbarous island. Come, beloved young men, and attach yourselves to the kingdom of Christ. Come and help build up that kingdom—a kingdom founded on the Rock of ages—a kingdom embracing all the spiritual worshippers of God, all the humble and faithful followers of the Lamb—a kingdom governed by laws of kindness and of love—a kingdom which is to appear with so much glory on earth, that even the sun will be ashamed and the moon confounded on account of *its* superior splendor; and which, in its heavenly state, will be rising in beauty and glory forever and ever. Come, young men, formed by your Creator for active usefulness, come and attach yourselves to that kingdom; come help in its erection; come share in its present blessings, and in its everlasting felicities and glories.

Franklin Auxiliary.

THE annual meeting of the Franklin Auxiliary Education Society, was held in Conway, Oct. 14, 1835, and the following officers, who constitute the Board of Directors, were chosen.

Hon. Sylvester Maxwell, Esq. President; Joseph Avery, Esq. Vice President; Rev. B. F. Clarke, Secretary; Mr. Wm. Elliot, Jr. Treasurer; Col. Ansel Phelps, Auditor; and Rev. Moses Miller, and Rev. M. G. Wheeler.

Extracts from the report follow.

The Directors of the Franklin Auxiliary Education Society present in their report,

1st. A brief history of the society.

It was organized in Conway, Sept. 9, 1817, under the name of the "Charitable Society, instituted by the Franklin Association of Ministers." The leading object of this society, was to raise and appropriate funds for the education of pious young men of talents and indigence, for the gospel ministry. It was supposed that a considerable fund might be raised by the sale of books promised by Rev. John F. Schermerhorn; nothing of consequence, however, has been realized from that source. The society collected its funds principally from individuals who became members by paying $1 00 a year, from cent societies, and from contributions made in several congregations connected with the society.

There was paid into the treasury during the 1st year $34 46; 2d year 182 48; 3d year 15 75; 4th year 90 26; 5th year 56 93; 6th year 32 93; 7th year 10 28; 8th year 12 76; 9th year 11 00; 10th year 7 94; 11th year 4 00; 12th year 5 00; 13th year 0 00; 14th year 103 00; 15th year 309 42; 16th year 101 96; 17th year 98 21. Total in 17 years $1,076 38.

The society was unconnected with any other previous to Aug. 18, 1830, when it became auxiliary to the American Education Society. It had then collected, during 13 years, $464 21, a little less than $36 a year; or, if we omit the 2d year, the average annual collections made in this county by this society, to carry forward this part of Christian benevolence, amounts to $23 47½!

The money thus collected was appropriated to 12 young men—7 of whom have entered the ministry—6 are now, or have been, settled pastors—some of them occupying very important posts on the walls of Zion. Two of the beneficiaries were compelled by ill health to leave college—one deceased between his classical and theological studies, a youth of much promise—one now in the study of theology, expecting to labor among the heathen, and one has already requested the privilege of restoring to the society what had been granted him.

If then, we look at what was done by this society while it stood alone and in its feebleness, we shall not say it has labored in vain. If only that beneficiary whose earthly race was so short, had been cherished by this society, surely its labors had not been in vain.

We have no doubt that some immortal souls will acknowledge him as instrumental in their salvation, and a flourishing literary institution on the shore of Erie, founded chiefly by his persevering and self-denying agency, will long cherish his memory with tender and grateful affection. To another of our beneficiaries is committed the care

of a church numbering about twice as many souls as dollars were paid into our treasury during the 12 first years of its operations. Of other beneficiaries, located in different States of the Union, particulars are not known.

Since the union of this society with the American, we have been greatly aided by agents sent us by the Parent Society. The year previous to that union nothing is reported as collected—the following year more than $100, the next over $300.—The two following years, attention was directed more particularly to another method of accomplishing the same work, and less was done for our society. But we are now permitted to rejoice in the substantial evidence, that our society has a sure hold on the affections of the benevolent, as appears,

2ndly. By the present state of the society.

And here it should be remarked, that the Secretary of our society has been recently removed from his connection with this county, and the circumstances connected with that event, have doubtless prevented him from accomplishing so much for this society as he otherwise would have done. Most of the churches were visited in the spring by an agent of the Parent Board; from most of them returns have been made, which show that they are taking a deeper interest in the cause. They show that the fields already white, have been viewed by the eye of faith, and that many have resolved to send forth laborers to gather in the harvest. When men are willing to give their money to aid in an enterprise which has been obliged to face much opposition, it shows that they see duty and feel obligation, which assures us of ultimate success. It is believed that no religious enterprise now before this community is indebted for its present prosperity, more exclusively to fixed religious principle than that of our society. It is believed that most who give to our funds, give because they are assured, "It has pleased God by the foolishness of preaching to save them that believe;" and they feel a deep conviction that there are many young men whom God has endowed with talents and grace, and whom he has committed to them to be educated for the service of the ministry. Believing that the society is based in the hearts of the friends of Christ, we have strong confidence that objections against it will have less and less influence. We would notice,

3dly. An objection which hinders good men from contributing to the funds of our society.

The course prescribed to beneficiaries, some think too long. They are unwilling that young men whose hearts burn to be in the field, should be compelled to consume so much time in preparation for labor. That some self-taught men have entered on the work of the ministry with distinguished success, almost immediately after their conversion, may be true. But these are the exceptions, not the general rule. There was but one Paul, while the 12 other Apostles must be trained under the personal instructions of the Saviour during most of the time of his ministry, before they were commissioned to go and teach all nations, and this, too, though they had the gift of tongues and miracles for their credentials. Young men of right spirit and suitable forethought, will not be in haste to enter the ministry before they are furnished for their work. Prudent and thinking men will not encourage them to do it, before they have considered well whether the amount of labor done, will be proportioned to the number of men employed, with whatever preparation for service they have entered the field. They will pause and ask themselves, "Is a seven or a nine years' course needful to fit a young man for the employment of a mechanic, and is a shorter time sufficient for a preparation for the work of the ministry?" they will ask "Shall we require more professional knowledge to manage our legal concerns and to take care of the health of our children, than to guide our inquiries about eternity and attend to the state of their souls?" The signs of the times surely call for men who can put on the whole armor of God, who have learned to give not an uncertain sound, who have been accustomed to discriminate between truth and error, and to make a difference between the precious and the vile.

4th. Collections for the year now closed.

The Directors are happy to announce that $435 92, have been collected during the year now closed, the items of which may be seen in the Treasurer's report. This is a much larger sum than has ever before been collected by this society in one year. It falls but little short of the whole amount collected during the 13 first years of the society, before it was connected with the Parent Society. We will be grateful to God and be encouraged, with the hope that future labors in this cause will be more abundant, and be crowned with more success.

Strafford County Auxiliary, N. H.

The fifth annual meeting of this Society was held at Wolfeborough, June 8, 1836. The meeting was opened with prayer by the Rev. Joshua Dodge, the report was read by the Secretary, and addresses were made by Rev. Messrs. Young, Willey, and Clarke.

The officers for the following year are Hon. William Badger, President; Rev. Alvan Tobey, Secretary; and William Woodman, Esq. Treasurer.

Report of Rev. Mr. Nash.

To the Secretary of the American Education Society.

At the time of preparing my quarterly report in April last, I was employed in the county of Berkshire, Mass. My labors in this county were ended on the first Sabbath in May. Without arrogance I may perhaps be permitted to express the opinion, that they were productive of some little good to our cause. A respectable amount of funds was collected in aid of the good work in which we are engaged. What I deem of at least equal importance, is, that, so far as I can judge, an interest was awakened, which it may be hoped will cause the people of God in future to feel more and to pray more, with regard to the supply of our own country and the world with such a Christian ministry as the times demand. In furnishing such a ministry, there is ground to believe that the county of Berkshire will ever be ready to do its share. I found the college there in a healthful and prosperous condition. On this institution, the Head of the church has bestowed special favor, having made it the place where the spirit of Foreign Missions had its origin in our country, and having often shed down upon it the renewing influences of his Spirit. It was most gratifying to find a large majority of its members connected with the visible church, and setting examples of fidelity and zeal in their Master's service. From this fountain, we may well hope that streams will continue to flow to the ends of the earth, which shall make glad the city of our God. In one of the churches in Berkshire county, ten young men, and in the whole county, forty are in a regular course of study preparatory to the Christian ministry. O could all the churches in the land be brought to imitate the example here before them, we might hope to see the want of Christian ministers in time supplied! Would all the parents who pray that the kingdom of the Redeemer may come, devote their sons to him and train them up for the service of the sanctuary, the spiritual harvest might, at no distant day, be furnished with laborers. It should be deeply felt, that every new degree of interest in the church on this subject, is one step towards this all-important result.

During the last six months, I have been enabled to continue, with but little interruption, in the prosecution of my agency. In this time I have attended three annual meetings of the larger ministerial bodies in New England, and have been present at the anniversaries of the State Education Societies held at the same time. I have likewise assisted at the annual meetings of five County Education Societies, and have usually presented the object of my agency in two or three congregations on each Sabbath, and have occasionally presented it on other days of the week. Truth however requires me to state, that every attempt to assemble a congregation to hear an address on any day except the Sabbath, has been so much a failure as to discourage its repetition. Alas, that so few Christians have yet learned that it is more blessed to give than to receive, and hence most of the spiritual family are so slow to place themselves in a condition to be reminded of their duty to the Lord who bought them!

On the first of July last, at the request of the Directors, I left the former field of labor which I had occupied, and removed to the State of Massachusetts. The time which I have spent in this State has been chiefly employed in the county of Essex. Hitherto, I have uniformly experienced a kind reception and a measure of success which is encouraging. But in the midst of kindness and success, my heart has been often ready to sink, in view of the slow progress which we are making in furnishing laborers in any proportion to the extent of the harvest—in any thing like the numbers in which they must be furnished, before our own country can be brought under the power of the gospel, or the world be converted to God. And why is this thing so? Why are all the aggressive movements of the church against the sin and the darkness of this world so few and so inefficient? Why are the followers of Christ so slow to obey his commands—so dull and inactive in his service? In saying this I am only asking in other words, Why it is so difficult to engage the youthful talent and piety of the community in the work of the ministry? While the other learned professions are full to overflowing, and every kind of secular business has hands enough to sustain it, that office, which is by far the most honorable and the most useful ever sustained by man, must be urged on the attention even of the friends of the Redeemer, and, in a great majority of cases, be urged in vain. Godly parents are slow to dedicate their promising sons, and pious young men are slow to dedicate themselves to the Christian ministry. In many instances, the call which now comes from all parts of a dying world, is by these individuals heard with seeming indifference. But why is it so? Have these individuals any doubt whether in the Christian ministry is full scope for all the capacity and all the benevolence of the human mind? Do they question whether their children or themselves can do more for the glory of God and the good of the world, by preaching the unsearchable riches of Christ, than by engaging in any other employment? In many instances, beyond all doubt, they are deterred from this most noble and necessary service, by a conviction, that to devote themselves to it, is to renounce the hope of that honor which comes from men, and that wealth which perishes with the using. But why is it, that to a spiritual mind these things seem to possess so great

value? and why is it, that by such a mind, peace of conscience and the divine approbation here, and a crown of glory hereafter, are regarded as of so little importance? The only reply to be made is, that the spirituality of minds which are thus affected, is far below the proper standard. Most certainly, minds thus affected, think far too much of things seen and temporal, and too little of things unseen and eternal.

The result of my observation and reflection up and down the country, is a strong conviction, that before we can hope to see the world filled with Christian ministers, with the influences of the Holy Spirit, and with the glory of God, the standard of piety in the church must be greatly elevated. Christians must love their Redeemer more, and the world less. That secularity which has come so near to annihilating all their graces, must cease from their minds. They must feel more for the glory of God, must live nearer to God, and pray with more fervency; they must feel more deeply their responsibility to Him who has purchased their ransom with his blood, and who ever lives to make intercession for them. Nothing can be more painful, than to observe how much greater is at present the influence of the world upon the church, than of the church upon the world. This is only because the people of God live so far below their duty and their privileges, and there is so little consistency between their profession and their practice. Hence it is, that the Holy Spirit has been for so long time and to so great degree withholding his influences from the community; that revivals of religion have been so few and of so little power; that such multitudes of the enemies of God are filling up the measure of their sins, and treating even the means of grace with entire neglect. How often have I been ready to exclaim with a bursting heart, When will these things cease to be? Not, surely, till Christians feel their obligation not to live for themselves, and come nearer to the standard of their duty.

The occasion for prayer that religion may be revived in the church is indeed most urgent. Till such a reviving is experienced, we can have but little hope that the work of conversion will be again commenced among the ungodly. But without this work the operations of the Education Society must, at no distant day, be impeded, more by a want of proper subjects to be educated than of funds to educate them. Whatever view we take of the object or the wants of this or of any other benevolent institution, we must come to the conclusion, that the great thing to be desired and sought, is, the increase of true religion among the people of God. He who does any thing to effect this, contributes most directly and essentially to the extension of the Redeemer's cause and the conversion of the world. Would all the followers of Christ fully exemplify their profession, his religion would at once burst its present narrow bounds, and a nation be born in a day. Till there is more piety and more prayer in the visible church, the operations of Christian benevolence must be expected to advance at their present slow rate.

Rev. Mr. Mather's Report.

To the Secretary of the American Education Society.

SINCE the annual meeting of the Maine Branch of the American Education Society, in June last, I have directed my labor chiefly to the eastern section of the State. A short time, however, recently, I have spent in the county of Somerset, and in attending the meetings of several of the county conferences. In visiting the churches in the eastern part of the State, every thing pertaining to my agency has been pleasant. Most of the churches in that region are comparatively feeble: they cannot do much; yet they are willing to do their proportion in sustaining the cause of benevolence, and to do cheerfully according to their ability. The raising of funds has been my immediate object, though not the only one which I have had in view in visiting these churches, nor perhaps the most important. Churches which can furnish but little money, can often furnish men to be educated. To inquire after young men, and, so far as circumstances would render prudent, to encourage such as were suitable candidates for the ministry to devote themselves to that work, has appeared to me an object, if not of paramount, at least of sufficient importance to justify constant attention. The collection of statistical information respecting the number, age, qualifications, the number who are studying, etc. of the young men in these churches, from inquiry and examination of church records, has received all the attention necessary for the attainment of the object, as one of considerable importance. One other object which I have labored to effect, and by the ready co-operation of the pastors successfully, has been a systematic arrangement, throughout the State, in regard to the times for making the annual collections for the Education Society.

The following is the arrangement made, and approved, either by vote of the several county conferences, where an opportunity has occurred to bring it before them, or, where no such opportunity has occurred, by the consent of individual pastors. In Cumberland county, the months of January and February are devoted to this cause; in Oxford and Lincoln counties, March and April; in Hancock and Waldo, Washington and Penobscot, July and August; in York, September and October; in Kennebec and Somerset, November and December. The months of May and June will be devoted to general labors for the Society, and in

such parts of the State, as circumstances may render necessary to be visited, during those months.

The benefits of such an arrangement are many and obvious, and its importance has long been felt.

I will only add, that, having visited nearly all the churches in the State, and witnessed the interest and zeal every where manifested on the subject of education, I fully believe that Maine will not be behind any of her sister States of New England, in that branch of the cause which relates to the training of her pious, indigent young men for the gospel ministry.

LETTER

FROM REV. PETER PARKER, M. D.

Canton, China, April 5, 1836.

To the Secretary of the American Education Society.

Dear Brother in Christ,—With peculiar emotions, on the 14th Sept. 1835, I received the certificate of the American Education Society, releasing me from pecuniary obligations for the present; and the few lines accompanying it from your hand, dated July 17, 1834, in which you say, "Should Divine Providence hereafter, place you in a situation to aid the Society by refunding the whole, or a part, of what you have received, and should you meet with no higher claims upon your resources, we doubt not you will be as happy to return something into our sacred treasury, as we shall be to receive it." Yes, my dear Sir, *more* so. The good *providence* of God affords me an opportunity of evincing, in a slight degree, that I have not forgotten a Society which shall have both my *gratitude* and *prayers* while I have breath.

A wealthy Parsee, resident in Canton, had for some months been grievously afflicted with a polypus in each nostril, which at times hardly permitted him to breathe through them. He applied to me to remove them. I referred him to the physician of the residents. He said he had been to him. I explained to him my situation; but said that if the resident physician desired, I would assist him, or do it myself. It was agreed that I should attempt it. The following brief note explains the sequel.

"REV. MR. P. PARKER,

"*Dear Sir*,—As I am infinitely indebted to you for the speedy cure of my polypi, therefore may I entreat the favor of your acceptance of the accompanying articles, as a trifling token, from

"Yours, obediently,

"SHAVUCKSHAW RUSTOMJEE.

"*March* 10, 1836."

The articles are as follows:—two half pieces of fine grass-cloth handkerchiefs—one large piece of silk handkerchiefs—twenty pieces of nankeen cloth—and a watch-guard of pure gold.

I informed the gentleman that I neither desired nor *expected* any reward beyond that of doing a fellow sufferer good—but, at his urgent request, accepted his presents. And now, my dear Sir, I know of no way of appropriating them more agreeable to myself, than to forward them to you as a token of *grateful* remembrance to the Society whose favors I have received, with a desire that the articles may be appropriated for the benefit of her beneficiaries at Yale, or Amherst, or elsewhere, as you think best. I send you the gold chain as it is thought it may sell for more at home than here, and the avails of it you can appropriate for the benefit of the Society. James Covert, Esq. who now returns to New York, kindly takes charge of them.

I have not time to add more. O what a cordial is found in the assurance you make, "continual intercessions in the churches will be offered in your behalf," unspeakably do I desire them, *do I need them*. May the continued smiles of the great Head of the church rest upon your labors and the efforts of your Society. Affectionate remembrance to all—and believe me,

Dear Sir, yours in the best of bonds,

PETER PARKER.

Another letter, similar to the one above, has been received from the Rev. Mr. Parker, accompanied with presents like those mentioned, given him for assistance rendered, in removing bodily maladies.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE usual Quarterly Meeting of the Board of Directors of the American Education Society, was held on Wednesday, October 12, 1836. Appropriations for the quarter were made to beneficiaries in various institutions, as follows:

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
15 Theol. Sem.	118	9	127	$2,342
23 Colleges,	357	23	380	6,854
55 Academies,	160	45	205	3,212
93 Institutions,	635	77	712	$12,408

Of the above, the Presbyterian Education Society made appropriations as follows:

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
7 Theol. Sem.	35	4	39	$ 738
10 Colleges,	124	9	133	2,372
31 Academies,	90	22	112	1,952
48 Institutions,	249	35	284	$5,062

No returns for this quarter were received from the Western Education Society at

Cincinnati. Had there been, the amount of appropriations would have been much larger.

The Rev. John K. Young and the Rev. Joseph Emerson, have been appointed to a temporary agency in behalf of the American Education Society—the former to labor in New Hampshire, and the latter, in Vermont. Mr. Young has been very favorably known for some years past as a minister of the gospel at Meredith Bridge, N. H. and seven years since he performed a very acceptable agency for the Society in Connecticut and Massachusetts. Mr. Emerson finished his theological course of study at Andover in 1835, and has, till within a month, been preaching to very good acceptance in the Middle States. Confidence is entertained that both these gentlemen will ably, prudently and successfully accomplish their agencies.

FUNDS.

Receipts of the American Education Society, from July 13th, to the Quarterly Meeting, Oct. 12, 1836.

INCOME FROM FUNDS	1,043 75
AMOUNT REFUNDED	2,288 15
LEGACY, from Thomas Smith and Thomas Parsons, Esqs. Exec'rs. of the will of Mr. Normand Smith, Jr. late of Hartford, Ct. deceased	200 00
Fr. Rev. John Todd and Rev. Jas. Howe, Trustees under the will of Mr. Samuel Stone, late of Townsend, Mass. deceased	1,000 00
Canton, China, Rev. Peter Parker, two gold chains, valued at	47 00

AUXILIARY SOCIETIES.

Suffolk County.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Bowdoin St. Soc. by Mr. James Haughton	215 90

Barnstable County.

[Dea. Joseph White, Yarmouth, Tr.]

Falmouth, "North Falmouth Ladies' Working Soc." by Miss Elizabeth Nye, Tr. balance to const. Rev. Daniel D. Tappan an Hon. Mem. (The $20 acknowledged in August, was for the same object, by the same Soc.)	20 00

Essex County South.

[David Choate, Esq. Essex, Tr.]

Beverly, (Upper,) individ. in part, to const. Rev. John Foote an Hon. Mem.	23 75	
Rev. Mr. Abbott's Soc.	74 55—98 30	
Boxford, (E. P.) Soc. of Rev. John Whitney, to const. him an H. M.	40 00	
Danvers, (S. P.) Rev. Mr. Cowles's Soc.	105 18	
Essex, individ. by Rev. R. Crowell	76 73	
Gloucester, West Parish,	10 00	
Sandy Bay,	83 69	
Harbor, Evang. Ch.	30 43—124 12	
Hamilton, coll. in addition to 12 64 before acknowleiged	22 36	
Ipswich, (S. P.) ann. coll. for a Temp. Schol.	75 00	
Lynn, Rev. Parsons Cooke's Soc. in part	73 64	
Marblehead, Fem. Ed. Soc. by Mrs. S. W. Cossens, Tr.	69 62	
Salem, Tabernacle Soc. in part, by Mr. Ferdinand Andrews	110 00	
Rev. Dr. Emerson's Soc. by Dea. D. Lang	82 50—192 50	
Saugus, individuals	16 00	
Topsfield, Hon. N. Cleaveland, to const. Hon. Membs. Rev. Elisha Lord Cleaveland, of New Haven, Ct. and Rev. James Frisbie McEwen, Topsfield, Mass.	30 00	
Rev. Mr. McEwen's Soc.	50 00—130 00	

The following sums collected in 1835, have just been received, viz.

Gloucester, Harbor, Rev. Mr. Porter's Soc. bal. of collect.	3 00	
Ipswich, (S. P.)	48 00	
Middleton, Rev. Mr. Jefferd's Soc.	18 00	
Topsfield, Rev. Mr. McEwen's Soc.	40 61—	
	1,133 06	

[The above by Rev. Ansel Nash, Agt.]

Essex County North.

[Col. Ebenezer Hale, Newbury, Tr.]

Amesbury, Rev. Mr. Towne's Soc.	25 00	
Andover, (S. Par.) 111 03. West Par. 15	126 03	
Teachers' Seminary, in part to const. Rev. A. R. Baker an Hon. Mem.	13 75—139 78	
Boxford, Fem. Char. Soc.	4 94	
Bradford, (W. P.) subsc. in part	48 25	
Byfield, individuals in part	13 21	
Newburyport, Mrs. Sarah Pettingill, by Rev. Mr. Dimmick	50 00	
Ladies' Miss. and Educa. Soc. by Miss H. Clark, Tr.	5 62	
Circle of Industry, by Miss Mary C. Greenleaf, Tr. 14th semi-ann. pay't for Newburyport Ladies' Temp. Schol. which completes the Schol.	37 50	
Mrs. Mary Greenleaf, to const. herself an H. M.	100 00	
Mr. Stephen Gomes, 1st pay't for a Temp. Schol.	75 00—263 12—499 30	

Franklin County.

[Mr. William Elliot, Jr. Greenfield, Tr.]

Ashfield, Ladies' Asso.	10 41	
Buckland, Ladies' Ed. Soc.	8 44	
Gentlemen's do.	7 50—15 94	
Charlemont, 1st Parish, Ladies' Assoc.	7 50	
Deerfield, Mrs. Mindwell Goodhue	2 00	
Shelburne, 1st Cong. Soc.	11 75	
Ladies' Ed. Soc.	16 78—28 53	
Warwick, Trinitarian Ch.	7 89—72 67	

Hampshire County.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, Ladies' Sewing Soc. by Miss Hannah Shepard, Tr.	15 00
Middlefield, Col. David Mack, by Rev. Dr. Cogswell, $40 of which to const. Rev. John H. Bisbee an H. M.	1,000 00—
	1,015 00

Middlesex County.

Newton, Dea. Benjamin Eddy	2 00

South Conference of Churches, Middlesex County.

[Mr. Patten Johnson, Southboro', Tr.]

Southboro', Rev. Mr. Follett's Ch.	16 05
Rec'd fr. the Tr. Mr. Johnson	20 00—36 05—38 03

Norfolk County.

[Rev. John Codman, D. D. Dorchester, Tr.]

Roxbury, Soc. of Rev. John S. C. Abbott, by Dea. Kittredge	105 00
Spring St. Soc. to const. Rev. Christopher Marsh an H. M.	40 00—146 00
Sharon, Soc. of Rev. J. Cummings	7 00
Wrentham, Fem. Ed. Soc. by Mrs. Esther Whiting, Tr.	39 00—192 00

Old Colony.

[Col. Alexander Seabury, New Bedford, Tr.]

Dartmouth, individuals	12 50		
Rev. Mr. Richmond's Soc.	8 00	20 50	
Fairhaven, Fem. Ed. Soc.	42 25		
Rev. Mr. Gould's Society	12 60		
Bequest of Miss Mary Sprague, by Hon. Nath'l S. Spooner, Exec'r	100 00	154 25	
New Bedford, Rev. Mr. Robert's Soc. by Mr. Joshua Bowker	46 50		
Society of Rev. Mr. Holmes, 1835	60 00		
North Cong. Soc. 1836	60 00	166 50	
Nantucket, Fem. Aux. Ed. Soc.		40 00	
Rochester, Mattepoiset, a Lady	1 00		
Rev. Mr. Utley's Soc.	7 50		
South Ch.	10 25		
Rev. Mr. Robbins's Soc.	14 00	32 75	
Wareham, Rev. Mr. Nott's Society		23 75	436 75

Plymouth County.

[Dea. Morton Eddy, Bridgewater, Tr.]

Plympton, Rev. Mr. Dexter's Soc. by Dea. Bumpus	1 90		
Do. do. by Rev. T. Boutelle, of Plymouth	4 26	6 16	

Worcester County South.

[Hon. Abijah Bigelow, Worcester, Tr.]

Uxbridge, by Rev. David A. Grosvenor		50 00

Worcester County North.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Barre, Evang. Soc. by Mr. H. P. Woods	44 67		
Westminster, Soc. of Rev. Mr. Mann	25 00	69 67	
			$3,226 86

MAINE BRANCH.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Bath, William Richardson, Esq.			50 00
Brooks, Dea. Thomas Sawyer			1 50
Brookville,			8 06
Belfast, Cong. Ch. and Society			32 51
Buckport, do. do.			28 00
Bristol, do. do.			8 62
Bloomfield, do. do.	21 68		
William Soule Phillips	1 00	22 68	
Biddaford, 1st Cong. Ch. and Soc. 17 19. 2d do. 3 88			21 07
Camden, Cong. Ch. and Soc. of which $40 is to const. their pastor, Rev. Nathaniel Chapman, an Hon. Mem. of A. E. S.			48 64
Castine, Cong. Ch. and Soc.			34 46
Calais, do. do.			40 00
Cherryfield, a Friend			3 00
Dennysville, Cong. Ch. and Soc.			16 75
East Machias, Cong. Ch. and Soc. of which $40 is to const. their pastor, Rev. Thomas T. Stone, an Hon. Mem. of A. E. S.			41 46
Eastport, Cong. Ch. and Soc. to const. Rev. Elijah Kellogg, of Portland, an Hon. Mem. of A. E. S.			40 00
Foxcroft, Cong. Ch. and Soc.			12 70
Guilford,			62
Hampden, of which $30 is to const. their pastor, Rev. Silas Baker and his wife, L. M. of Penobscot Co. Aux. Soc.			31 71
Lubec, individuals 2 79. Dr. H. G. Balch 10			12 79
Machias, Cong. Ch. and Soc. of which $40 is to const. their pastor, Rev. Stephen D. Ward, an Hon. Mem. of A. E. S.			50 00
Machias Port, Cong. Ch. and Soc.			5 00
Monson, do. do.			18 07
Norridgewock, do. do.			32 00
Pembroke, Dea. Bela Wilder 2 00. Mr. Eben. Chickering 1 00			3 00
Perry, Cong. Ch. and Soc.			5 00
Robinston, Cong. Ch. and Soc.			6 00
Strong, do. do. subs. in part			2 66
Saco, do. do.	58 11		
Fem. Ed. Soc. by Miss Susan Hayes	9 87		
Fem. Sewing Circle, by Miss Olive King	4 21		
Class in Sabbath School	1 43		
A Friend, earned on the 4th of July	1 25	74 87	
Sedgwick,			1 16
Topsham, Mrs. Betsey Perkins			5 00
West Prospect, Cong. Ch. and Society			27 12
Lincoln County, Aux. Ed. Soc. coll. at annual meeting	24 35		
Paid in by the Treasurer	12 25	36 60	
Washington Co. Aux. Ed. Soc. coll. at annual meeting			6 35
			$727 40

[The preceding by Rev. W. L. Mather, Agt.]

The following returns were made to the Rooms, from the Branch, out of season, and were consequently not noticed in previous numbers of the Journal.

Alna, Cong. Ch. and Society			23 80
Baldwin, Rev. N. Emerson			5 60
Bridgeton, Cong. Ch and Soc.			25 00
Fryeburg, do. do.	36 00		
Mr. Warren, toward L. M.	10 00	46 00	
Hiram, Cong. Ch. and Soc.			3 56
Harrison, do. do.			12 05
New Gloucester, Cong. Ch. and Soc.			20 00
North Yarmouth, do. do.			32 00
North Bridgeton, cont.			1 42
Newcastle, Cong. Ch. and Soc.			20 43
Portland, Ladies of 2d Cong. Ch. and Soc. of which $40 is to const. their pastor, Rev. Joseph Vail, an Hon. Mem. of A. E. S.			75 00
Poland, Cong. Ch. and Soc.			9 12
Saccarappa, do. do.			8 75
Standish, Rev. Mr. Tenney			2 00
Turner, Cong. Ch. and Soc.			8 40
Thomaston, do. do.			30 66
Warren, Benevolent Soc. in part			10 00
Waldoboro', Cong. Ch. and Soc. in part			14 76
Wiscasset, do. do.			10 07
			$413 88

[The above by Rev. W. L. Mather, Agt.]

Brunswick, subscription		33 07
Freeport, Cong. Ch. and Soc.		33 18
Topsham, do. do. to const. Dea. William Ellis a L. M.		25 00
		$504 83

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Tr.]

Claremont, Soc. of Rev. Tertius D. Southworth, of which $40 is to const. him an H. M. by Mr. Josiah Stevens			45 00
Dover, Ladies' Benevo. Soc. by Miss Elizabeth C. Wheeler, Tr.			35 00
Hillsboro', Fem. Aux. Ed. Soc. by Miss Sarah Gilbert, Tr.			13 17
Peterboro', Fem. Aux. Ed. Soc. by Miss Sophia Pinne			7 87
Plymouth, Fem. Asso. by William Green, Esq.			19 27
Rochester, Ladies' Asso.			16 29

Merrimack County.

[Dea. James Moulton, Tr.]

Boscawen, Mr. Ahiel Gerrish	2 00		
Contributions	26 45	28 45	
Bradford, Mr. Samuel Shattuck		1 50	
Chichester, Rev. Rufus A. Putnam, 2d annual installment		5 00	
Canterbury, individuals, $14 of which is bal. to const. Rev. Mr. Patrick an H. M.		23 50	
Concord, Ladies of the Soc. of Rev. Nath'l Bouton, on acco. of the Bouton Temp. Schol.		50 00	
Dunbarton, Mrs. Jane Harris		5 00	
Franklin, Ladies' Asso.		10 00	
Henniker, Yo. Men's Ed. Soc.	10 00		
Rev. J. Scales 5. Hon. J. Darling 5	10 00		
Dea. Pilsbury 5. Mr. A. Comer 5	10 00		
Mr. E Gould 3. Mr. L. Colby 3. P. Eaton, Esq. 3	9 00		
Mr. J. Whitcomb	1 00		
Miss Mary Darling, by her Father	5 00	45 00	
Loudon Village, a Lady		1 00	
Northfield, Rev. Libs Conant		1 00	
Warner, individuals		5 25	175 70
Epsom, in part, to const. Rev. Francis P. Smith a L. M. of N. H. Branch			11 07
Franklin, contribution		7 70	
Mr. Jacob Trussell, in part, to const. himself a L. M. of the County Soc.		5 00	12 70
Meredith Bridge, Rev. John K. Young			5 00
Northfield, individuals 9 12. Dr. E. Hart 1			10 12
Pittsfield, individ. to const. Rev. Jonathan Curtis a L. M. of Merrimack Co. Soc.		15 00	
John L. Thorndike, Esq. in part to const. himself a L. M. of Co. Soc.		5 00	20 00
Salisbury, Individuals, to const. Rev. Benjamin F. Foster a L. M. of N. H. Branch			30 25
			$401 14

[The above by Rev. John K. Young, Agt.]

American Education Society.

THE FIELD IS THE WORLD. MATT. XIII: 38.

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest. Matt. IX: 37, 38.

THE

QUARTERLY REGISTER.

VOL. IX. FEBRUARY, 1837. No. 3.

MEMOIR OF THE REV. SAMUEL AUSTIN, D. D.

PRESIDENT OF THE UNIVERSITY OF VERMONT.

[By the Rev. Samuel H. Riddel, of Glastenbury, Conn.]

SAMUEL AUSTIN, D. D., was born at New Haven, Conn. on the 7th of October, 1760. His father's name was Samuel; and his mother's, before marriage, Lydia Wolcot. His parents were persons of reputed piety, and of highly respectable standing in life. Their children were two sons and a daughter; of whom the subject of this memoir was the eldest. In the education of their children, they gave early and strict attention to their religious culture; and, in respect to each of them, realized the faithfulness of the divine promise, to such as train up their children in the fear of God. Samuel remained with his parents until the commencement of the revolutionary war, soon after which, at the early age of sixteen, he took the place of his father, who had been drafted as a soldier, and did military service in New York. When the British took possession of that city, he received a discharge and returned home; and was employed for two or three years, occasionally in the public service, and at other times in teaching school. At length, when about twenty years of age, he decided upon the pursuit of a learned profession, and commenced the study of law, with Judge Chauncey, in his native town. Soon, however, perceiving the necessity of a more thorough education, in order to the attainment of that standard of success and usefulness, towards which his aspiring mind was directed, he suspended his professional course, and devoted himself, with his characteristic ardor, to classical studies. Such was his application and the rapidity of his progress, that, in the summer of 1781, he was admitted to an advanced standing in the sophomore class at Yale College.

While thus endeavoring to lay a foundation for eminence and influence in life, the Saviour, who had chosen him to be a distinguished instrument of his glory, laid the foundation, in his religious experience, for his subsequent course of Christian zeal and usefulness. From an incidental remark in his religious diary, under date of July 27, 1782, we infer that it was during the period of his studies, preparatory to his entering College, that he became the subject of that spiritual change, which gave, so decidedly, a new character to his affections towards God, and a new direction to his aims and efforts for the good of his fellow-men. In July, of the same year that he entered college, he was admitted by president Stiles, a member of the church in that institution. Some of the first leaves of the diary, above referred to, have fallen out and cannot be found; otherwise it

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is probable that an interesting account might have been preserved of his exercises under conviction, of his reconciliation to God through the Redeemer, and of his public consecration of himself to the service of Christ. The first lines of this broken manuscript are the following:—"*Jesus Christ* to be my Saviour, and the *Holy Spirit* of all grace to be my *sanctifier;* and promise, by the grace of God helping me, without which I can do nothing, to walk according to all the precepts of God exhibited in his word—to practise all known duty, and avoid all known sin—to adorn the doctrine of *God my Saviour*, and to live as becomes a member of the church militant of our *Lord and Saviour* Jesus Christ."

From observations of his own, which are recollected by some of his acquaintances, it is understood that his convictions of sin were very deep and distressing, though not long protracted. The following allusion to that part of his religious experience, is all which we find in his diary. "June 16, 1783,—Spent some of the forenoon, and of the afternoon, with Mr. Taylor, who is under the most lively and excruciating convictions that I ever saw, or could hardly conceive of—seems, many times, to be in the agonies of despair. I must confess, I never experienced any such degree of affection upon conviction. When I saw my lost state, I was kept from despair by a hope in the blessed Jesus."

Mr. Austin passed through his academic course with distinguished reputation as a scholar, and received the highest honors of the college, when he was graduated, in September, 1783. The following is the testimony of one of his distinguished classmates.* "He was an assiduous and thorough scholar. Attentive to all the prescribed duties of college, sober and discreet, he sustained an unblemished character. An excellent linguist, he was a *Dean* scholar. Regarded always as a very good speaker, he received as the reward of merit, the first appointment in the exercises of the commencement, when he was graduated. His maturity of years, with unremitted attention to his studies, gave him a rank, to say the least, among the first scholars of his class."†

It will be interesting to the readers of this work; and we may hope profitable especially to that important class of them who are, or may be, occupied with a course of study, with a view to the sacred ministry, to follow this godly man, in his religious history, through that critical period which we are now contemplating; and observe in what manner the seeds of grace were cherished and cultivated in connection with the seeds of science, with such success that neither were stinted nor distorted, in their early growth and subsequent development. It is here that we are to look for the origin of that most prominent feature in the character of Dr. Austin —*his intelligent and ardent piety—his disinterested and glowing zeal for God;* which gave, through life, a holy impulse and effect to every application of his talents and acquirements; which secured to him, as a minister and as a friend, the sincerest love and veneration of all pious persons, who enjoyed the privilege of his acquaintance; and which commanded the respect even of those who disliked the doctrines he preached with so much point and power, and the plainness with which he rebuked their sins. His diary, to which references have already been made, was probably commenced about the time of his entering college and uniting with the church. It is exclusively of a religious character; and carries internal

* Hon. David Daggett, of New Haven.

† His class consisted of forty-two members. Among them were David Daggett, LL. D., Abiel Holmes, D. D. LL. D., Jedidiah Morse, D. D., and John Cotton Smith, LL. D. Of this class thirteen, a larger proportion than usual, at that time, became ministers of the gospel; of whom four are still living.

evidence of being an honest record of his spiritual exercises, and a faithful mirror of his penitent and devout affections. His views, in keeping it, are thus expressed in the introduction to the second volume.

"This diary I propose, in the strength of divine grace, to continue and prosecute, as a means to establish and animate me in the course of an holy and Christian life. I believe that without holiness no man shall see God; and I rejoice that God can never take complacency in me, or any other of his creatures, while destitute of a share in this his best perfection. But as I hope in a principle of grace, implanted by sovereign agency from the *Most High*, in my own breast; and as I humbly think that I wish, and that it is the ardent and constant desire of my soul, to be like God, and to be assimilated to him, I conceive the design of keeping this diary; hoping that God will bless me in it, and that it will tend to teach me my own true state and character, lift me above this world, and fix my hopes and happiness on God and heavenly things.

"If at any time, either before or after my death, it should fall into the hands of any of my friends, I wish it might be improved to the glory of God, and the good of their own souls. I am not, I think, afraid of any critical remarks upon it, to my disadvantage. My sole design, at present, is my own spiritual improvement. If, however, it should issue, in the least, to the glory of God, and the interests of one soul, there would be a double happiness resulting from it.—At least I humbly pray thee, thou supreme Source of wisdom, peace and joy, that it may be happily instrumental, under thy blessing, in sanctifying and purifying my heart; in drawing me nearer to thee, and assimilating me to thy spotless character. To be like God is to be all that is desirable, and to be holy as God is holy, should be my supreme wish, and to this, as a pursuit, every thing in life should be subservient."

This diary was kept up, with a good degree of regularity, through his collegiate course, and until he was settled in the ministry, a period of about six years. Afterwards, through the pressure of public engagements, it was resumed only at intervals; and after the author left Burlington, nothing further was added to it. A few extracts will be given here from different portions of it, previous to the time of his leaving college.

"January 5, 1782,—I find that I am extremely remiss in many duties, particularly in self-examination. I therefore *resolve*, in the strength of divine grace, to devote a part of every Saturday evening, for taking a retrospective view of the past week; and making such resolves for the regulation of my conduct, as shall be necessary, and placing them at the latter end of this book.

"And here I cannot but recognize the sweet and ravishing sensations I have enjoyed this evening, both in the meeting, and in a private walk with my classmate Holmes."*

The resolutions, above referred to, were increased, from time to time, until they amounted to eight in number. Those, who have known Dr. Austin, will readily perceive the influence of these early, pious resolutions upon his religious character; or, at least, the striking correspondence between them and several of its most interesting features.

"1. Resolved to be more strictly attentive and devotional, when I join with others in prayer; that I may not offer the sacrifice of fools.

* Rev. Dr. Holmes, of Cambridge. Frequent mention is made in the diary, of Dr. Holmes, as "a dear Christian brother," with whom the author enjoyed much religious intercourse, while in college.

"2. Resolved to contemplate more on the immense nature, and the infinity of the divine attributes; that I may be enabled to worship with more warmth of affection and devotion.

"3. Resolved never to use the great and tremendous name of *God*, or write it, without fear and veneration.

"4. Resolved to watch strictly over my own heart, that it be not, on the one hand, too much captivated by the world and its pleasures, and, on the other, that it be daily conversant in *heaven*, and fixed on God.

"5. Resolved that every day, before morning prayer, I will look forward into the probable business of the day, and see wherein I shall be exposed to temptation, and to determine accordingly; and to survey the day with this idea, that I will live as piously that day as though it were my last. And now, though I shall by no means be likely to live so, without divine assistance, yet I pray *God* to enable me, by the assistance of his *holy and blessed Spirit.*

"6. Resolved that, in every moral action, I will be more ambitious to glorify and please my Creator than any fellow-creature; because it is my duty; and my happiness does not depend on their approbation, but totally consists in the favor of God.

"7. Resolved that, in every approach to the throne of the Most High, I will entertain and crowd into my mind as august conceptions as possible of the divine greatness, power, omnipresence, spirituality, omniscience, jealousy, and infinite hatred of all sin and hypocrisy; and also, to annihilate myself, as it were, in his presence; that I may attend on prayer with becoming solemnity and devotion.

"8. Resolved, by the grace of God, to attend secret prayer morning and evening, as long as I live; and at other times as Providence and disposition shall direct."

"Saturday evening, Dec. 19,—I find myself very neglectful of the fifth resolve; and, indeed, I am in a great measure incapable of looking through the day, to see what temptations I may be exposed to; for I have little time, being frequently obliged to hasten to my prayers, to improve the advantage of time or place.

"I am convinced of this fault—that I think too well of myself, in comparison with others,—have naturally an itching desire for the first place, in respect to a religious, social and literary character. I am selfish; I want humility, and am on the whole, an accumulation of depravity; ambitious, proud and emulous. But now, do I say these things only, or do I also feel them? 'O, wretched man that I am! who shall deliver me from the body of this death!' O, that I knew my own heart! I hope I love holiness; but why do I not possess more of it? And shall I despair? No; I will constantly apply to God for grace, and beg that these corruptions may be extirpated from my inmost soul."

We may here observe with what jealousy and circumspection this youth in college was accustomed to guard his heart against the moral dangers incident to his condition and literary success.

On reviewing the next week, he writes,

"By God's grace, I think I make some amendments, in respect to the complaints which I last wrote. I believe, I thank God for what I am; and rejoice that God has made me exactly what he has; and I am very happy that others are above me, particularly the religious. God has been unspeakably kind to me; and I desire to bless his holy name, if to others he is more abundantly gracious.

"January 11,—The past week, I have mended a little, I believe, in my first resolve.—In the fifth resolve, I am very deficient, in respect to my dependence on God. I am rationally convinced of my dependence, but feel it too little. I am going to do it myself; am designing to live holily and faultless—but do not. Poor creature! Selfishness! I cannot think a good thought, nor speak a good word, unless it be derived from God. Let me, therefore, lie at his sovereign footstool, in humble hope and fear. Sin does not, I have reason to think, appear to me with half its ugliness and deformity. Give me, O thou omniscient Judge, true evangelical repentance—a godly sorrow for sin: and may I loathe myself on account of it.

"March 1,—I have the utmost reason to despise, loathe and abhor myself; and verily think that I am totally unworthy of a place on God's earth, or even to be among the number of his most contemptible creatures; and, therefore, I entirely relinquish and discard every hope from myself. If ever I am saved, thine, O Lord, shall be the glory. Though it grieves me to my inmost soul to think of it, I perfectly acknowledge the justice of God in my eternal ruin; nay, I am astonished that God did not destroy me, at my first sin. Oh, hated sin! But, while I live, I will hope in Christ, and in his vicarious righteousness; and rejoice in him, as the glorious Saviour of others, if not of myself."

Under a subsequent date he writes—"Prayed this morning, with much of a sacred nearness to God; saw much of my own odiousness and vileness in his sight; felt as if I was a defiled wretch, and justly the object of contempt, to an obedient universe. Have little taste for any studies but divine,—wish to pursue no object, but what will finally issue in the glory of the blessed God. O, how sweet it is to hope that so defiled a creature as myself, may be washed and made clean in the blood of the Lamb.—Feel somewhat desirous to be assiduous in the service of God, while I live, and let him do what seemeth him good with my eternal interests; but still, I long, I pant to join the holy throng of saints in heaven; and to see, and be with the blessed God. Sin cleaves to my best services—O, when shall I awake in thy likeness! Prayed this evening with a sweet, and, may I hope, a holy fervor,—think I never felt so much of the goodness of the blessed God, in his forbearance—wished to be just that character, and in that station, which shall best promote his cause and glory."

His diary, from the 2d to the 12th of June, 1783, contains some interesting notices of his spiritual exercises, while on an excursion to Norwich, to attend the wedding of his cousin D. A. Rarely, indeed, has such heavenly experience been joined with such festive scenes!

Of the ride to Wallingford, he says: "Felt cheerful, among the merry, but by no means merry. Riding is not very favorable to religious fervency; but I thank God I have had many happy reflections and emotions on the road." At W., for the want of an opportunity of retirement, at the public house, we find him at his evening devotions in the fields, where he "spent half an hour with God in as much delight, fervency and true benevolence, as is worth all the pleasures of the world. Felt extremely happy in God's ubiquity; though I was alone, at a distance from my usual places of religious exercises, yet, I hope I found God graciously present with me."

The next night, at White's tavern in Hartford—"Retired into the fields, for private prayer. Prayed upon a rock, with enrapturing and extensive views of God; felt a sweet resignation to his providence, whether in life or death."

"June 5,—Rose this morning to behold the wedding-day of my cousin —could get no opportunity to retire for private devotion, till about half-past eleven. Then retired to my chamber, and prayed with some fervency, and much pleasure. I love to be in solitude.—Felt the want of humility and diffidence; have had many flattering words and things upon the road; particularly seeing my Ode to Washington in print, anonymous and said to be written by a lady.* I feel that I have vanity, and am weak enough to be flattered. O, I pray God to give me humility, and to preserve me from those foolish feelings, and those influences. And, on the other hand, I pray that I may never be ashamed of any thing of mine, but moral evil and guilt.

"June 7,—Joined, this morning, in family prayer, with uncommon fervency and devotion. Enjoyed much of this forenoon in retirement. Had a sweet and most affecting season with the blessed God,—had a pressing sense of sins, and my vileness in his sight—felt the perfect justice of God in condemning me to hell forever. And then, oh how lovely did Jesus appear! Oh how ungrateful and unholy my own heart! Oh that I could do something for Jesus! I could not proceed in my prayer, but was drowned in tears. This was a sweet season to my soul.

"June 11,—God appears to me a most glorious Being, and seems to be all, and in all. Offered up some very fervent ejaculations this morning—as I rode along, was in tears most of the way—was in a sweet and heavenly frame, all the forenoon. I was, this day, in the midst of merriment. Oh, how do I fear, lest, while I am becoming all things to all men, I should be contaminated with sin! I pray to be washed in that blood, which, I think, appeared to me of more value, this day, than thousands of worlds." This evening he returned home.

June 15,—He thus expresses his self-abhorrence and grief, on an occasion of sore temptation. It was the Sabbath. "Attended public exercises, with much spirituality; but, in the prayer, had in my mind, some of the vilest and most abandoned suggestions conceivable. I thought I deserved to be sent immediately to hell, and banished the kingdom of glory. It caused tears of lamentation from my eyes. Oh how did I tremble lest I should offend the blessed God, and make him angry. My wickedness seemed almost too great to find pardon; and so it seems now. Still, I believe the world thinks me amiable and good. I cannot believe that ever creature had such vile suggestions as I have; and perhaps I am the worst in the universe. Oh lost, ruined and undone, while out of Christ. If Satan ever buffets, I must think I am buffeted. Had a sweet religious season, this noon-time—prayed with great fervency two or three times—full of tears—sometimes tears of joy, in view of the divine perfections, and the glories of redemption; and sometimes tears of sorrow. Oh how do I fear, lest I should be shut out of the holy society of heaven! While it thundered, at noon, I could not help crying, for joy that God did reign, and would reign, in spite of me, and all his enemies.—Me, I say. But how is it possible I should feel so, and yet be an enemy to him? True; but alas, I have much enmity remaining. Attended meeting, with great pleasure, and, I hope, improvement. Dr. Wales preached on the decrees of God. I thank God that I am now cordially reconciled to those doctrines, which once gave me disgust and hatred."

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*This Ode was written to be sung at the celebration of peace. It is preserved, among several specimens of the author's poetry; which are characterized by elevation of thought, tenderness of sentiment, and very perfect harmony of numbers. It does not appear that he made any further attempts, in this species of composition, after he left college.

On receiving a letter in which his piety was commended.

"July 24,—Received a letter, this morning, from a friend, with many expressions of respect for my piety and godliness. Oh, how deceived in me! I have had nothing so truly humbling this long time—felt quite dejected. Alas! the hidden corruptions of my wicked heart. Oh, I am a true pharisee! I wash the outside of the cup; but the inside is full of bitterness. Oh that I had a pure and holy spirit! Is it possible that God will make any thing good out of such an adulterated soul?"

Nearness to God in the midst of pressing engagements.

"July 30,—Engaged this forenoon in scholastic employments—heard a lecture—and though oppressed with secular concerns, it was a sweet season to my soul. Every word on religion seems to charm me. Oh, the greatness and glory of the blessed God! Oh, that he was my friend! Happy is that man whose God is the Lord."

The last communion season with his class in college is thus noticed.

"Attended on the holy communion table this day. Seven persons were previously added to our little, but happy church.* This was a comforting and heavenly season to my soul. It was an affecting one. For, since my class will soon be dismissed from college, it probably is the last time we shall all of us commune together, at that holy supper, in this world. Oh, my dear brothers, with whom I have supped before our Lord so many times; may we meet each other at the table of our Saviour in the upper world. May God bless you all; and whatever his sovereignty does with me, I pray that you may be permitted to eat bread together, in your Father's kingdom."

These miscellaneous extracts, though doing but poor justice to the author's early experience, as a connected whole, will yet be recognized, both in their lights and shades, by those who remember the preaching and prayers, the personal and domestic intercourse, of this devoted servant of Christ, in maturer life, as giving a lively and true portrait of his manly piety. He began, from his conversion, to walk with God on earth; he sought to consecrate every faculty of his soul to the divine glory, while he was forming and fitting himself for usefulness; and, by the grace of God, he was a burning and shining light, in every station, which he was afterwards called to occupy in the church.

After he received his degree at college, he immediately applied himself to a course of theological study, under the instruction of Rev. Dr. Jonathan Edwards; who, at that period, was pastor of a church in New Haven. At the same time, he was occupied in teaching "an English and Grammar school." In this manner he was employed, till the summer of 1784; when, after two urgent applications from the Trustees of the "new Academy at Norwich," (Conn.) he reluctantly consented to postpone his entrance upon the work of the ministry, and take the charge of that institution. He did not, however, remit his theological studies; and we find him actively engaged in all such efforts to promote the salvation of souls, as were suitable to one in his situation. In the evening, he sometimes went five or six miles to a religious meeting.

On the 12th of October, 1784, he was licensed to preach the gospel, at Lebanon, by the association of New London county. He preached his

* These were fruits of a revival during his senior year, which is frequently referred to in the diary.

for God, and to give to the work, in which he was engaged, the concentrated energies of his mind and heart. Whatever his hand found to do, he did with his might. And, though he was liable to be too much disheartened, at times, by the want of visible success, yet he was always active and indefatigable in exertions to do good. His eminent gifts in conducting the devotional services of the sanctuary, and his earnest and pathetic manner in the delivery of his discourses, rendered him deeply interesting and universally popular as a preacher. In his eloquence, a good degree of perspicuity of thought and force of argument were united with much of the tenderness, or vehemence, as the subject required, of pure and well-sustained emotion. Thus all classes of his auditors, both the intelligent and simple, especially if they loved the truth, hung with attention and delight on his lips.

The light of such an example could not be hid. The influence of his character and labors soon began to be felt, not only among the people of his charge, but likewise upon the ministers and churches throughout the State. When he went to Worcester, the standard of orthodoxy and the tone of spiritual religion in the church were exceedingly low. Up to that time they had practised upon the *half-way covenant*, in the admission of members;* and very few were willing to be considered as the decided friends of evangelical sentiments. But gradually, there was a very great improvement in the soundness and spirituality of the church. This important result, so slow in all cases to be gained, was the principal effect of his preaching, for the first ten years. But afterwards, through the divine blessing, a more decided influence became apparent.

For the last ten years of his ministry, a peculiar solemnity almost constantly pervaded his congregation; which issued, several times, in a slight revival; and in the hopeful conversion, in all, of about seventy persons. There were numbers, also, brought into the church, in a more extensive and powerful revival, about a year and a half after he removed from Worcester, who ascribed, in a very considerable degree, their religious impressions and convictions to the blessing of God upon his preaching. It is not easy, however, to estimate the full amount of his usefulness, at this period, among the people of his charge. His ministry marks a most important era in their religious history. Both the church of which he was pastor, and that denominated the Calvinistic church, formed sometime after he went to Burlington, are very much indebted to his faithful labors, for what they now are, as churches of Christ.

But his labors and his usefulness, while at Worcester, were not confined to the sphere of pastoral duties. His aid in ecclesiastical councils was extensively sought; and as a preacher, on special occasions, he was highly valued and often employed. He directed the theological studies of as many as ten or twelve young men; among whom were Dr. Samuel Worcester, the first secretary of the American Board of Commissioners for Foreign Missions; and several others who still occupy prominent posts upon the walls of Zion.

His disinterested and active benevolence prompted him also to devise liberal things upon a large scale. He was forward and active in all the benevolent enterprises of the day. He was very instrumental in originating the General Association of Massachusetts. He was present, and took a leading part in the first meeting, which was held in Boston, for the forma-

* This practice the church relinquished at his solicitation; he making it an indispensable condition of settlement.

tion of the Massachusetts Missionary Society. He was a trustee of this society, and its first secretary, in which offices he served its interest efficiently, as long as he remained at Worcester. His annual reports were published in the Massachusetts Missionary Magazine. He preached, by appointment, before the society in 1803; and again, about twenty years afterwards, while he was minister in Newport. The first discourse was published; and is an eloquent enforcement, from the words of Paul, "I am debtor," &c., of the obligation of all Christians, to do what in them lies, for the propagation of the gospel. The constitution of this society bears date of May, 1799. It was among the earliest, of the kind, in our country; and had, as remarked by another, an important influence in bringing forward the present enlarged, national systems of benevolent operation.

It appears from his diary, November 1, 1805, that about that time Dr. Austin performed a short tour of missionary service, himself, in the State of Rhode Island.

In the year 1807, he was honored, by Williams college, with the degree of doctor of divinity.

Another valuable service which Dr. Austin rendered to the American churches, while at Worcester, was that of collecting and publishing, in a standard edition, the works of president Edwards. This undertaking, which cost him no small care and labor, he executed with accuracy and good judgment, and so far as we have learned, with peculiar satisfaction to the Christian public; and thereby, to use his own words in the preface, "gratified his personal attachment to that excellent man, sought the advancement of the great doctrines of the cross, particularly among the younger clergy; and the excitement of their zeal by a persuasive example." *

Thus useful and distinguished as a minister of the gospel, Dr. Austin was called, in 1815, from his important station at Worcester, to the presidency of the University of Vermont. This institution, which was established and endowed by the Legislature in 1791, has a most desirable location, at Burlington, with reference to the surrounding country; and, although providential circumstances, for a number of years, were peculiarly unfavorable to its prosperity, it has been raised repeatedly from the dust, by the blessing of God upon the exertions of its friends; and now bids fair to become an ornament to the constellation of colleges in New England. It was at one of the darkest periods of the history of the college, that Dr. Austin was selected, by the corporation, to preside over its interests. For three years, during the late war with Great Britain, its operations had been entirely suspended; and the buildings were occupied by the soldiers for barracks. Its whole permanent income, at this juncture, scarcely exceeded one thousand dollars. But as an important foundation still existed; and as a spirited attempt was now

* The sincerity of these motives he afterwards evinced, by placing in the hands of one of the professors at Andover "a large number of copies, to be sold to the students at a very great discount." The professor, who communicates this fact, has added, "He was a man of generous, noble heart, and loved to give money for benevolent objects, and to make efforts in other ways to do good."

As a further testimony to Dr. Austin's liberality, and as a compensation for having omitted to dwell upon this trait of his character, in the memoir, we give an extract of a letter from Rev. Dr. Pond, of Bangor Theological Seminary, once minister of Ward, near Worcester.

"Previous to my settlement, and as an inducement for me to accept the call of the church in Ward, he, unsolicited and in a private manner, pledged fifty dollars a year, for three years, toward my support; a pledge which he more than redeemed. I mention this as an illustration of the silent, unostentatious liberality of Dr. Austin, and for the purpose of saying that this act of his generosity, and the deep interest which he manifested in my settlement at Ward, contributed materially to satisfy me that it was my duty to settle there; and stands connected, in the providence of God, with whatever of good may have resulted from my residence, of twelve years, among that beloved people."

to be made to carry the designs of its founders into execution; Dr. Austin was induced to believe that his acceptance of the presidency was a duty, which he owed to the cause of religion and science. In obedience to this obligation, always supreme in its influence over the decisions and purposes of his mind, he separated himself from the embraces of an affectionate people, and from the consolations of a large and endeared circle of ministerial brethren; to go among strangers, into a frontier section of the country, where at that time, the state of society was peculiarly unsettled, and into a situation and employment, entirely new and foreign to the habits of his whole life. This was a revolution in his circumstances, which, to a constitution susceptible like his, and at a period of life, when the buoyant spirits of youth can seldom be fully renewed, might well have been thought hazardous. It is believed that he afterwards doubted the expediency of this change himself. The regrets of his brethren, in the vicinity of Worcester, are thus expressed in the result of the council at his dismission.

"This council cannot but unanimously express their high esteem of Dr. Austin, and the sense they entertain of his worth. When invited to leave this region, and take the charge of the college at Burlington, they deeply lamented, that he felt it his duty to resign his charge of the first church and society in Worcester, and accept the appointment; especially, since, in the apprehension of this council, he was a pillar in the church, a faithful watchman and an able defender of the faith on this part of the walls of Zion, where his talents, learning, counsel and pious zeal were so much needed."

He was publicly inducted into office, on the last Wednesday of July, 1815. The first entry in his diary, after this, is on the 16th of September.

"Nearly at the close of the 55th year of my life, after spending about twenty-five years in the town of Worcester, (Mass.) as a minister of the Lord Jesus, God, in his sovereign and inscrutable providence, has been pleased to remove me to this place, for the purpose of presiding over the university established here. Here I am, a solitary stranger, without my family; attempting to raise and render respectable and useful this institution. There are nine students at present; the number gradually increasing. I infinitely need, and most earnestly pray for the guiding hand and consoling presence of God. I feel low. O that I might enjoy the quickening influences of the Holy Spirit."

Dr. Austin continued at the head of the college about six years. Though the period was short, and though his efforts were put forth, under great disadvantages, yet the good which he accomplished in this station, was by no means small. Of the manner in which he sustained the office of president, and discharged its duties, a highly respected fellow-officer thus speaks.*

"As a president, he was faithful to the trust reposed in him. Sincerely devoted to the interests of the college, and untiring in his efforts to promote them, he enjoyed the confidence and respect of the public. He presided with dignity, mingled with affability and Christian philanthropy. His solicitude for the spiritual welfare of the students was most ardent and exemplary. If his knowledge in the physical sciences, in philosophy and general literature, was, in any degree, deficient in precision and accuracy,

* Rev. Dr. Murdock.

it was yet various and comprehensive. In the metaphysical sciences, and particularly in moral and mental philosophy, he was an able and interesting instructor. As a governor of the institution, he was mild and affectionate, yet dignified and faithful. All his pupils loved and respected him. To his subordinate officers he was peculiarly affectionate and kind."

To this just and comprehensive tribute nothing could be added.

Though Dr. Austin accomplished all that could be reasonably expected, for the college, yet his own hopes and anticipations were not answered. He was unable, beforehand, to appreciate the full weight of the difficulties, against which he would be compelled to struggle; and was led to hope for immediate results, which, doubtless, were not practicable. The pecuniary embarrassments of the college were extreme. He generously lent the aid of his own limited resources, for temporary relief; but the derangement, to which that part of the country had been subjected by the war, together with a general depression, produced by a number of unpropitious seasons, were circumstances, which, in this, as well as in other respects, seemed indefinitely to defer the day of returning prosperity. Add to this the loss of some of his ablest associates in the department of instruction, who accepted appointments to other institutions, and it will not be thought strange, that he felt that the prospect of enlarged usefulness, which had induced him to embark in the enterprise, was not equal to what he had suffered himself, perhaps with too much ardor and assurance, to anticipate. The ministry, too, he now felt, more than ever, to be his element; and, as a friend has observed, "he panted for its labors and enjoyments." He never, indeed, while at Burlington, entirely relaxed his efforts in this favorite work; as several destitute parishes in that region can bear witness. He resigned the office of president in 1821.

Here we may, with propriety, introduce a passage from his diary, dated a few months earlier; which is probably the last record he ever made of his private experience.

"Burlington, January 1, 1819, 4 o'clock, P. M.,—I have set apart this day for private fasting, meditation and prayer. In duties of this sort, and, among others, in that of preserving a daily register of my moral walk, I have been too remiss. This day I have been led to reflect with deep consideration, and I hope with some penitent sensibility, upon my whole moral course, from my childhood to the present day. I have nearly entered my 59th year; and my beloved wife, kind and faithful, often tender, always assiduous, is preserved to me. My beloved mother, brother and sister, with their conjugal partners, are among the living, and comfortable. I have been in this place and office upwards of three years; smiled upon in most respects, laboring under serious embarrassments in others. My life, on the whole, has been unusually felicitous. I have generally been blessed with comfortable health; my real wants have all, in succession, been supplied from the bountiful hand of my covenant God. I have been favored with pleasant and useful society, the most of it Christian; which long experience has proved to be incomparably the best. I have been active in the best of employments, that of the gospel ministry; and have some reason to hope I have generally aimed to serve Christ in his kingdom, and that I have not labored altogether in vain. I know that, in all things, I have come short of that perfect devotedness to God, which his law so reasonably requires. And I this day deeply humble myself before him, for the millions of sins of which I have been guilty. I know not that any flagrant enormity has hurt my

Christian reputation. But I know that I have sunk into spiritual obliquities, which render me odious, and very ill-deserving in the sight of God. I here record my grateful testimony to his truth, his goodness and faithfulness. I implore of him the forgiveness of the manifold sins of my past life. I unreservedly avouch him for my God; confirm my covenant engagements to be forever his; and devoutly ask for his grace, to enable me to live more to his glory than I have hitherto done. If a Christian, my salvation is now much nearer, than when I believed. The most of my life is certainly gone. Probably but little remains.

"'My life, which thou hast made thy care,
Lord, I devote to thee.'

"I hope that the night is far spent; and that the day is at hand. O, that I may live and die in Christ; and reach the goal of all Christian hope, the eternal fruition of himself, in his own kingdom."

Our remaining notices of Dr. Austin's history must be brief.

From Burlington, he removed to Newport, R. I., and took the pastoral charge of a feeble and dilapidated congregation, once the parish of Dr. Hopkins, the celebrated divine. This was, pre-eminently, a labor of love. He selected this people, in his own mind, on account of their inability to give him an adequate support; and, with his characteristic frankness and generosity, sent them word that he would come and be their minister, if they desired it. His proposition was cheerfully accepted, and he went to Newport, with great pleasure, as on a missionary enterprise.*

The same year he was elected a member of the American Board of Commissioners for Foreign Missions.

He labored with earnestness at Newport, for a period of four years; hoping that he might be instrumental of repairing, in some measure, the desolations of that ancient church. Nor were his labors, in this respect, altogether in vain. But the approaching infirmities of age, the pressure of obstacles to his usefulness, over which he could have no control, and, above all, the perceptible failure of his health, at length admonished him, that the quiet, so necessary for himself and his partner, in the evening of their days, was not to be expected in his present situation. Accordingly he resigned his charge, in 1825, and returned to Worcester; to reside, as he supposed, for the remainder of his life, in the family of John W. Hubbard, Esq., and in the bosom of his former circle of cherished and endeared friends. Mr. Hubbard was the son of Mrs. Austin's sister, whom they had taken and brought up from a child. He had enjoyed through their liberality the advantages of a collegiate and professional education; and was settled in the practice of law, with flattering prospects of success. To his roof, therefore, Dr. Austin, very naturally, looked as the retreat of his old age.

But here he was soon to be overtaken with the severest of all his trials. Mr. Hubbard was suddenly attacked with a hemorrhage of the lungs, which in a short time terminated in death. By this distressing providence, not only were his own domestic arrangements again broken up, but, in consequence of undertaking the settlement of his nephew's estate, which unexpectedly proved insolvent, he was involved in a tissue of perplexities, which he was but ill able to bear, and which, by an oversight, had well-

* For these, and many other facts, we are indebted to the sermon, delivered at the funeral of Dr. Austin, by Rev. Caleb J. Tenney, D. D., of Wethersfield, Conn., who had formerly been settled over the same church in Newport.

nigh jeoparded the little all which he himself possessed. At the same time, his tender sympathies were strongly excited in behalf of the widow, and her three children of helpless age, who were now to be scattered abroad, without a protector and without means of support.* Dr. Austin was constitutionally inclined to look, too intensely, upon the dark side of the picture, even where it was far less visible than in the present case. Suffice it to say, that under the weight of cares and sorrows, his health, at last, gave way, and a cloud of melancholy began to settle down upon his spirits. An insidious, incurable dyspepsia was induced, which prostrated his mental energies, and, at times, produced manifest aberrations of reason. His melancholy was at first confined to a particular train of ideas connected with the pecuniary affairs, with which his mind had been so unfortunately engrossed. But very soon it was wholly transferred from this subject to another, which had much longer and more deeply occupied his thoughts, that of his own spiritual state and prospects. And then he saw nothing but sin in himself, and nothing but darkness in the prospect before him. He seemed to himself to have been one of the greatest of hypocrites, for whom no mercy could be expected. He would shed the bitterest tears, and utter the most heart-rending lamentations, on account of the reproach which he supposed he had brought upon the cause of religion. He would sometimes be almost in an agony of distress, under an apprehension, to his own mind perfectly real, of a final separation from God and from all good beings. It was painful in the extreme, to witness these paroxysms of mental anguish. And yet it was most deeply interesting to notice the difference between them and the terrors of an unhumbled, unsanctified mind. We can hardly conceive it possible, for a Christian to manifest more unequivocal and decisive marks of exalted piety, than did this eminent servant of God, during the season of these trials. "Even in that state of partial derangement and melancholy," remarks a judicious friend, "in which he closed his days,—when the darkness of despair had settled down upon him, and he had no hope of himself, his piety often shone out from behind the cloud, with great lustre and beauty." Every spiritual grace, excepting personal hope and joy, appeared in continual, and often intense exercise. "In that grief which he sometimes manifested, under the mistaken impression that he had always been a hypocrite, and that, when he had preached to others, he must himself be a cast-away, it was easy to discover the sorrows of repentance, and the meltings of a broken heart." No intelligent Christian, we presume to affirm, during the whole of this period, ever went out from an interview with him, in which he had disclosed his feelings, without a most lively impression of his pre-eminent sanctification. But on this we have no need to dwell, after such evidences of gracious experience, and of a life devoted to God, as have been furnished in the foregoing pages.

Dr. Austin continued much in the same state of health and mind, as above described, for about four years, until his death. The paroxysms of his melancholy varied precisely with the aggravations of his bodily complaint, and were evidently controlled by it. His relatives deeming it necessary that he should be with them, he went, in March, 1827, to spend a year with his brother-in-law, Mr. John Hopkins, of Northampton.

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* Dr. Austin subsequently acted the part of a father towards these children; particularly the two sons, whom he took care of while he lived, and, by his will, made ample provision for their education, on such a scale, as might seem, in the view of their guardians, to promise the greatest good. It was his prayer, that, when his head was in the dust, they might both become ministers of the gospel.

One of his most esteemed friends thus writes:—

"The last time I saw him was in Northampton, after his derangement commenced. I spent a Sabbath in that place. When I came out of the meeting-house, he took me by the arm, and began immediately to speak of his wretched condition; saying that he was fully convinced that he had no religion, and that he must perish with the ungodly world. Instead of trying to convince him of his error, (which I knew would be in vain,) I told him that he had often, in preaching, insisted upon the justice, the glorious justice and holiness of God, in punishing the wicked in hell; and I hoped he would now remember this, and would feel it to be his duty to acknowledge the justice of God in his punishment, and to bow in submission to his will. I found this view of the subject produced, for a time, an evident composure and peace in his troubled mind.

"After we arrived at his lodgings, he said to me in reference to my sermon: 'You told us, in your preaching, that we must part with *sin*, or must part with *God*. When I heard this I felt—Oh! I *can't part with God*—I can't part with *God!*'—Thus, in the midst of his disordered, agitated, desponding state, he showed the workings of a heart that loved God, and cleaved to him as the portion of his soul."

The above may be taken as a fair example of many interviews which he had with his ministerial brethren, and his more intimate Christian friends, during this dark and painful season. His reconciliation to God, in these trying circumstances, appeared uniformly deep and genuine. Those views of the divine character and government, which only serve to deepen the distress of the awakened sinner, were most manifestly the support which kept his soul from sinking. In the striking comparison of our Saviour, he might be likened to a man, who built his house upon a rock. The rain descended, the floods came, and the winds blew, and beat upon that house; yet it fell not, for it was founded upon a rock. The billows of despondency and fear went over him; but the foundations of his faith remained unshaken.

In the summer of 1828, he went to reside with his nephew, Rev. Samuel H. Riddel, of Glastenbury, Conn. Here it pleased God, after the lapse of a little more than two years, to release him from the tribulations of this mortal scene. For a few months previous to his death, his complaints were, in some considerable degree, alleviated; and hopes were even entertained that he might again enjoy comfortable health. The greater part of the time his mind would be diverted, by conversation and by books, from those gloomy views of his own spiritual condition, which had so heavily oppressed it. In the intercourse of the family, he would often forget himself, and appear interesting, agreeable, and even cheerful, as was natural to him, in happier days. With indescribable satisfaction did those around him observe this perceptible lighting up of the cloud, which had so long darkened his moral vision; and looked, with eager desire, for the sun of heavenly hope to dart its beams upon his path. But it was not for human eyes to witness the ecstasies which such an hour would bring to his ravished heart. His work, for time, was done. The design of his heavenly Father, in his peculiar trial, was answered. And, now that the time of his consolation was arrived, why should he remain on earth?

On Thursday, two days previous to his death, he appeared to be rather more unwell than usual. The next morning, he was still indisposed, but able to be below with the family. He seemed, however, to be unusually

abstracted from the scenes around him; and once, as though insensible of the presence of any person in the room, he uttered aloud this earnest ejaculation: "*Blessed Jesus! Blessed Jesus! Sanctify me wholly!*"— These were his last words of prayer. Very soon afterwards, it being about one o'clock, P. M., he complained of drowsiness, and with some difficulty laid himself down upon the sofa, where in a few moments he fell into an apoplectic sleep, from which he awoke no more. He lingered, unconscious of his sufferings, until a quarter past eleven o'clock, on Saturday night, when his spirit, we doubt not, was ushered, "with sweet surprise," into the presence of Him, whom he loved to invoke, and to adore, as the blessed Jesus.

This was on the 4th of December, 1830. He was in the 71st year of his age. His funeral was attended on the Wednesday following, when an appropriate discourse was delivered by the Rev. Dr. Tenney, of Wethersfield, from the words of Christ, John xiii. 7, "What I do, thou knowest not now; but thou shalt know hereafter."

This subject was chosen by the respected preacher, not so much with reference to the death of Dr. Austin, as to the closing scenes of his life. Why, we might ask, in our ignorance of the ways of God, was a minister of Christ, so able, devoted and beloved; a child of God, so long, and so highly favored, in his intercourse with heaven; thus laid aside from the service of his Master, ere the sun of his active life had fully set; and called to walk through the last stage of his pilgrimage, as through the valley of the shadow of death? This may at present be a mystery, but the solution we shall know hereafter. To the sufferer, himself, it is already known.

There are not wanting, however, sufficient means of explaining this dark dispensation, so far as physical causes are concerned, without ascribing it to any extraordinary visitation of Providence. A train of circumstances connected with it, has been alluded to above. But the physical constitution of Dr. Austin, which rendered him peculiarly susceptible to an unfavorable influence from these circumstances; and, above all, a hereditary predisposition to the malady under which he suffered;* are considerations, which remove all peculiar mystery from his case, considered as an instance of bodily and mental disorder. And in this light, evidently, the whole dispensation is to be viewed, unless we go entirely beyond the sphere of second causes, to inquire into the reasons, which influenced the divine counsels. That he should not have suffered as he did, might not indeed have excited any wonder; but, in reality, when all circumstances are considered, this would have been no less extraordinary than was the actual event.

The character of Dr. Austin, both private and public, has been indirectly before the view of the reader, in the successive portions of the foregoing sketch of his life. Our limits do not admit of any extended analysis. Justice, however, to the memory of one so highly esteemed, demands a few additional notices.

His person was above the common stature, well proportioned, and never inclined to corpulence. His carriage was erect and manly, uniting dignity and ease with elasticity and energy, in its motions. The features of his countenance were prominent and strongly marked, and readily susceptible of expression from the kindlings of intellect and emotion. His manners were dignified and courtly, having the air of gentleness and condescension

* The mother of Dr. Austin, in her last days, was a subject of the same distressing form of monomania.

which belonged to his natural disposition. If there was ever, at a distance, any thing austere or forbidding in his appearance, it vanished at once upon a nearer approach.

In his social character he was highly affectionate. He united much native tenderness of feeling with sincere Christian kindness, meekness and humility. In the relations of domestic life, his tenderness and assiduity were uncommon, especially in one so much engrossed with higher cares. He consulted the feelings, and sought the happiness of his partner and of those around him, as his own. In the common intercourse of friends, he loved to unbend from severer pursuits, in an affable and truly companionable interchange of views and feelings. This, a happy talent of conversation, and an extensive fund of general knowledge, enabled him to do, with peculiar edification to others, especially in Christian circles, and with his ministerial brethren.

The powers of his intellect were all of a superior order, and were well balanced. Those of conception and imagination, together with comparison and association of ideas, were unusually developed. The faculty of logical abstraction and pure reasoning, though not manifested, perhaps, in equal proportion, had yet a degree of precision and force which is very uncommon with minds of a similar cast. The operations of his mind were marked by a vigor and rapidity, which might sometimes render him too incautious in the conduct of an argument. He was inclined to take elevated and comprehensive views of the subjects before him, and might, occasionally, overlook points of minuter criticism. Yet, as a reasoner, whether on moral or metaphysical truths, he was sound and able; and, in general, discriminating and accurate. His choice of language, perhaps, was better adapted to the genius of a spoken argument, than of a dry disquisition, presented to the eye.

As a scholar, his success in college is a sufficient testimony, in regard to his early course. His reading in after life was various and extensive, rather than critical, except on subjects of Christian theology. He is justly entitled to a respectable rank among the learned men of our country.

As a writer, his style was nervous, copious, and unstudied. Its faults were those of redundance, diffuseness, and occasional negligence. A learned friend has remarked that he fell into the error, too common among ministers in his day, of regarding style as unworthy of minute attention. Without effort, however, he had an extensive and happy command of language, which enabled him to present his thoughts in an impressive and glowing light.

But whatever native genius and diligent mental culture had done to form the distinguished character before us, the sacred influences of divine grace contributed much more. It was as a Christian, and as a minister of the gospel, that Dr. Austin most excelled. He was regarded by all who knew him as an eminently spiritual and godly man. His piety was deep, discriminating, affectionate and fervent. The grand elements of Christian experience, were habitually and strongly evinced, by the fruits of practical holiness in his life. His piety was of that description, which, emphatically speaking, illustrated and adorned the cardinal doctrines of the Bible.

A short extract from Dr. Tenney's sermon will be appropriate here.

"Even among the excellent, he excelled in *godly fear*. Greatly, and most conscientiously afraid to offend God, and most desirous to please him, he seemed strongly to love 'whatever God loves,' and as strongly to detest 'whatever God hates.' His conversation, example and prayers in his own

family, conclusively evinced his deep and unfeigned piety. Having been myself, with my family, for six months, during the winter of 1814 and 1815, a resident in his family, I here speak with great confidence. It was a blessing to be in his house, and to listen to his instructive and heavenly conversation. It was truly edifying to hear his very spiritual, as well as gifted prayers. In the devotions of the family, as well as of the sanctuary, and at the table of Christ, he very commonly appeared as though just within the vail, freely and with reverence, addressing his Maker and Redeemer. Indeed, in this service, 'his heart seemed to expand, and enlarge and elevate all his views of divine things.' Highly ardent in the exercise and enjoyment of gracious affections, he was distinguished by that habitual heavenly-mindedness and spirituality, which indicated much devout meditation and a close walk with God. His were lofty spiritual aims, high attainments in the divine life, and ardent aspirations for the perfect likeness of Christ."

The temperament of Dr. Austin was sanguine. Accordingly, when he was conscious of having a worthy object in view, he was ardent in the pursuit; and, if not always sufficiently patient and persevering, yet, if assailed by the opposition of unreasonable and wicked men, he was invariably firm and unflinching.

These various traits of character eminently qualified him for the work of the ministry. As a preacher, he must be ranked among the most able, eloquent and popular of American divines. His manner in the pulpit was solemn, dignified and commanding. The tones of his voice were full and flexible, and his enunciation free and emphatic. In the delivery of his sermons, he was always animated, often vehement, and, occasionally, rose to strains of the most sublime and impassioned eloquence. His own feelings were always impressed with his theme, and were poured forth in all their fullness, especially in the devotional parts of the service. In prayer his gifts were extraordinary. It has been said, by one who was qualified to make the comparison, that his manner of prayer was like that of president Davies, of Princeton college. Many, who read this, may remember far better than we can describe, how, in the service of prayer, "his ardent soul seemed to take wing, and soar above the vanities of time, and mingle with the riches of eternity." From his diary we perceive where he had learned to pray. Secret communion with heaven was the element of his soul.

In the best sense of the phrase, Dr. Austin might be characterized as a doctrinal preacher. The topics on which he delighted most to dwell, were the benevolence, the sovereignty and glory of God; the excellence of the divine law, both in its obligation and its penalty; the great system of redemption, originating in the counsels of eternity; the character of Christ, and his sufferings as a propitiation for sin; the work of the Spirit; the guilt and dependence of sinners; the sanctification and final blessedness of believers.

> "By him the violated law spoke out its thunders;
> And by him, in strains as sweet as angels use,
> The gospel whispered peace."

His doctrinal tenets were thoroughly Calvinistic; in general accordance with those of Edwards, Bellamy and Hopkins. These names are mentioned for illustration only; for his was not a mind, to follow implicitly in the steps of any human master. There is abundant evidence, that, when he was born of the Spirit, he was born into the knowledge and love of

these doctrines; and that his daily delight in them was drawn fresh from the fountain of divine truth. "These sentiments," says Dr. Tenney, "contributed to give refinement to his feelings, enlargement to his powers, ardor to his benevolence, elevation to his joys, and eminent usefulness to his life."

The justice of this brief and beautiful eulogium, both upon the truth and its disciple, is fully evinced in the published writings of Dr. Austin. With a bare enumeration of these we conclude this sketch. "A View of the Church:" "Letters on Baptism," examining Merrill's seven sermons, 1805: "Reply to Merrill's Twelve Letters," 1806: "Dissertations on several Fundamental Articles of Christian Theology," 1826: and the following sermons:—On disinterested love, 1790: A funeral sermon on the death of a Mr. Smith and a Miss Smith of Exeter, N. H., 1790: On the death of Miss Hannah Blair, 1794: A thanksgiving sermon, 1797: At the ordination of Rev. Samuel Worcester, 1798: Of Rev. Leonard Worcester, 1800: Before the Massachusetts Missionary Society, 1803: Dedication of the meeting-house at Hadley, 1808: Ordination of Rev. Warren Fay, and of Rev. J. M. Whiton, 1808: A fast sermon, 1811: Two fast sermons, 1812: Dedication of the meeting-house at Worcester, 1823: Address, at Worcester, on the religious celebration of the fourth of July, 1825: Also numerous contributions to the periodicals of his time.

HISTORICAL SKETCH OF MIDDLEBURY COLLEGE.

[Communicated, at the request of the Editor, by Rev. Prof. Fowler.]

THE early settlers of Vermont retained a strong attachment to the civil, religious and literary institutions of the older New England States, from which they emigrated. In many an opening in the wilderness, on both sides of the Green mountain range, there were those who looked back, with lively regret, to the church, the school-house and the college, as to the glories of a New England landscape. Their hereditary love for these institutions, was quickened by their privations; and they carried in their hearts, the habitual determination to establish them among themselves, whenever their means should become adequate.

Accordingly, as soon as a sufficient number were collected in a neighborhood, a school district was organized, upon the pattern set them by their pilgrim fathers; when a village became populous and flourishing, the inhabitants began to think of having an academy, or a temporary grammar school. It was therefore to be expected, that in due time, a college would be established, that would, in its influence, be the same to Vermont, that Harvard and Yale had been to Massachusetts and Connecticut.

The actual establishment of such an institution, was, however, from one cause and another, delayed for a considerable period. The fierce disputes between Vermont and each of the States—New York, New Hampshire and Massachusetts—involving the question whether, like Poland, she should be partitioned; the revolutionary war, in which she took an active and an honorable part, notwithstanding she was not a member of the confederacy; and, afterwards, the subject of admission into the Union; so occupied the attention of the people, that nothing could be done. But in the course of events, the war passed by, those disputes were settled, and Vermont was admitted into the Union in January, 1791. In November, the same year, the legislature passed an act, establishing the University of Vermont at Burlington. It ought, however, to be remembered, to the credit of Vermont, that as early as 1785,

while disputes existed between her and New Hampshire, she made a grant of 23,000 acres of land to Dartmouth college and Moor's charity school; institutions which had gone into successful operation. The preamble to the act is creditable to the legislature, as showing their liberal views: "The legislature having a high sense of the importance of the institutions of Dartmouth college and Moor's charity school to mankind at large, and to this commonwealth in particular; its situation and connections being favorable to diffuse useful knowledge through the same; Be it therefore enacted," &c.

It appears that, besides obtaining an act of incorporation of the university, little or nothing was done at Burlington, for several years. The historian of Vermont, Dr. Samuel Williams, gives the following account of the matter. "The encouragement of education and literature was an object that much engaged the attention of this assembly, namely, the one in session in A. D. 1800. The University of Vermont, established in the year 1791, had not been in operation, as was expected. The town contained but few inhabitants, and it was not in their power to erect the necessary buildings, procure a suitable library, philosophical apparatus, or the proper accommodations for professors and students. The trustees were embarrassed and seldom met, and a president was not appointed for the seminary. The citizens of Middlebury were anxious to have a seminary in that place. They erected a small, but convenient building, procured books, appointed an instructor, and collected a number of students. Their exertions produced more of a literary appearance, than was to be seen at Burlington. In this state of things, they urged the legislature to let them go on and make a college out of the school they had already formed. The matter had been suggested to the assembly the year before; it was now urged with more warmth, and the legislature were invited to view and examine what they had already done. After much debate and reasoning upon the subject, a majority of the house were of the opinion, that the exertions of Middlebury ought to be encouraged; that the most probable way to encourage the introduction and cultivation of science in the State, would be to favor those who were willing to be at the expense of it, and to make it the interest of such societies to endeavor to excel and improve upon each other: And an act incorporating and establishing a college at Middlebury, in the county of Addison, was passed by a great majority: yeas, 177; nays, 51."—pp. 302, 303.

Before the establishment of Middlebury college, great inconvenience was suffered from being obliged to send young men out of the State to obtain an education. A petition from Franklin county, for a college, presented to the legislature in 1800, and now lodged in the office of the secretary of State, dwells on this fact in the following language. "Regretting the want of any literary institution in our vicinity, now in actual and sufficient operation; viewing the great distance between us and Williams and Dartmouth, or any other university; considering that there are numerous young gentlemen in the vicinity, anxious and able to procure a public education, and that numbers must immediately be compelled to go to older States for this purpose," the petitioners urged the establishment of a college in that county. There was a public want in the State. And what made some of the inhabitants of Middlebury the more sensible of this want, and the more active to supply it, was the following circumstance. The father of Jeremiah Evarts, when on his way to New Haven to place his son in Yale college, visited some of his friends in Middlebury. He mentioned to them his regret, that he was forced to send his son to such a distance because there was no college in Vermont. This instance occurring before their eyes, and supposed to be one of many, had its influence upon some, who were afterwards instrumental in promoting the establishment of the college.

The charter of Addison county grammar school was granted in the year 1797. Instead of $1,000, which were required in the act for the erection of an edifice, more than $4,000 were raised chiefly by the inhabitants of Middlebury. Their hopes grew with their efforts. Dr. Dwight was at Middlebury in 1798, while the edifice was in progress of erection, and encouraged them to prosecute the plan of establishing a college. Accordingly, it was concluded to make application to the legislature, in the hope, on the part of some, that the wild

lands which had been granted to the University of Vermont, would naturally be given to Middlebury college, as this institution would go into immediate operation. A New England State, with a population of 154,465, ought to have a college in fact, as well as in name. And this was the opinion of the legislature, if the grant of the charter affords any proof.

The act of incorporation already referred to, commences in these words. "An act incorporating and establishing a college at Middlebury, in the county of Addison. Section 1. It is hereby enacted by the general assembly of the State of Vermont, that there be, and hereby is, granted, instituted and established, a college in the town of Middlebury, and county of Addison; and that Messrs. Jeremiah Atwater, Nathaniel Chipman, Heman Ball, Elijah Paine, Gamaliel Painter, Israel Smith, Stephen R. Bradley, Seth Storrs, Stephen Jacob, Daniel Chipman, Lot Hall, Aaron Leland, Gershom C. Lyman, Samuel Miller, Jedidiah P. Buckingham, and Darius Matthews, shall be an incorporate society, and shall hereafter be called and known by the name of the president and fellows of Middlebury college."

Immediately after this act was passed, the corporation held their first meeting, Nov. 4, 1800. Rev. Jeremiah Atwater was, by the act of incorporation, made president. He had, for some years, been a tutor in Yale college; and, afterwards, principal of the Addison county grammar school. To this latter situation, he had been recommended by Dr. Dwight, with a prospective regard to the presidency. At that meeting, Col. Seth Storrs was appointed secretary, and Joel Doolittle, tutor. On the following day, seven students were admitted into the college. At the first commencement, in 1802, one received the degree of A. B.; at the next, three; at the third, twelve; at the fourth, in 1805, sixteen.

As in other infant institutions, so in this, the advantages enjoyed were very limited; but there was, on the part of the students, a literary enterprise, a readiness to engage and persevere in literary labor, that compensated, in some degree, for the deficiencies in the means of instruction. The privileges were not numerous; and, as an offset to this, they were not neglected. The strong feeling of individual responsibility, produced vigorous intellectual effort. Many of the students were in moderate circumstances, and of mature age; and hence there was an economy in their expenses, and a sobriety in their manners, that were favorable to the reputation of the college. And besides this, the tone of feeling and conduct, on the part of the more considerate, had an important influence upon the younger and the more volatile, in forming their minds and their habits.

The college, from the first, had been supported by a generous spirit of benevolence. Besides the charter, nothing had been given by the legislature. But, through the good providence of God, it had been blessed with efficient friends, who secured for it public favor and private bounty. But it was still felt that there was a great want of regular, systematic instruction, in some branches of learning usually taught in colleges. To assist in supplying this want, Samuel Miller, Esq. proposed to make a donation to the college, of a thousand dollars. This was the more creditable to him, inasmuch as it shows that he did not fall into the common error of supposing that a college consists chiefly of certain edifices built in a certain form, and fitted up with rooms adapted to certain purposes. He even seems to have understood the truth of the matter, that a college is a society of men associated for the promotion of learning and religion; and that unless there are the *men*, it is to no purpose that brick and marble are formed into structures of great convenience and elegance.

This gentleman ought to be mentioned as an early, constant, and efficient friend of the college. "He was born in West Springfield, Mass. in A. D. 1764. For his early education, he had only the advantages of the most ordinary schools. But diligence and perseverance were his most distinguishing traits, and in these he has been rarely surpassed. Of him it may be said more truly than of almost any other man, that in all those respects in which he was superior to the common rank of men, he was self-made. He was licensed to practise law by the Rutland county court, at the March term, A. D. 1787; and in

the May following, he settled in Middlebury. By his unremitting assiduity, he soon gained a standing among the first lawyers of the State, and steadily maintained it through life. Few men have ever united so much business with so much reading; so much attention to friends, and so punctual a discharge of the relative and social duties. He died in the resignation and hope of the gospel, in the evening of the 17th of April, 1810, in the forty-seventh year of his age."

In consequence of this offer to the corporation, a successful effort was made to raise funds to support a professorship of natural philosophy. Frederick Hall was appointed to that office. The reputation of that gentleman, both before and after his visit to Europe, and his assiduous attention to his official duties, contributed essentially to promote the prosperity of the college.

In August, 1809, president Atwater gave in his resignation, and was transferred to the presidency of Dickinson college. In accepting his resignation, the corporation voted, that Col. Seth Storrs "be requested to present to him the warmest thanks of the board for his faithful discharge of duty; and his unremitting exertions, by which this institution has arisen from its infant state to its present flourishing condition."

In the course of his farewell address on this occasion, he remarks, "It is pleasing to observe the progress of improvement in this new country. Six years ago, the higher branches of learning were scarcely taught at all in this large and growing State, and those who would obtain an education, were obliged to seek for it in neighboring States. But of late years, common school education has greatly improved; the number of academies has increased; and young gentlemen have resorted from other States into this State for education. It may be said that the state of society in general has improved in Vermont very greatly within a few years. Witness the establishment of village libraries, the settlement of ministers, and the erection of houses of public worship. At our first commencement, we beheld few of the ministers of the gospel; but how pleasing it is to behold the respectable assemblage of them which we now annually witness! While they patronize literature, we need not fear an illiterate ministry. The first fathers of New England considered the primary design of our colleges to be, to educate young men for the ministry; and they were accordingly anciently styled, the schools of the church."

After speaking of the origin of colleges, he goes on to speak of their beneficial effect upon civil government. "Colleges aid the civil magistrate as they promote literature, and especially religion. Why else, in the constitution of Massachusetts, were the interests of Harvard college, the Alma Mater of all the New England colleges, originally incorporated in the oath of office? Was it not, that the legislature might be annually reminded of the intimate connection of religion and learning with civil government? Are these things true elsewhere, and are they not true in Vermont?" The whole address was a valuable, and timely defence of the usefulness of colleges. It exhibited their true end and design, viz: the promotion, not merely of human science, but of enlightened piety, and of the best interests of government. Men of narrow views sometimes err, in supposing that a liberal education should not include religious instruction; whereas the first founders of colleges considered these institutions as *religious* societies of a superior order, established to impart religious instruction, and to promote an elevated and intelligent piety, as well as a knowledge of the arts and sciences. At this time the number of the students was fifty-seven, and the moral and religious condition of the college encouraging.

At the same commencement, Henry Davis, professor of languages in Union college, and formerly professor of divinity elect in Yale college, was appointed president. Having accepted the appointment, he delivered his inaugural oration in February, 1810. Ordination was conferred on him at the same time. In his oration, he spoke of the college in the following terms. "To the *patrons* of *science* of every age, great praise is due for our pre-eminent prosperity. Among men of this character, you, gentlemen of the *corporation* of Middlebury college, have an honorable rank. Under your auspices, this institution has risen to a degree of respectability, which furnishes a sure pledge of future

usefulness to mankind. With a single exception, no college in our country, of the same standing, has been equally prosperous. And comparing the circumstances in which you have been placed, and the means which you have possessed, its prosperity has been without a parallel. The government of such an institution must be in a high degree a paternal government. It must be a government of counsel and persuasion. The authority invested, must, in many respects, be an authority of discretion. No pains are to be spared to stimulate the indolent, to convince the refractory, and to reclaim the vicious.

"But when the refractory prove incorrigible, and the vicious will not be reclaimed, counsel becomes useless, and forbearance a crime.

"But in this case, his inexperience; his want of discretion; the intemperance of juvenile passions; the thought of incurring the displeasure of powerful connections; of blasting the hopes and expectations of an anxious and affectionate family; and of fixing a stain upon his character, which the tears of penitence cannot wash away, are considerations that plead loudly for the offender, and address themselves to the tenderest and most deceptive affections of the heart. The path of duty in such circumstances, is a path filled with thorns and briers; and much firmness is necessary in order to pursue it.

"Unless the fountain be kept pure, the streams will be polluted. Without discipline, a public seminary, instead of being a nursery of science and morality, and a blessing to the community, degenerates into a nursery of licentiousness and dissipation, and becomes a curse. It is a sore upon the body politic, gradually gangrening the whole system. It corrodes and corrodes, till it affects the vitals of existence."

The increasing number of the students requiring more extensive accommodation, it was resolved, at a meeting of the corporation in October, 1810, to "erect a new college edifice on the ground lately conveyed to the president and fellows of Middlebury college by Col. Seth Storrs." It was likewise resolved to petition the legislature for assistance. Accordingly, a petition was presented, a copy of which was printed in the journal of the house for the year 1810. In that petition, there were exhibited a concise history of the college, its condition and its wants. The petition was respectfully received, and referred to a committee. This committee in their report say, that in their opinion, "the report of the president and fellows of Middlebury college is true; and that the said institution deserves the attention and consideration of the legislature of the State. Without funds, or public patronage, it has hitherto flourished in an unparalleled degree; and your committee verily believe, that the corporation and officers of said college, and those private individuals who have made donations to the same, for their meritorious exertions in the promotion of science and the arts, are highly deserving the applause of this legislature. But at this time, your committee can devise no means by which the legislature can expediently afford relief. Your committee, therefore, recommend to this house, to refer said petition to the next session of the legislature; and that the said president and fellows be requested to make report of the situation of the said institution at that time."

This instance is in fact a history of all the various applications for aid from the legislature. They have called forth the expression of friendly feeling, but no pecuniary aid. There has seemed to be but little of that spirit which animated the hearts of the fathers of New England, when they laid the foundation of those institutions which are, and have been, the glory and salvation of our land. There has been but little of that spirit which, in 1785, prompted the legislature of Vermont to make the grant already mentioned, to Dartmouth college, and Moor's charity school. The connection between the higher institutions of learning and the prosperity of the State, is but very imperfectly understood. Politicians have to spend so much time in settling their respective claims to office, that this subject is but very inadequately examined by those who ought to take the lead in matters of this kind; while the great body of the people are too much absorbed in some bill or bills of local or sectional interest, to feel the importance of legislating for an institution

to promote the welfare of "mankind at large," and the whole "com-
h in particular."

There were, however, private individuals who subscribed for the erection of a new college edifice, which was commenced and completed under the superintendence of Judge Painter.

In 1811, Oliver Hubbard was appointed professor of languages. He was a native of Orwell, Vermont, was graduated at the college in 1806 with the highest honors. In 1808, he was appointed senior tutor and librarian. He is described as a gentleman of a strong mind, of great application to his studies, and of fervent piety. His health becoming impaired, he resigned his office in the college in 1812, in order to take up his residence in Georgia, as a parish minister. Not long after his arrival there, he died in the midst of his usefulness, greatly lamented.

The Rev. John Hough was unanimously elected to fill the vacancy occasioned by the resignation of professor Hubbard.

In an address to the patrons of religion and science, published about this time, it is stated that the "prosperity of this seminary had more than equalled the expectations of its most ardent friends." The number on the annual catalogue, was one hundred and twenty-six; and the moral and religious condition, very satisfactory.

In August, 1813, was formed the Middlebury College Charitable Society. The object of this society is set forth in the "Account of its Institution and Transactions," published in 1817. "A number of gentlemen in this vicinity, deeply impressed with the importance of furnishing the churches with pious and well-educated clergymen, and understanding that many young men in this section of the country, of promising talents and of unquestioned piety, were prevented, by pressing poverty, from qualifying themselves to be preachers of the gospel, feel it to be their imperious duty to form an association, whose object should be to encourage and assist such persons in obtaining a liberal education. A meeting with this view was held on the 17th of the same month, and a society organized. Rev. Henry Davis, D. D. was appointed President; Hon. Gamaliel Painter, Vice President; Samuel Swift, Esq. Secretary; Prof. Frederick Hall, Rev. Thomas A. Merrill, Rev. John Hough, Rev. Bancroft Fowler, Hon. Chauncey Langdon, Directors." To this society Hon. William Hall gave $500; the Grand Chapter of the State, $50; and the Evangelical Society, in notes, $442 57. In 1819, $3,606 85 had been given to the society. The money received by the students to assist them in their education, was, for the most part, loaned; but in some instances, given. From this society, something like fifty or sixty young men have been assisted in obtaining an education. It ceased to collect funds about the time of the formation of the North Western Branch of the American Education Society, in 1820; though it still continues to extend aid to some of the students at their graduation.

The Evangelical Society, just mentioned as having transferred some of its notes to the Middlebury College Charitable Society, was organized at Pawlet, March 6, 1804. "James Davis proposed to the clergy to establish a society for the education of young men, offering to give a certain sum for this purpose." In consequence of his efforts, this society was formed at that time; and *was the first Education Society established in this country.* The officers were Rev. William Jackson, President; Rev. Nathaniel Hall, Vice President; Rev. John Griswold, Secretary; Ezekiel Hermon, Esq. Treasurer. It was stated that the "object of this society was to aid pious and ingenious young men in indigent circumstances, to acquire an education for the work of the gospel ministry." "None are to receive assistance but such as are hopefully pious, of orthodox religious faith, and members of some regular Congregational or Presbyterian church, and desirous to obtain an education with a view to be useful as teachers of religion." "The trustees, of which there were nine, are empowered to judge of the qualifications and claims of candidates, and to give aid to the extent of their funds. They are to direct and superintend the studies and moral conduct of the young men; and when they shall have acquired a competent knowledge of theology and other requisite branches of science, shall recommend them to some suitable board for examination and approbation for the work of the ministry. Such young men as receive aid from the society, are laid under

obligations to refund the loans made them, without interest, should their circumstances ever after admit."

In an account of a convention on the subject of a seminary for the education of pious young men for the gospel ministry, held in Windsor, in 1812, it is said that the "Evangelical Society, most of whose members reside in the southwesterly part of Vermont, by loaning money without interest, to be refunded after a period of from four or five, to eight or ten years, are essentially promoting the interests of the church, by bringing pious young men into its service."

In the year 1815, the north college was completed under the superintendence of Judge Painter.

In 1816, subscriptions for a permanent fund, for the benefit of the college, were made, amounting to more than fifty thousand dollars. Owing to a change of times for the worse, and some misunderstanding which unexpectedly grew up, not so much as one-third of this sum was ever collected. Though this affair involved the college in a disagreeable and unsuccessful litigation, still the amount paid in by the subscribers, was of so much consequence to the institution, that without this aid, it could hardly have been sustained.

At the annual commencement, this year, a professorship of chemistry was established; and Rev. Gamaliel S. Olds, of Greenfield, Mass. was appointed to the office. He never joined the institution. At the same time professor Hough was transferred to the professorship of divinity, which was then established, and Solomon M. Allen was appointed professor of languages in his place. Professor Allen is described as a gentleman of great mental and moral worth, and of great energy of character. The circumstances of his death, which happened about a year after his appointment, were deeply distressing. They are thus narrated by professor Hall, in his eulogy. "Professor Allen, to remedy a defect in his chimney, had ascended to the top of the new college building, and was standing on a pole, which he had caused to be elevated nearly to the summit of the chimney. He had often been in this situation before, but had always, till this time, taken the precaution to secure himself from injury, by putting a rope around him, the other end of which was fastened to some substantial object. The pole being weakened, by having a large auger hole bored through it, gave way, and let him fall first, a distance of eight or ten feet, to the roof of the edifice, down which he slid, and was precipitated to the ground, which was about forty feet below. In the fall, he struck a stone, by which his shoulder was shockingly fractured. He was immediately carried into the building, and all the medical gentlemen in the vicinity, were called to his aid, but were called, alas! in vain. His case was soon pronounced to be hopeless. He was fully aware of his danger, and said to one who stood near him, 'I must die.' The melancholy event took place about three o'clock in the afternoon. A little before ten on the evening of the same day, he bade adieu to his house of clay, and entered the world of spirits."

To supply his place, Robert B. Patton, now of the University of New York, was appointed professor of languages.

President Davis resigned his situation Oct. 6, 1817, to accept the presidency of Hamilton college. On the succeeding day, the corporation made choice of Rev. Joshua Bates, of Dedham, Mass., as his successor. Having accepted his appointment, he delivered his inaugural address on the 18th of March, 1818. In speaking of a liberal education, he remarks as follows. "It is admitted that some illiterate men of native energy of mind, actuated by motives of piety and benevolence, have undertaken to preach the gospel; and in places destitute of more able teachers, they may have been instrumental of much good. But how much more extensive and permanent would their good influence have been, if they had been better qualified; if they had been able to answer the objections of learned infidels, and detect and expose the errors of subtle heretics. With the same advantages of education, they might have stood upon equal ground with Doddridge, and Scott, and Edwards, and Dwight; might have extended the sphere of their usefulness beyond the narrow compass of the human voice, and the short period of human life; might have imparted instructions to successive generations; might have proved a blessing to thousands yet unborn.

Besides, how much has the cause of pure religion suffered; how many have been led to despise the gospel, through the unhallowed influence of ignorant fanatics, and false pretenders to inspiration.

"Liberal education and literary institutions drew forth from the cloister the light of life, which had been concealed for more than ten centuries, and gave liberty of conscience to the Christian world. The principal actor in the glorious reformation of the sixteenth century, was a professor in the university of Wurtemburg. From that period, learning and religion became mutual coadjutors; and though sometimes unnaturally divided, they have generally maintained an intimate alliance, and united their influence to civilize the world and bless mankind."

The college still continued to prosper under the new arrangement. In 1824, Prof. Hall, recently president of Mount Hope college, Md. resigned his office in the college, which was filled in 1825, by the appointment of Prof. Turner.

In this last year, Prof. Patton likewise resigned his office, which has since been filled by Prof. Hough.

In 1828, the professorship of chemistry was filled by the appointment of Rev. William C. Fowler, of Greenfield, Mass.

In the year 1833, it was resolved that an effort should be made to raise the sum of $50,000, for erecting new college buildings; for establishing an efficient manual labor department; for sustaining an additional professor; for creating a fund to pay the tuition of worthy indigent students; for increasing the library, philosophical apparatus, cabinet of minerals, &c. By the conditions of the subscriptions, it was made binding upon the subscribers, if $30,000 should be subscribed before the first day of October, 1835, which, after great labor, was accomplished.

In 1836, the chapel was completed, under the superintendence of Ira Stewart, Esq. Besides a place for public worship, it contains three lecture rooms, two rooms for the college and the philological libraries, six recitation rooms, and three private rooms for the officers. It is seventy-five feet in length by fifty-five feet in breadth. It is built of stone. The front presents a handsome appearance, being built of square, smooth blocks of dark-colored limestone.

The college edifice north of this, was erected in 1814. It is built in a very substantial manner, of light-colored limestone. It is 106 feet in length, and 40 feet in breadth; and contains 48 rooms for students.

The east college, so called, was erected a year or two before the charter of the college was granted. It has recently undergone a thorough repair. The public rooms have been converted into convenient rooms for students.

From the first, the college has had to depend upon the charity of individuals, having received nothing from the State. As in other States, so in this, the legislature never has seemed to understand, that a literary institution, whether of the rank of a common school, or of an academy, or of a college, intended as it is to confer benefits upon the commonwealth, as well as upon the world, has a claim upon the people in their collective capacity through their representatives. At least, this claim never has been recognized by any grant to Middlebury college.

The subscription made for building the east college, has already been mentioned. A subscription of several thousand dollars was made in 1810, for erecting the north college. For the establishment of a permanent fund in 1816, something over $50,000 was subscribed; and in money, $11,392, and in land, by estimation, $2,850, were paid. The reason why the whole was not collected, has already been given.

In the years 1832—5, something more than thirty thousand dollars were subscribed for the purposes mentioned above. This is now in the course of collection.

Besides these associated efforts, there are some individuals, both among the living and among the dead, who have been distinguished for their liberality to the college. Samuel Miller, Esq. has already been mentioned. Gen. Arad Hunt, of Hinsdale, N. H., in 1813, deeded lands in Albany, Vt., to the college, amounting to more than 5,000 acres. These lands are becoming valuable; and their annual rents are already an important portion of the income of the college.

Other wild lands, amounting to two or three thousand acres, have likewise been given to the college.

Gamaliel Painter, Esq. made the college his residuary legatee. From his estate, something like $13,000 was realized. Judge Painter was born in New Haven, Conn. May, 1743; came to Middlebury, 1773; died May 21, 1819, aged 76. He was a gentleman of great excellence of character. Besides being the firm friend and benefactor of the college, he was regarded as the father of the village. On his monument, erected at the expense of the corporation, he is described as a patriot of the revolution, faithful in civil office, amiable in private life, distinguished for enterprise and public spirit. The assistance rendered by this last act of kindness to the college, relieved it of embarrassing debts.

In 1828, Joseph Burr, Esq. of Manchester, left a legacy to the college, of $12,200, as the foundation of a professorship. He died April 14, 1828, aged 56. He was a native of Long Island. He is described as a man of great simplicity of manners, and of great regularity in his habits and of honesty in his dealings. He never made a profession of religion, "but was esteemed by Christian men who knew him well, as truly a pious man."

In 1834, Dea. Isaac Warren, of Charlestown, Mass., left a legacy to the college, of $3,000, besides subscribing $1,000 for the support of an additional professor.

Soon after the establishment of the college, the Philomathesian Society was formed for the improvement of the students at large. It was incorporated in 1822, and has a library of about 2,000 volumes. "At its meetings, which are held on Wednesday of every week during term time, compositions are read and a question discussed by members previously appointed." It has an annual exhibition the day before commencement.

In 1804, the Philadelphian Society was formed. It includes only professors of religion; and "is designed to promote among its members, a knowledge of divine things." Its influence has been very salutary. It has a library of nearly 500 volumes.

In 1813, the Beneficent Society was formed, for the purpose of providing indigent students with text-books. It now furnishes to three-fourths of all the students of the college, the necessary text-books. Indigent students thus obtain their books free of expense, and other members of the society obtain the same privilege, by paying a small sum annually.

The college library was commenced in 1800, by a number of public-spirited individuals, who subscribed something like a thousand dollars for the purchase of books. The whole was divided into shares of twenty-five dollars each, the payment of which entitled the subscriber to certain rights and privileges. These shares have, for the most part, been purchased in, or given to the college. The library has, since that time, been increased, principally by the donation of books. The whole number of books is somewhat over 2,500 volumes. Measures have been taken to increase the library, by an annual appropriation. The philosophical apparatus, the most of it, was imported from London in 1817. There were a few articles procured in 1801. A valuable air-pump was at that time obtained of Dr. Prince, of Salem, Mass., who visited Middlebury on the business. For an increase of the apparatus, the corporation made a handsome appropriation at their last meeting.

The greater part of the chemical apparatus was imported from London in 1828, when the professorship was first filled. It receives a moderate annual increase. For a number of years, the college depended on the valuable cabinet of Prof. Hall for illustrations in mineralogy. Some pains have been taken to collect minerals for the college, since 1828, and a cabinet of some value has been formed, which will soon be increased by purchases.

The Associated Alumni of Middlebury College, held their first meeting in August, 1824. They annually appoint an orator and a poet to address them at commencement. They have published several valuable orations.

A Mechanical Association was formed in 1829, for the purpose of engaging in manual labor. A shop was built and tools collected. The experiment thus far, has been very much like those tried in other places. A few students have derived some advantage to their health, from the exercise.

The college assumed a decidedly religious character in 1805. At that time, a revival of religion commenced, which continued, we are informed, "two or three years." Before that time, in 1801, there was a revival of religion, and since, there have been several of longer or shorter continuance, of temporary or permanent power. If, upon examination, it should be found that not as many students have become pious in proportion to the whole number, as in some other colleges, it should be remembered, that more than in most colleges, were already pious when they entered the institution. There has been, at periods, an elevated tone of piety, especially of the active kind.

Of the great usefulness of the college to the church and to the world, it would be easy to furnish proof, from the history of its Alumni. But this would exceed the limits of our design. The present condition of the institution is in most respects encouraging. Its faculty consists of a president, three professors, and three tutors. Another professorship is established, and will be filled in due time. The number of students is about one hundred and sixty. Its average increase has been ten a year for the last eight years. With the smiles upon it of the same God, who has hitherto watched over it, the friends of the college may indulge the hope, that it will still continue to be a blessing to the church and the world.

MEMOIRS OF MINISTERS,

WHO HAVE BEEN GRADUATED AT HARVARD COLLEGE, SINCE THE FOUNDATION OF THAT INSTITUTION.

By John Farmer,
Cor. Sec'ry of the New Hampshire Historical Society.

[Continued from page 117.]

NOTE.—The year they were graduated, is prefixed to each person at the beginning of the several Memoirs.

JOHN WHITING.

1653. JOHN WHITING, son of William Whiting, Esq., of Hartford, Conn., one of the principal men of that colony, who served as a magistrate and treasurer, was born a short time before his father's emigration to New England. He was admitted a member of the church in Cambridge not long after he was graduated, and had his residence in that place for several years. It is highly probable that he studied theology there. In 1657, he was procured by the inhabitants of Salem, Mass., to assist Rev. Edward Norris, whose age and infirmities required the aid of a colleague. He was in Salem between two and three years, but was not settled in the ministry, being only temporarily engaged. He returned to Cambridge in 1660, and, soon after, went to Connecticut, and was settled over the first church in Hartford, which had enjoyed the ministerial labors of those eminent servants of the cross, Thomas Hooker and Samuel Stone. His term of service here embraced only a few years, as he withdrew from this church and formed a new one, now the south church, February 12, 1670, over which he was installed pastor. He remained here until his death, which occurred according to Dr. C. Mather's catalogue in the Magnalia before the year 1698, although Dr. Trumbull marks the time of his decease in 1709, and also mistakes in his Christian name, calling him *Joseph* (Hist. Conn. vol. i. p. 461,) and *Samuel*. (Vol. i. p. 492.) That the last named writer certainly mistakes as to the time of his death, appears from the Magnalia, the author of which speaks of him in connection with Woodbridge and Wakeman, as among those who "will never be forgotten, till Connecticut colony do forget itself, and all religion." How uncertain are the predictions relating to the future esteem and veneration with which eminent men will be regarded! How little is known of John Whiting excepting what is gathered from this brief memoir!

From the Cambridge church records, left by Rev. Jonathan Mitchel, (See vol. viii. p. 142,) I learn that Mr. Whiting was married while at Cambridge—that his wife was daughter of Deacon Edward Collins of that place, and sister of Rev. John Collins. (See vol. viii. p. 335.) Three of his children, Sybil, John and William, were born before he left Massachusetts. William was baptized at Cambridge, February 19, 1660, was many years a military officer in Connecticut, commanded the troops sent by that colony against Port Royal, in 1710, and was an officer in the expedition against Canada, the ensuing year. In 1700, he petitioned the general court of Massachusetts for a tract of land granted to his father before the year 1679, the original plan of which is in my possession. It contained 400 acres, and was situated on Salmon brook, which empties into Merrimack river.

The posterity of Mr. Whiting in Connecticut has been respectable, and it is believed somewhat numerous. Thirteen of the name had been graduated at Yale college in 1834. *Trumbull, Hist. Conn.* i. 461, 462, 464, 492. *Mather, Magnalia*, 23, 118. *Felt, Annals of Salem*, 195, 200, 202, 205, 535. *American Quarterly Register*, iv. 307. *Mitchel's Church Records in MS.*

SAMUEL HOOKER.

1653. SAMUEL HOOKER, son of Rev. Thomas Hooker, the first minister of Cambridge, Mass., and of Hartford, Conn., who came to New England in 1633, was born while his father resided in the former place, in the year 1635. He lost his excellent parent when he was about twelve years old, and his early education devolved on those who were so faithful to their charge, that he was prepared for admission into Harvard college, when he was fourteen years of age. He had the advice and counsel of his father's colleague, Rev. Samuel Stone, in his preparation for the ministry, on which he entered as early as 1657. He preached early in the colony of Plymouth, where he was married in 1658. His wife was a daughter of Capt. Thomas Willett, then of Plymouth, but afterwards the first mayor of New York. The next year he was chosen to settle at Springfield, Mass. but he declined the invitation. In July, 1661, he succeeded Rev. Roger Newton, at Farmington, Conn., where, according to Dr. C. Mather, he was "an able, faithful and useful minister." He died October 28, 1697, in the sixty-third year of his age, and was succeeded by the Rev. Samuel Whitman. Mr. Hooker is included in the list of authors whose publications were of a brief and limited character. Single sermons were all that issued from the press under his name, and the titles of these have not been obtained.

From a MS. journal of Henry Flint, tutor of Harvard college, it appears that Mr. Hooker had nine sons. Daniel, one of them, was born March 25, 1679, and was graduated at Harvard in 1700. Descendants from the common ancestor, who died at Hartford, have been numerous and of distinguished character. The catalogue of Yale college shows a considerable number who have been honored by that institution. *Mather, Magnalia*, i. 318, ii. 23. *Pemberton MS. Chronology. Plymouth Colony Records in MS. Sprague, Hist. Discourse at West Springfield*, 18. *Amer. Quarterly Register*, iv. 308, which erroneously places his ordination in 1655. *Trumbull, Hist. Conn.* i. 294, 492.

SAMUEL WHITING.

1653. SAMUEL WHITING was of very respectable parentage. His father, Rev. Samuel Whiting, was son of John Whiting, mayor of the city of Boston, in Lincolnshire, England, and vice-admiral, it is believed, of the same county, was born November 20, 1597; was a minister at Skirbeck, came to New England in 1636, and settled at Lynn, where he died December 11, 1679, aged 82. His mother was a daughter of the right honorable Oliver St. John, a gentleman of considerable note in the time of Cromwell. She accompanied her husband to New England, and died at Lynn, March 3, 1678. Samuel was born at Skirbeck, while his father was minister there, on the 25th of March, 1633. He was the eldest of three sons, all of whom graduated at Harvard. He was educated for the ministry and commenced preaching about the year 1656. The same year he was admitted freeman of the Massachusetts colony. He went to Billerica in 1658, then a new town, having been settled but five years, and was employed as a preacher from year to year, until November 11, 1663, when he was ordained pastor of the church which was organized about that time. Here he remained almost fifty years from his ordination, and was esteemed as Dr. Cotton Mather says, "a reverend, holy and faithful minister of the gospel." Although a man of respectable talents, and sometimes called to preach on public occasions, I do not find that he published any thing. He preached the artillery election sermon in 1682. A manuscript volume of his sermons is in the library of his descendant, Rev. Moses G. Thomas, of Concord, N. H. I have in my possession part of a folio manuscript, of several hundred pages, containing sketches of his sermons on portions of the Assembly's Catechism for a number of years. It was written by Capt. Jonathan Danforth, his parishioner, and brother of Rev. Samuel Danforth

of Roxbury. Mr. Whiting's name appears in Gov. Hutchinson's Hist. Mass. i. 248, 250, among the seventeen ministers who bore their testimony against the settlement of Rev. John Davenport in the first church in Boston; and he was one of those who presented an address to the general court in vindication of their conduct from the unjust charge of innovation, &c., made against them by a committee appointed by the house of deputies, in May, 1670. Mr. Whiting died February 28, 1713, being almost 80 years of age. A poem published soon after his death, has the following lines:—

"Whiting, we here beheld a starry light,
Burning in Christ's right hand and shining bright;
Years seven times seven sent forth his precious rays,
Unto the gospel's profit, and Jehovah's praise."

Mr. Whiting was married November 12, 1656, to Dorcas Chester, of Charlestown. They lived together fifty-seven years. By her, who died thirteen days before her husband, he had ten children, seven sons, and three daughters. Four of the sons attained mature age, viz. 1. Samuel, born January 19, 1662, who lived in Chelmsford and Dunstable, and died in Billerica, March 14, 1715, aged 53, leaving sons Samuel, born in Chelmsford, October 22, 1687, who was one of Lovewell's men at Pequoaseket 1725; Leonard, born August 12, 1693, and Joseph, born December 14, 1695, the last two born in Billerica. 2. John, born August 1, 1664, graduated at Harvard college. 3. Oliver, born November 8, 1665, and was a magistrate and representative of his native town; married Anna, daughter of Capt. Danforth, January 22, 1690, and had six sons and three daughters, of whom Samuel, the fourth son, was born September 6, 1702, resided in Billerica, was a deacon of the church, and died November 4, 1772, aged 70. He had sons (1.) *Samuel*, born May 18, 1730, father of Samuel Whiting, Esq. of Billerica, now living in his 78th year, and grandfather of Augustus Whiting, M. D., who was graduated at Harvard in 1816, and (2.) *Timothy*, who was father of Col. Timothy Whiting and Gen. John Whiting, late of Lancaster, Mass. 4. Joseph, born February 7, 1669, who, it is supposed, was the graduate at Harvard in 1690. He died at Billerica, Sept. 6, 1701, aged 32. *Mather, Magnalia*, i. 454. *Hutchinson, Hist. Mass.* i. 248, 250. *Boston News Letter*, dated 1713. *Thompson, Hist. of Boston, in Lincolnshire, England*, 263. *Hist. Memoir of Billerica*, 15, 16, 28. *Lewis, Hist. Lynn*, 127. *Town Records of Billerica. MSS. belonging to late Edward Farmer, Esq. of Billerica. Bowen's Boston News Letter.*

JOSHUA MOODEY.

1653. Joshua Moodey was son of William Moodey, who came to New England as early as 1634, and resided a short time at Ipswich, Mass., but made his permanent settlement at Newbury, where he died October 25, 1673, leaving three sons, Joshua, Caleb and Samuel. Joshua was born before his father's emigration, in the year 1632. He received the rudiments of his early education at Newbury, and was probably prepared for admission to college by Rev. Thomas Parker of that town, who, besides discharging his ministerial duties, generally had twelve or fourteen scholars under his tuition. He was undoubtedly well fitted to enter college, especially, if he enjoyed the instruction of this eminent classical scholar. After he was graduated, he commenced the study of divinity, and very early began to preach. He had, before leaving Cambridge, made a public profession of religion and joined the church in that town. In 1658, he went to Portsmouth, N. H., and began his ministerial labors. The people there had been but a few years incorporated into a town: no church had been gathered, and Mr. Moodey was at first supported by a voluntary subscription, made by eighty-six persons, desirous of having regular preaching. On the 5th of March, 1660, by vote of the town, he was invited to settle in the ministry, but on some account, his ordination was delayed eleven years. At length, in 1671, the town having erected a new meeting-house, and a church consisting of nine members being gathered, Mr. Moodey was inducted into office on the 12th of July. The sermon on the occasion was preached by himself. The services were attended by Rev. Thomas Cobbet, of Ipswich, Rev. John Wheelwright, of Salisbury, Gov. Leverett, of Boston, and several of the magistrates of Massachusetts.

In the faithful discharge of his pastoral duties, and respected and beloved by his people, and by the neighboring ministers of Dover, Exeter and Hampton, he continued in this place until he was driven away by persecution. In 1684, he was selected by Edward Cranfield, lieutenant-governor of the province, as an object of peculiar vengeance. He had for some time rendered himself obnoxious by the freedom and plainness of his pulpit discourses, and his strictness in administering the discipline of the church, one instance of which merits particular notice. Edward Randolph, collector and surveyor of the customs in New England, having seized a vessel belonging to one Jeffreys, she was in the night carried out of the harbor. The owner, who was a member of Mr. Moodey's church, swore that he knew nothing of it; but upon trial, there appeared strong suspicions that he had perjured himself. He found means to make up the matter with Cranfield and the collector; but Mr. Moodey being concerned for the purity of his church,

requested of the lieutenant-governor copies of the evidence, that the offender might be called to account in the way of ecclesiastical discipline. Cranfield sternly refused, saying that he had forgiven him, and that neither the church nor minister should meddle with him, and even threatened Mr. Moodey, if he should. Not intimidated, the conscientious clergyman consulted the church, and preached a sermon against false swearing. Then the offender being called to account, was censured, and at length brought to a public confession. This proceeding gave great offence to Cranfield, who then had no means of showing his resentment. But malice ever fruitful in expedients to attain its ends, suggested a method, which to the scandal of the English nation, has been too often practised. The penal laws against non-conformists were at this time executed with great rigor in England; and Cranfield, that he might play off the ecclesiastical artillery here, issued an order in council "that after the first of January, the ministers should admit all persons of suitable years, and not vicious, to the Lord's supper, and their children to baptism; and that if any person should desire baptism, or the other sacrament to be administered according to the liturgy of the church of England, it should be done in pursuance of the king's command to the colony of Massachusetts; and any minister refusing so to do, should suffer the penalty of the statutes of uniformity."

On the 5th of February, the same week in which he dissolved the assembly, Cranfield sent Mr. Moodey a written notice by the hands of the sheriff, that on the next Sunday, he, with Robert Mason and John Hinckes, intended to partake of the Lord's supper; and required him to administer it to them according to the liturgy of the church of England. As they rightly expected, Mr. Moodey refused to comply with the order. In consequence of this refusal, Joseph Rayn, the king's attorney-general, by direction of Cranfield, filed an information at the next court of sessions, against "Joshua Moodey, clerk, minister of Portsmouth, for refusing to administer the sacrament of the Lord's supper according to the manner and form set forth in the book of common prayer; and that in contempt of the laws of the realm, for wilfully and obstinately refusing to administer the same to the honorable Edward Cranfield, Robert Mason and John Hinckes, and for wilfully using some other form."

Mr. Moodey, in his defence, pleaded that he was not episcopally ordained as the statutes required; that he did not receive his maintenance according to them; and therefore that he was not obliged to the performance of what had been commanded; that the alleged statutes were not intended for these plantations, the known and avowed end of their settlement being the enjoyment of freedom from the imposition of those laws; which freedom was allowed and confirmed by the king, in the liberty of conscience granted to all Protestants in the governor's commission. He was, notwithstanding this defence, convicted, and sentenced to be imprisoned six months, without bail or mainprize; and on the 6th of February, was committed to gaol at Great Island, without being permitted to see his family. His mittimus was under the hands and seals of Walter Barefoote, Peter Coffin, Henry Green and Henry Robie. Two of the justices of the court, namely, Nathaniel Fryer and Thomas Edgerly, did not assent to his conviction, and were soon afterwards removed from office. Mr. Moodey was kept in confinement in the house of Capt. Elias Steleman, (which was occupied as a gaol,) thirteen weeks, with liberty of the yard; and his benefice was declared to be forfeited to the crown.* At the expiration of that time, he was released through the solicitation of some of his friends; but with an injunction not to preach again in the province on penalty of further imprisonment. This persecution has been regarded as one of the first cases of the kind which happened in this country. Dr. C. Mather, in his sermon on the death of Mr. Moodey, says, "as he was exemplarily zealous for a scriptural purity in the worship of the Lord Jesus Christ, so he submitted to an imprisonment, for that cause of God, and this country; wherein like Stephen, he had the honor to be the *first* that suffered in that way for that cause in these parts of the world."

Mr. Moodey removed to Boston. He had been there but a few days, when he was invited by the first church to assist Rev. James Allen in "preaching the word of God." He commenced his labors in May, 1684, and remained there until 1692, when he returned to Portsmouth. In 1691, the people of Portsmouth having invited Rev. John Cotton, afterwards of Hampton, to settle there, Mr. Moodey wrote to the town on the 29th of May, informing them that he would return, if it were their wish; and at the same time expressed his opinion that they had been hasty in giving a call to Mr. Cotton. He had previously written to the church, stating his willingness to return and renew his pastoral relation with them, if it were thought best, and proposed that a council should be called to advise them how to proceed. The selectmen did not think proper to call a town-meeting to lay this letter before the town, but wrote to Mr. Moodey, that they had consulted many individuals respecting it; that they did not see the necessity of a

* "The said Moodey is likewise to lose and forfeit to his majesty, his heirs and successors, the profit of all his spiritual benefices or promotions coming or arising in one whole year after his conviction."—*Records of the Court.*

council; that his leaving them destitute so many years, especially after their repeated invitations to him to return, was evidence of his intention of quitting them altogether; and that since the town had given a call to Mr. Cotton, they were not at liberty to act until they had received his answer. Mr. Cotton advised them to make another application to Mr. Moodey, and if he did not accept this invitation, "they might honestly provide for themselves such person as they judge fittest to supply the place of the ministry here." The town accordingly voted on the 8th of October, to send another messenger to Mr. Moodey, and request his return, and to inform him "that in consequence of his absence, part of the town had withdrawn and provided themselves with a minister, and that they were not able to maintain a minister as they had formerly done. Notwithstanding which, they engage, provided he return forthwith, to pay him eighty pounds a year, and let him have the use of the glebe and parsonage house. But if he do not take up with the above propositions, the church and town are resolved to concern themselves no further with Mr. Moodey, but look upon ourselves clear from him and he from us." Mr. Moodey thought the intervention of a council of great importance, and was unwilling to return without the advice of one. The town and church being of a contrary opinion, a council was not called, and Mr. Moodey concluded to remain at Boston. Whether he made any further overtures to the town is uncertain, but they relaxed from their determination to have no further connection with him. On the 18th of January, they voted, "That whereas our reverend pastor, Mr. Joshua Moodey, was for a long time agon driven from us, and the troublesomeness of the times having hitherto hindered his return, the town doth now invite him to return and supply his place as formerly; and on that condition, the town doth engage to make good his salary in every respect as formerly, so long as said Mr. Moodey doth supply the place of the ministry here." The next year, at the earnest entreaties of his congregation, and by advice of an ecclesiastical council, he returned to Portsmouth, and resumed his pastoral care of the church and people in that place. He continued to discharge his parochial and other duties with much assiduity until the summer of 1697, when, on account of too close an application to his studies, he contracted some disorders, which obliged him to repair to Boston for medical aid. He had been there but a short time before he fell a victim to his disease. He died on Sunday, July 4, 1697, in the 65th year of his age, and was "interred in the tomb of the worshipful John Hull." He had been a preacher forty years or more. His days had been checkered, but their conclusion was serene. He is represented as expiring in the vigorous faith of beholding that Redeemer, whom he had served in the gospel.

Dr. C. Mather says, "He was of a very hardy and robust constitution, and a notable exception to the general remark, *raro solent ingenia insigniter fælicia, robusta sortiri corpora;* and it may be too prodigal of his athletic strength, in doing the service whereto a good master called him." Some estimate of his labor and industry may be made from the fact that he wrote between 4,000 and 5,000 sermons, and his notes "were fairly and largely written." Great harmony subsisted between him and his parish before he was driven away by Cranfield's persecution; and after his return, until his death. When he was confined by his last sickness at Boston, his church and people observed a season of fasting and prayer for his recovery. He possessed very respectable literary talents, and on several occasions he exerted himself for the promotion of the interests of literature. In 1669, when there was a proposal for a general collection throughout the colony of Massachusetts, for the purpose of erecting a new brick building at Harvard college, the old wooden one being small and decayed, Mr. Moodey, by his exertions at Portsmouth, and by his influence, aided by other friends of learning, obtained the subscription for that object of £60 per annum, for seven years. The address to the general court, communicating this instance of liberality, was undoubtedly written by Mr. Moodey. The following is a copy of it.

"To the much honored general court of Massachusetts colony, assembled at Boston, May 20, 1669. The humble address of the inhabitants of the town of Portsmouth, humbly sheweth: That seeing by your means, under God, we enjoy much peace and quietness, and very worthy deeds are done to us by the favorable aspect of the government of this colony upon us, we accept it always in all places with all thankfulness; and though we have articled with yourselves for exemption from public charges, yet we never articled with God and our own consciences, for exemption from gratitude, which to demonstrate while we were studying, the loud groans of the sinking college in its present low estate came to our ears, the relieving of which we account a good work for the house of our God, and needful for the perpetuating of knowledge both religious and civil among us; and our posterity after us; and therefore grateful to yourselves whose care and study is to seek the welfare of our Israel.

"The premises considered, we have made a collection in our town of sixty pounds per annum, (and hope to make it more) which said sum is to be paid annually for these seven years ensuing, to be improved at the discretion of the honored overseers of the college for the behoof of the same, and the advancement of good literature there;

hoping withal that the example of ourselves, (which have been accounted no people,) will provoke the rest of the country to jealousy; (we mean an holy emulation in so good a work,) and that this honored court will in their wisdom see most vigorously to act for diverting the sad omen to poor New England, if a college begun and comfortably upheld while we were little, should sink, now we are grown great; especially, after so large and profitable an harvest that this country and other places have reaped from the same.

"Your acceptance of our good meaning herein will further oblige us to endeavor the approving ourselves to be your thankful and humble servants." This was signed in the name and behalf of the rest of the subscribers, by John Cutt, Richard Cutt and Joshua Moodey. It was presented to the court by the last two, on the 20th of May, 1669, when it was gratefully accepted, "and the governor, in the name of the whole court, met together, returned the thanks of the court for their pious and liberal gift in the college herein mentioned."

Of this institution, in the prosperity of which Mr. Moodey felt so strong an interest, he was, on the death of president Rogers, in 1684, invited to become the head, but he declined the invitation, preferring his situation as assistant minister of the first church in Boston.

Mr. Moodey distinguished himself by his opposition to the infatuation which prevailed in 1692, in the prosecutions against those who were supposed to be guilty of the crime of witchcraft. At that period, when it was hazardous for an individual to question the correctness of the judicial trials, and much more so to oppose the rash proceedings of the courts, he stood forth the friend of the persecuted and distressed. The following instance of his courage and benevolence was preserved by the late Rev. Dr. Bentley, of Salem. The wife of Mr. Philip English, a lady well bred, and in affluent circumstances, belonging to Salem, was accused of witchcraft. Her husband, who was a merchant of great respectability, visited her in prison; and he soon was accused of the same crime. On some kind of pretence, they were removed to the gaol in Boston, where they were visited by Mr. Moodey, who invited them to church, and preached before them from these words, "If they persecute you in one city, flee to another." He meant that the sacred advice, which he gave, should be literally understood and followed. He more than assisted them in making the application. He procured the means of their escape and conveyance from Boston to New York; wrote letters to Gov. Fletcher, of that place; and secured them a respectable reception and safe retreat. In the following year, when the delusion had in some degree passed away, Mr. and Mrs. English returned, and ever gratefully and justly ascribed their preservation to the intrepidity and benevolence of Mr. Moodey. This beneficent man was however a sufferer for his virtue. The prejudices of the times were against him for the very act of fortitude above related; and he left Boston with a diminished reputation in the eyes of the multitude. But he had a better testimony in his favor, than that of public applause, even the witness of a good conscience before God.

The publications of Mr. Moodey were, the artillery election sermon, 1674, from the text, 1 Cor. ix. 26, 4to pp. 48; practical discourses on communion with God in his house, 1685; (this work was reprinted in a 16mo edition in 1746,) and the court election sermon in 1692. John Dunton says he was well known for his practical treatises. He is supposed to be the writer of the epitaphs on Mrs. Bailey and Rev. Thomas Bailey, preserved in the history of Watertown.

Of the family of Mr. Moodey, I have been unable to obtain a full account. It appears that he was twice married, and it seems probable from Gov. Hutchinson's collection of papers, p. 464, that his first wife was sister of Rev. John Collins, of London, and that she died about 1674. His last wife was widow Ann Jacobs, of Ipswich. His children who survived him were Samuel, who was graduated in 1689, and was for some years a preacher, afterwards a magistrate; Martha, who married Rev. Jonathan Russell, of Barnstable; Sarah, who married Rev. John Pike, of Dover, and Hannah. In his last will and testament, Mr. Moodey directs, "If I die in Portsmouth, my body shall be laid in the burying-place there, under the great stone, by the side of the oak, where I buried my first wife and the deceased children I had by her;—hereby strictly inhibiting those profuse expenses in mourning, or otherwise so frequently wasted at funerals." To his children, he gives the following charge:—"I do also lay the solemn injunctions of a tender and dying father upon all my children, that they love one another dearly, and that there be no difference between them about any thing I shall leave them. And in order to the preventing any difference, I advise them to meet as soon as they may after my decease, and discourse and share matters between them, while the remembrance of a dead father is fresh and warm upon their souls."

Belknap, Hist. N. H. i. 64, 65, 91, 104—109, 439, 440. *Adams, Annals of Portsmouth*, 42, 43, 51, 55, 79—91, 96, 99, 108, 109. *Emerson, Hist. of the First Church in Boston*, 134, 135, 142. *Mather, Magnalia*, ii. 104—115. *Holmes, Annals of America*, i. 467. *Hubbard, Hist. N. E.* 608. 2 *Coll. Mass. Hist. Soc.* i. 101, vi. 608. *Coll. of Farmer and Moore*, ii. 261—264. *Thomas, Hist. Printing*, i. 261. *Francis, Hist. Watertown*, 141. *Alden, Coll. of Epitaphs*, ii. 175—178.

HOMER. POETICAL MERIT OF THE ILIAD.

[Communicated by a Member of the Theological Department, Yale College.]

While past ages, with scarcely a dissenting voice, have ascribed poetical pre-eminence to the Iliad of Homer, many at present would degrade it to a much lower rank in the scale of excellence. What then is its real merit? Did the wisest of the ancients—Socrates, Aristotle, and Longinus; did the scholars of more recent periods—Milton, Pope, and Addison—err in pronouncing it the most perfect of human compositions? Were the myriads of its admirers, whose voices have been lifted in its favor like the waves of the sea, mistaken? Or are there not circumstances, peculiar to our own time, which might naturally mislead our judgment? To prove this to be the fact is my exclusive object.

The unquestionable superiority of the moderns, in some branches of knowledge, induces a belief, that they are superior in all respects. The poorest of our citizens can transmit intelligence with a rapidity and certainty unknown to a Persian despot,—he may own a library, to purchase which would have impoverished a Grecian king,—he may procure for his female friends such robes as a Roman emperor confessed himself too poor to buy for his empress. Considerations like these make us regard antiquity much as Bonaparte, when arbiter of Europe, may be supposed to have looked back on the weakness, obscurity, and ignorance of his infancy. From our superiority in science, we are prone to infer an equal superiority in poetry. Our lofty pride disdains to treat as equals in poetry, men who were æronauts only on Pegasus; who thought the whole solar system, servitors of this little earth; whose notions of the world were bounded by the pillars of Hercules. The antiquity of Homer thus becomes to our minds a proof of his inferiority.

But ought we not to remember, that the advancement of science comes from the labor of many hands, as the Amazon is the product of a thousand rills; while poetry may be carried to its highest excellence by a single master mind, as the fabled Minerva sprang forth perfect from the brain of Jove? Is it asked, why this difference between physics and poetry? The answer is obvious. The former require, for their investigations, instruments which are the last result of refinement, and laboratories which were unknown to the simplicity of earlier ages; the latter asks only the energies of the soul within, as its apparatus, and employs the whole domain of nature as its workshop. Natural philosophers at every step are thwarted by the stubbornness of matter, to overcome which they find time, toil, and money indispensable; they are dependent for success on the capricious favor of patrons, nay, of winds and weather; and those of earlier times were strangers to many facilities for prosecution of their researches, which have been struck out by the ingenuity of after periods. But the poet, wherever he walks, sees materials of his art in the blue of heaven, the roar of ocean, the conflict of passion, the bliss and wo, the dignity and meanness, the firmness and fickleness of his fellow-man. To invest these with the magic coloring of poetry, man needs to rely, not on others, but on himself. The genius, who first essays these themes, will be as sure to preoccupy much

that is most poetical, as he who first finds a mine of diamonds is to cull its choicest specimens. Newton could not have written the Principia, had he been like Homer, "a blind old man of Scio's rocky isle;" but the "Tale of Troy Divine" would have gained nothing, had the seventeenth century seen Homer like Newton, a son of sea-girt Albion.

Besides, in these days of cold philosophy, what imagination can conceive how much more *poetical* the same object was to an ancient than it is to a modern. The latter, views thunder and lightning as a natural effect of clouds differently electrified, approaching each other; the former, in the same phenomena, heard the voice of a God, saw his red right hand ready to whelm a guilty world in ruin. Poets at present consider wind as a necessary consequence of air at different temperatures in different places; but not a blast swept by Homer, which bore not a God. The bellowings of the deep were the mandates of Neptune. Every rainbow, which spanned the sky, was a train of the wind-footed Iris. Aurora brought in the welcome light, and at shut of evening flowers came Hesperus, the harbinger of darkness. The mystery, which thus, as with a dazzling halo, encircled all nature, science has dispelled; but it has at the same time bereft nature of its *poetic power*. A modern looks on nature as we look on the past, where all is plain, prosing, matter-of-fact; an ancient gazed on nature as we muse on the future,—mysterious, romantic, poetic, full of bright, and long, and beckoning years:—

> "And every form, that fancy can repair,
> From dark oblivion, glows divinely there."

Is the antiquity of Homer, then, any proof of his inferiority?

The low state of classical learning, for the last generation, is an additional reason why the Iliad has come into disrepute. It has not been understood. At most colleges it has been thrown out of the list of studies. Even where nominally read, it is undertaken with so slight a knowledge of Greek, and studied so superficially, that it would be scarcely a greater miracle, if a British tourist, who scribbles a six weeks' excursion in the United States, should form an impartial judgment of our country, than that students should form a just estimate of Homer. Who can wonder, then, that in an age characterized by contempt of the past, our youth are bold to declare his merits as a poet to have been overrated? But were the Iliad thoroughly studied, it is hard to believe, that the opinions of this age would not coincide with those of all former periods. For *what* constitutes poetic excellence? Do you seek an invention, that can create a world of its own, or wield every thing in the actual world to subserve its purpose,—a power to throw round its fictions an air of probability and vividness, which fixes attention, and fires imagination, till one fancies himself moving amid its scenes? You have it in the Iliad, based on a renowned national enterprise, redolent of youthful vigor and the glory of courage. Do you love what is gay, lively, and mirthful,—the siren song of prosperity? Read the restoration of Chryseis,—the feast of the gods,—the encampment on the plain of Troy. Or do you say, it is better to sympathize in the mournings of the miserable? Look to the tent of Achilles,—see Priam fallen from his former high estate,—forced to beg his Hector's corpse from Hector's haughty conqueror. Do you love to behold the patriot, dead to his own interest, and devoted to his country's—fighting, watching, bleeding, dying in her defence? Look at Hector,—view him in the midnight council, or view him on the day of battle. Does your heart thrill at the

sound of the trumpet, the confused noise of conflict, the garments rolled in blood? Has ever poet sung of battles like Homer? What are the battles of Paradise Lost to him who has once read Homer? They are the sham-fights of militia to a veteran of Bunker Hill. Here, if any where, will the bosom heave, the veins swell, the nerves be new-strung, as if the mantle of some departed hero were resting upon you.

Have you, from infancy, felt the pathos of Judah's plea to Joseph in behalf of Benjamin? You have its counterpart in Priam's supplication for Hector. Have you been impressed with the grandeur with which Milton opens his vast design? And could you fail to feel the power of its original, the opening of the Iliad? If you have admired the clearness, force, and freshness, the simplicity and truth to nature, of Shakspeare, could you be blind to the same excellencies in Homer? Who has not marked the graphic power, and perspicuous elegance of Scott, by which he comes home to the business and bosoms of the bulk of mankind,—by which he touches those sympathies, which respond but faintly to the metaphysics of Milton, or the morality of Wordsworth? This quality is characteristic of Homer, that made him, among his own nation, the idol of all—emphatically, the poet of the people. The eloquence of Demosthenes surpassed that of Cicero and all others chiefly in this; while they gained admiration for themselves, he riveted men's minds on his subject. This, too, is the crowning excellence of Homer. While we sympathize with Milton's lamentation for his loss of sight, while we see in Byron's heroes, pictures of himself; in Homer, the hand of the artist disappears. We forget the blind old man of Scio's rocky isle; engrossed with the gods and godlike men, who rise on every side,—we seem assimilated to their greatness, fired with their enthusiasm, emulous of their achievements.

If these are the undeniable characteristics of Homer, there is no danger of overrating his merits. Let him stand, then, as he ever has done, pre-eminent among poets, as the Amazon among rivers, as Niagara among cataracts, as Himmalah among mountains. Let his Iliad remain, what it ever has been, the study of youth, the recreation of manhood, the solace of old age. The bard to whom giants in genius have, through time, confessed their obligations, let the youth of America reverence. He who has stamped his image, on every thing valuable in European literature, let his mantle rest on the sons of Columbia. M.

LITERARY INSTITUTIONS IN FRANCE.

LITERARY AND SCIENTIFIC INSTITUTIONS IN PARIS, AND OTHER PARTS OF THE KINGDOM, NOT CONNECTED WITH THE UNIVERSITY OF FRANCE.

[Communicated at the Editor's request, by the Rev. Robert Baird, Paris.]

In a former article, [August, 1836,] I gave an account of the University of France, together with some notices of the history of education in this kingdom. I now propose to give a brief description of the most important literary and scientific institutions and establishments in Paris, and other parts of the kingdom, which are not connected with the University of France, and therefore not under the direction and control of the Royal Council of Instruction. These institutions are, some of them, under the direction of the minister of public instruction; others appertain to the department of the minister of war, or the minister of the interior; whilst some are wholly independent of any control, excepting what may be experienced from the civil power in case of an infraction of the act of incorporation, by which they were organized and recognized. I begin with

SECTION I.

Royal College of France.

(Place, Cambray.)

The Royal College of France was established in 1530, by Francis I., the restorer of letters in France. He created in it twelve professorships, viz. for instruction in Greek, Hebrew, Eloquence, Philosophy, Mathematics, and Medicine. There were afterwards added successively others for Canon Law, Botany, Chirurgery, etc., until the number of professorships amounted to nineteen. In 1774, this college was recognized, and the course of instruction was fixed as it is at present, except that the two chairs for the Chinese and Sanscrit languages were established in 1814, by Louis XVIII., and three others for Political Economy, History of Comparative Legislation, and Archæology were created by royal ordinances in the year 1831. The professors are appointed by the king, and the college is under the authority of the minister of public instruction. The course of instruction is public.

M. the Baron Silvester de Sacy, *Administrator.*
M. Savart, *Keeper of the Cabinet of Natural History.*
M. Sédillot, *Secretary of the Administrator.*

Lecturers and Royal Professors.

Messrs. Binet, *Astronomy.*
Lacroix, *Mathematics.*
Biot, *Mathematical Physics.*
Ampère, *Experimental Physics.*
Magendie, *Medicine.*
Baron Thénard, *Chemistry.*
Elie de Beaumont, *Natural History.*
De Portets, *Law of Nature and of Nations.*
Letronne, *History and Morals.*
Etienne Quatremère, *Hebrew, Chaldee, and Syriac Languages.*
Messrs. Caussin de Perceval, Jun., *Arabic.*
Baron Silvester de Sacy, *Persian.*
Desgranges, *Turkish.*
Stanislas Julien, *Chinese Lang. and Liter. and Tartar-Mantchou.*
Burnouf (Eugène), *Sanscrit Lang. and Lit.*
Boissonade, *Greek Lang. and Literature.*
Jouffroy, *Greek and Latin Philosophy.*
Burnouf, Sen., *Latin Eloquence.*
Tissot, *Latin Poetry.*
Ampère, Jun., *French Literature.*
Rossi, *Political Economy.*
———, *Archæology.*
Lerminier, *History of Comparative Legislation.*
Marquis de Pastoret, *Honorary Professor.*

All these professors deliver lectures from two to three times a week, except M. Letronne, who delivers lectures only once a week. This college has long maintained a well-merited celebrity. It is a noble monument of true liberality and wisdom on the part of the government.

SECTION II.

Royal Polytechnique School.

(Rue Descartes, Mount St. Geneviève.)

This school was placed, by an ordinance of the 30th of October, 1832, under the direction of the minister of war. Its government is military in its character. Its general object is to diffuse instruction in the mathematical sciences, natural philosophy, chemistry, drawing, etc. Its *special* object may be said to be, to train young men for the artillery service on land and on ocean, military engineering, civil engineering, (or that employed in the laying of roads, the erection of bridges, and the working of mines, etc.) maritime engineering, the manufacture of powder and saltpetre; and, in a word, for all other public services which require extended knowledge of the physical and mathematical sciences, as well as the teaching of those sciences.

The candidates for the Polytechnique School are admitted only after a rigid examination, according to a programm which is published every year.

The length of a complete course of instruction in this institution is two years. The pupils, however, in case of sickness, obtain leave to spend three years, but never a longer time. They are required to undergo an examination on all the branches which they have been taught, at the end of the first year before they can commence the studies of the second, and at the close of the course before they are allowed to enter the schools of application.

Each student has to pay 1,000 francs, (nearly $200,) annually, as well as furnish his clothes, books, and other things necessary for his studies.

Twenty-four gratuitous places, or foundations, are provided by the government for the benefit of pupils whose pecuniary circumstances are not easy. Of these twenty-four places, eight are attributed to the department of the interior, twelve to that of war, and four to that of the marine.

The council of instruction, in this school, is occupied with all that relates to the instruction and studies of the pupils. It is composed of the commandant, president, the second in command, the director of the studies, the professors, the drawing master, and the librarian.

The council of administration is charged with all that relates to the administration. It is composed of the commandant, the president, the second in command, the director of studies, two professors, two inspectors of studies, the administrator, and the treasurer.

The council of perfection *(perfectionment)* is occupied with the means of perfecting and directing the instruction so as to make it most available for the public service; with reducing the programms of instruction and examinations; with the harmonizing of the instruction of the polytechnique school with that of the schools of application. It proposes regulations for the promotion of order, diligence of the pupils, and to assure the best employment of time. This council is composed of the commandant of the school, the president, the second in command, the director of studies, the permanent examiners, and an examiner of admissions, three members of the academy of sciences, three professors of the school, and one member of each public services, which are maintained at the polytechnique school.

ETAT-MAJOR. *Staff-officers.*

Messrs. Tholosé, *Field Marshal*, Commandant.
Espérounier, *Lieut. Col. of Artillery*, second in command.
Bonie, *Captain of Artillery*, } *Inspectors of Studies.*
Demiau, *idem.* }
Bugnot, *Captain of Engineers*, }
Descharrières, *idem.* }
Bouyn de Perreuse, *Captain Instructor of Infantry.*
Clément, } *Adjutants.*
Subra, }
Giscaro, }
Chatenet, }

INSTRUCTION.

Director of Studies.

M. Dulong, *Member of the Academy of Sciences.*

Permanent Examiners.

M. Poisson, *of the Academy of Sciences.*
Baron de Prony,—Peer of France, *idem.*

Examiners of Admission.

M. Dinet, M. Lefebure de Fourcy,
Baron Reynaud, M. Bourbon.

Temporary Examiners.

M. Demonferraud, M. Babinet.
M. Chevreul,

Professors, Masters, &c.

Mathieu, *Mem. of the Acad. of Scien.* } *Analysis and*
Navier, *idem.* } *Mechanics.*
Leroy, *Analysis Applied and Descriptive Geometry.*
Savary, *of the Acad. of Sciences,* } *Machines, Surveying, and Social Arithmetic.*
Lamé, *Physics.*
Gay-Lussac, *of the Acad. of Sciences,* } *Chemistry.*
Baron Thenard, *Peer of France,* }
Gauthier, (Martin Pierre,) *Architecture.*
Dubois, *French Composition.*
Hase,—of the Acad. of Inscrip. and Belles-Lettres,—*German Language.*
Mac Carthy, *English.*
Lemire, (Jos.,) *Master of Drawing.*
Lordon, *idem.*
Couder, *idem.*
Steuben, *idem.*

Brune, *Master of Topographical Drawing.*
Coriolis, *Repetitor,** } *Analysis and Mechanics.*
Liouville, *idem.* }
Olivier, *idem. Descriptive Geometry.*
Girard, *idem. Geographical Laborers.*
Duhamel, *idem. Machines, Surveying, and Social Arithmetic.*
Lehot, *idem. Physics.*
Dumas, of the Acad. of Scien. *Repetitor,* } *Chemistry.*
Pelouze, *idem.* }
Jodot, *Repetitor. Architecture.*
St. Hilaire, (Barthélemy,) *idem. French Composition.*
Gauthier, (James,) *idem. German Language.*

Administration of the Health Service.

Desnoyers, *Administrator.*
Marielle, *Treasurer and Keeper of Archives.*
Fourcy (O.), *Librarian.*
Piron (Camillus), *Physician and Surgeon.*
Garreau, *Assistant Surgeon.*
Lacoste, *General Keeper of the Materiel.*
Brocchi, } *Keepers of the Scientific Collections.*
Gaultier de Claubry, }
Obellianne, }

This celebrated school dates from March 11, 1794. Under the government of Bonaparte, it underwent various modifications. By an ordinance of Louis XVIII, dated September 4, 1816, it was completely reorganized and placed under the special protection of the Duc d'Angoulême. A great number of excellent officers, engineers, and scientific men have been educated at this school. Pupils are admitted from the age of sixteen to twenty. The instruction is exceedingly thorough. The present number of pupils is usually about three hundred.

SECTION III.

Military Schools.

1. *Military Gymnasia.*

There is a normal military gymnasium at Paris, and five military gymnasia, situated in different parts of the kingdom, for the special instruction of the troops in the five military divisions or districts into which France is divided.

M. Amoros, Colonel of Infantry, is *Inspector.*

Normal Military School.

(Situated near the Champs de Mars, Paris.)

This establishment, into which both civil and military pupils are admitted, serves also for the instruction of the troops of the garrison of Paris. Both civil and military professors are attached to it to train directors and monitors for the gymnasia in the divisions or districts of the kingdom, and to secure uniformity in the subjects and mode of instruction in those establishments. The directors and professors of those establishments are chosen from among the pupils of this normal military school.

M. Amoros, Colonel of Infantry, *Director.*
M. Batsale, Lieutenant, *Commandant of the Military Dépôt attached to the Gymnasium.*

GYMNASIUM OF THE DIVISION OF ARRAS.

M. Beauchamp, Lieutenant, *Director.*

GYMNASIUM OF THE DIVISION OF METZ.

M. Simonnot, Lieutenant, *Director.*

GYMNASIUM OF THE DIVISION OF STRASBURG.

M. Boulanger, Sub.-Lieutenant, *Director.*

GYMNASIUM OF THE DIVISION OF LYONS.

M. Caillier, Lieutenant, *Director.*

GYMNASIUM OF THE DIVISION OF MONTPELLIER.

M. Beaulincourt, Lieutenant, *Director.*

* The office of a Repetitor (or Repeater) is to take the students over the same subjects upon which they have heard a professor, and go more fully into details, and explain what they may not have fully comprehended.

2. Special Military School of St. Cyr.

At this school each pupil is required to pay 1,500 francs, besides 750 for his clothing, of which a minute description is sent to his parents at the time of his admission.

Every candidate is required to prove that he is a French citizen, either by birth or by naturalization.

The candidates must not be less than eighteen, nor more than twenty-one years of age, on the 1st of October of the year in which they make application for admission. Nevertheless, the sub-officers and soldiers of the regular corps may be admitted until the age of twenty-five years, provided they have not arrived at that age before the 1st of January of the current year, and that they have been at least two years in actual service on the 1st of October of the same year.

The examinations for places in the special military school are held annually at Paris, and in the chief cities of the kingdom at the same time at which those for places in the polytechnique school are held, and by the same examiners. Programms, specifying the attainments previously required for this examination, are published every year, three months beforehand. The young men who wish to be competitors for places in this school are required to inscribe their names as candidates, at the office of the prefect of the department in which their parents or guardians have their legal residence, before the 10th of June, and to depose, 1st, a certificate of their birth, according to due form; 2. A declaration made by some physician or surgeon attached to a civil or military hospital, that they have been vaccinated, that they are free from any contagious disease, and that they are not afflicted by any infirmity which might render them unfit for the service; 3. A certificate of the sub-prefect, countersigned by the prefect, showing that their parents are able to meet their expenses at the school; 4. A private contract, in which their parents engage to pay the expenses of their education, quarterly in advance, into the treasury of the receiver-general of the department of Seine and Oise, and meet the expenses of their clothing, &c. The candidates can only be examined in the arrondissement (or county) in which their parents reside, or in that in which they have completed their previous studies.

The results of all the examinations are submitted to a committee, or jury of judges, upon whose proposition the minister of state for war prepares a list of the nominations, and presents it for the approbation of the king. When his majesty has pronounced his decision, letters of appointment are sent to all the candidates accepted, with the indication of the time when they ought to present themselves at the military school at St. Cyr.

The pupils are not received at the school but upon the presentation of a written, voluntary engagement to enter a regiment of infantry or cavalry, according to the conditions of the law of the 21st of March, 1832, on the recruitment of the army, and the royal ordinance of the 28th of April of the same year.

The pupils admitted to the special military school, remain there two years. At the expiration of that period, they undergo an examination for going out of it. Those who do not give satisfaction at that examination may remain another year, unless very grave circumstances occasion a forced suspension of their studies.

Etat-Major.

Messrs. ———, Field Marshal, *Commandant.*
Baraguey d'Hilliers, Col. of Infantry, *Director of Studies, and temporarily Commandant.*
Rocquancourt, *Captain of the Etat-Major, and Sub-Director.*
Géry, *Chief of Battalion.*
Thiroux, *Captain of Artillery.*
Boussenard, Bougerel, ———, } *Captains.*

Messrs. Duhousset, *Professor of Topography.*
Pernetty, *Professor of the Military Art, History, and Administration.*
Pupier, *Adjunct to the Course on Fortifications.*
Petit, *Treasurer.*
Guillaumot, *Steward.*
Villeméjane, *Secretary, Keeper of Archives, and Librarian.*
Abbé Blanc, *Chaplain.*

Civil Professors.

Messrs. Emy, *Fortifications.*
Barthe, Broutta, *Belles-Lettres and Military Rights.*
Millet, Guay, *History and Geography.*
Buron, *Descriptive Geography.*
Peyrard, *Mathematics and Topography.*
Collin, *Physics and Chemistry.*
Peyré, *Adjunct Professor.*
Coupin de la Couporie, Chatillon, Boisselier, *Drawing.*

Messrs. Treuenthal, Lefaivre, *German Language.*
De Joannis, *Physician.*
Tisserand, Warmé, *Assistant Surgeons.*
Lerminier, *Consulting Physician*, Paris.
Le Mazurier, *Honorary and Second consulting Physician*, Versailles.
Poirson, *Consulting Surgeon*, Paris.
Moreau, *Consulting Surgeon*, Versailles.

3. Royal Military College of La Flèche.

This college is placed under the direction of the minister of war. It is designed for the education of the sons of officers without fortune, and by preference of orphans.

The number of pupils, maintained at the public expense, is three hundred on complete burses or scholarships, and one hundred on demi-burses.

Children are also admitted who pay their expenses. The cost of a whole pension (that is, all expenses of the school) is 860 francs; and that of a demi-pension, is 425 francs.

The age of admission is from ten to twelve years.

Etat-Major.

Messrs. Carré, *Commandant, Director of Studies.*
Le Breton, *Second in Command, Sub-Director of Studies.*
Chastan, *Captain.*
Roergue de Serviez, Claricie, Breton, *Lieutenants.*

Instruction.

Professors.

Messrs. Beauchef, Chevalier, Bonvalon, Affichard, Besse, De Lignac, Lalanne, Lemoine, Bonfils, Mars, Gaston, Deutsch, Liébrich, Bruneau,

Messrs. Debette, Hézode, Reeves, Remars, Malzy, Herbin, *Adj.*

10 Adjuncts, who give instruction in elementary studies. 2 Writing-masters.

Administration.

Messrs. Georget de la Chesnais, *Treasurer, Secretary, Keeper of the Archives, and Librarian.*
Chaupe, *Steward.*

Chapel.

Abbé Peretti, *Chaplain.*

Health Service.

M. Lépine, *Physician.*
Renou, *Surgeon.*

Note. There is a school for girls, the daughters of officers, at St. Denis, where there are several hundred receiving their education at the public expense, in whole or in part. It is a most interesting establishment, and well conducted.

4. School for Artillery and Engineering, at Metz.

This school, which was established, by a decree, on the 4th of October, 1802, is designed to form officers for the service of royal corps of artillery and fortification. The pupils who belong to it are taken from among those of the polytechnique schools, and are such as are discovered to be admissible into the public services, after an open examination, to that effect, after the 1st of October of each year, at the latter school, and which determines the branch to which they are devoted. They receive, from the time of their admission, the brevet of sub-lieutenants, which takes its date from the 1st of October of the year of their leaving the polytechnique school. The pupils who are sub-lieutenants of artillery and engineering at the school of application, are subject to the same regulations in regard to instruction and discipline, according to the division to which they appertain. The duration of the course of study is two years, or three at most. At the end of that time, those pupils whose final examination has been satisfactory, are classed definitively in that branch of the public service to which their merits entitle them. They are then placed in the corps of artillery and engineering, to fulfil the duties of lieutenants, prescribed to the pupils by the laws of April 14th, 1832. In consequence of the time consecrated

by the pupils to their instruction, four years of preliminary studies are reckoned to each one of them, previously to the epoch of their admission to the school of application. These four years are counted as years of effective service, in the payment of their retired pension, and for admission into the order of legion of honor.

Messrs. Baron Pelletier, Field Marshal of Artillery, *Commandant in Chief.*
Viansson-Ponte, Captain, *Aide-de-Camp.*
Bergère, Colonel of Engineers, *Second in command.*
Peupion, *Chief of squadron of Artillerists.*
Gallice, *Chief of battalion of Engineers.*
Morel, *Captain of the 1st of Artillery.*
Barbier, *idem.*
Migout, *idem.*
Didion, *Captain of the 2d of Artillery.*
Emy, *idem.*
Bizot de Charmois, *Captain of Engineers.*
De Haldat du Lys, *idem.*
Livet, *idem.*
Vallée, *Surgeon Major.*

Professors and Adjuncts.

Messrs. Persy, *Physics and Mathematics.*
Clerc, *Topography.*
Soleirol, *Construction.*
Ardant, *Adjunct.*
Morin, *Mechanics.*
Caignart de Sauley, *Adjunct of idem.*
Piobert, *Military Art and Fortification.*
Noizet, *Military Architecture and Construction.*
Beauchelet, *Permanent Fortification.*
De Vidaillan, *idem. Adjunct.*
De Contencin, *idem. Adjunct.*
Gosselin, *Military Art and Surveying.*
Taillefer, *Chemistry.*
Pelletier, *Drawing.*
Mall, *German Language.*
Hey, *Art of Riding.*
Simon, *Adjunct.*

Different Services of the School.

Messrs. De Lamogère, *Keeper of the Library.*
Gacon, *Treasurer.*
Aimé, *Keeper of the Chemical and Nat. Phil. Laboratory.*
Savart, *Artist, Mechanician.*
Schuster, *Keeper of the Enginery.*
Dépréaux, *Keeper of the Artillery.*

5. School of Application of the Royal Corps of the Etat-Major.

(In the Rue de Grenelle-St.-Germain, Hôtel de Sens, Paris.)

This school is designed to form pupils for the service of the Etat-Major, or *staff-officers.*

These pupils are chosen from among those of the special military school and of the polytechnique school who are qualified to receive the brevet of sub-lieutenants, as well as from among the sub-lieutenants of the army.

The duration of their studies is two years. At the end of that time, the pupils who have sustained a satisfactory examination are called in the order of their number, to fulfil the office of lieutenants vacant in the corps of the *staff-officers*, and are detached for four years in the regiments of infantry and cavalry of the army.

Staff-Officers.

Messrs. Miot, Field Marshal, *Commandant.*
Caminade, Colonel, *Director of Study.*
Valery de Siriaque, *Chief of Squadron.*
Faulte du Puyparlier, *Captain.*
La Rouvière, *Captain.*
Jouffroy, *idem.*

Military Professors.

Messrs. Raynal, *Military Administration.*
Salneuve, Lapie, Levillain, Michaud, *Topography. Geography and Statistics.*
Messrs. Augoyat, Lahure, *Fortification.*
———, *Military Art and History.*
Maxé, *Artillery.*

Civil Professors.

Messrs. Girard, *Descriptive Geography.*
Guyot, Debacq, *Adjunct. Drawing.*
Gautier, Demmler, *Foreign Languages.*
Loxès, *Fencing.*
Choppin, *Art of Riding.*
Lacroix, *Health Service.*
Galizot, *Secretary, Keeper of the Archives, and Librarian.*

6. Royal School of Cavalry, at Saumur.

This is one of the most complete and extensive establishments of the kind in the world. It embraces in its course of instruction every thing relating to the cavalry duties and services. It was instituted, in 1825, by a royal ordinance. The instruction includes, also, instrumental music adapted to the cavalry service. It is under the direction of a commandant (Col. Duport) and twenty or twenty-five teachers and other agents.

SECTION IV.

Naval Schools.

There are naval schools at the following towns and cities: Dunkirk, Calais, Boulogne, Collioure, Dieppe, Rouen, Fécamp, Havre, Honfleur, Caen, Cherbourg, Granville, St. Malo, St. Brieuc, Paimpol, Morlaix, Brest, Quimper, Belle-Ile, Lorient, Vannes, Le Croisic, Paimboeuf, Nantes, Sables-d'Olonne, La Rochelle, Rochefort, Libourne, Blaye, Bordeaux, Bayonne, St. Jean-de-Luz, St. Valery-s-Som., Narbonne, Agde, Cette, Arles, Marseilles, La Ciotat, Toulon, St. Tropez, Antibes, and Bastia, and Ajaccio in Corsica.

These schools are generally small and under the direction of one or two instructors. Those of Brest and Lorient are, however, on a more extensive scale. At the latter place there is a school of *application of maritime engineering*. The students are chosen from among those of the polytechnique school who have spent at least two years at that institution. M. Reech is the *Director of Study*.

SECTION V.

Royal Institution for the Deaf and Dumb.

(Rue St. Jacques, No. 256.)

This noble institution may be considered as taking its date from the exertions of the Abbé de l'Epée, who began on his own resources, about the year 1770 to conduct a school of forty pupils. His school was visited, in 1777, by the emperor Joseph II, of Austria, who was then on a visit to Paris. The emperor was so much surprized at what he saw, that he excited the queen to visit the institution. This led to the bestowment of royal patronage. The Abbé l'Epée died in 1790, and was succeeded by the Abbé Sicard. The latter died in 1822, and was succeeded by the Abbé Borel. During the revolution, the institution was removed to the buildings which it now occupies.

This institution is under the immediate supervision of the minister of the interior. It is administered by an honorary committee of seven members who give their services gratuitously. The number of pupils supported at the public expense is limited to one hundred, eighty of whom have places wholly gratuitous, ten have half-pensions, and ten have three-quarter-pensions. The number of boarders is not limited. To be admitted gratuitously into this institution, it is necessary that the applicant should be ten years old and not more than fifteen; and must present a certificate from the authorities of the commune in which he resides, setting forth his birth, baptism, vaccination, that he is really deaf and dumb, and has not the means of paying for his education. Every child, upon its entrance, is examined by a physician of the establishment.

The minister of the interior nominates to one-half of the vacancies in the list of those who are supported by the State, and the governors of the institution nominate the other half.

The pupils may remain six years in this institution, during which time they learn to read, write, &c. and receive religious instruction; are taught some trade, and practise much the plan which is pursued here, to articulate sounds by following the lips of one who reads or speaks. Those of the pupils whose parents destine them to the more liberal professions, as they are called, are employed, during the time which the others spend in the workshops, in prosecuting the studies which have a relation to their future pursuits.

One part of the institution is appropriated to girls, who are instructed by female professors, and also receive instruction in the domestic labors aud duties appropriate to their sex. The price of the pension, or whole expenses of the ...ion, for each pupil who pays, is 900 francs, or $168 75.

Strangers are admitted on certain days, announced from time to time in the journals, upon application being made to the director, at the institution, by letter, post-paid.

The administration of this institution maintains an extensive correspondence with similar institutions in France, as well as in foreign countries, and publishes the results.

COUNCIL OF ADMINISTRATION.

Messrs. Duc de Praslin, Peer of France, *Administrator.*
Baron de Gérando, *Counsellor of State.*
Duc de Doudeauville, ———.
Gueneau de Mussy, *Physician at the Hotel-Dieu.*
Baron Rendu, *Counsellor of State.*
Périer (Camille).
Ordinaire (Desiré).

Professors.

Messrs. Richard,
Berthier, } *deaf and dumb.*
Lenoir, }
Morel (Ed.)
Valade-Gabel.
Madamoiselles Ferment.
Barbier (Aménaïde).
Morel (Octavie).

Masters of Study.

Messrs. Puybonnieux, Jun.
Vielle, ———.

Mistresses of Study.

Madamoiselles Wiser.
Nysten.

Messrs. Laffond de Ladebat, *Steward.*
Itard, *Physician.*
Abbé Leforestier, *Chaplain.*

Council for Improving and Perfecting the Instruction.

Messrs. Raynouard, *Member of the French Acad.*
Feuillet, *Librarian of the Institute.*
Droz, *Member of the French Academy.*
Michelot, *Head of an Institution.*

There are also two committees, one composed of ladies, and the other of gentlemen, who have undertaken the important task of finding suitable places for the pupils when they have finished their course of studies at the institution.

Committee of Ladies.

Countess de St. Aulaire, *President.*
Madamoiselles F. Delessert,
Duchess of Massa,
Duchess of Decazes,
Countess Mollien,
Countess Reille,
Marchioness de Dolomieu,
Baroness de Stéming,
Madam Périer (Cam.)
Countess de Rambuteau,
Madam Pierrot.

Committee of Gentlemen.

Messrs. Gustave de Gérando,
E. Wilson,
Léon de Verdière,
Zangiacomo,
Count Hervé de Kergorlay,
Duc de Cadore,
Count Lanjuinais,
De Casenave,
Hély d'Oissel,
Viscount Estève,
De Tascher,
Fontaine,
Nompère de Champagny.

Council of Administration.

Messrs. Gossin, *Counsellor.*
Fontaine, *Advocate.*
Plé, *Attorney.*
Lombard, *Notary.*

Royal Institution for the Young Blind.

(Rue St. Victor, No. 68.)

This institution is designed to educate sixty blind boys and thirty blind girls, who are maintained at the expense of the State, during a course of instruction which lasts eight years. It was established by an ordinance of Louis XVI. in 1791. Mr. Haüy, who had formed an establishment for the instruction of the blind several years before, was the first instructor in this royal establishment. Applications for admission must be addressed to the minister of the interior, and ought to be accompanied with, 1. An extract from the register of the birth of the applicant, who ought not to be under ten nor over fourteen years of age; 2. Extract from the record of his baptism; 3. A certificate from a physician or surgeon, that he is totally blind, free from contagious diseases, and that he is not an idiot; 4. Certificate of vaccination; 5. A certificate of good conduct and poverty, given by the mayor or curé of the parish in which his parents live. Independently of gratuitous pupils, pay-scholars are admitted into this school. The institution is governed by a committee of seven members appointed by the ministe rof the interior.

ADMINISTRATION.

Administrators.

Messrs. Duc de Doudeauville.
Baron de Schonen.
Tripier.
Count de Tascher.
Dehaussy.
Lahure.
Pignier, *First Instructor.*
M. Huzard, *Agent.*

Instruction.

M. l'Abbé Niel, *Chaplain.*
M. Dufau, *Second Instructor.*
Mde. Landresse, *Teacher of Girls.*
M. Magelaine, *Professor of Hist. and Math.*
M. Bruzard, *Architect.*
M. Isman, *Teacher of Music.*
M. Coltat, } *Guardians of Boys.*
M. Faure, }
Madamoiselle Rodin, *Guardian of Girls.*
M. Delché, *Teacher of Weaving.*

Health Service.

Messrs. Pignier, *Chief Physician.*
Mirambeau, *Surgeon.*
Delmond, *Dentist.*
Boissel, *Pharmacian.*

Consulting Physicians.

Messrs. Nauche, Baron, Fizeau,
Récamier, Cayol, Gondret.

SECTION VI.

Museum of Natural History.

(Au Jardin du Roi ;—at the Garden of the King, Paris.)

This magnificent establishment, which comes within the province of the duties of the minister of Public Instruction, is situated in the south-eastern part of the city. It is composed of many galleries, where are found, methodically arranged, collections appertaining to the three kingdoms of nature ; of a vast garden of which many parts, open only to pupils, are appropriated to the study of botany and the culture of plants ; of hot and temperate forcing beds ; a ménagerie of living animals ; a library of natural history, and amphitheatres or halls for the delivery of the various courses of lectures, which are thirteen in number.

The galleries of natural history are open to the public on Tuesdays and Wednesdays, from two or three o'clock in the afternoon to five or six, according to the season ; and to persons who have cards of admission, on Mondays, Thursdays, and Saturdays, from eleven to three o'clock ; and those of anatomy on Mondays and Saturdays, at the same hours.

The students who frequent this establishment, receive cards of admission for the whole year. Strangers receive them, upon each presentation of their passports at the beaureau of administration of the establishment.

The library is open to readers throughout the year, (excepting the first fifteen days of September,) on Mondays, Tuesdays, Wednesdays, Fridays and Saturdays, from eleven to three o'clock.

The ménagerie is open to the public, every day, (excepting the great fêtes,) from eleven to three in winter, and from eleven to six in the summer.

The garden furnishes to other similar establishments, seeds of trees and plants useful to agriculture, botany and the arts, and it gives to poor sick persons those which may relieve their sufferings.

Every thing relating to this establishment, is wholly gratuitous, so that nothing should be given to the attendants.

Professors.

Messrs. Geoffroy St. Hilaire, *Zoology, Mammifera, and Birds.*
Cordier, *Geology.*
Brongniart, *Mineralogy.*
Duméril, *Zoology, Reptiles and Fishes.*
De Jussieu, (Adrien,) *Botany, instruction given in the fields.*
De Mirbel, *Culture of Plants, &c.*
Messrs. Chevreul, *Chemistry, applied to the manufacture of Tapestry, (at the Gobelins.)*
De Blainville, *Comparative Anatomy.*
Gay-Lussac, *General Chemistry.*
Flourens, *The Anatomy of Man.*
Valenciennes, *Zoology, Mollusca, and Zoophytes.*
Audouin, *Zoology ; articulated animals.*
Brongniart, (ad.) *Botany ; course at the Museum.*
De Jussieu, (Ant. Laur.) *Honorary Prof.*

Besides these thirteen active professors, there are eleven assistant naturalists ; four assistants in chemistry, human anatomy, and geology ; one librarian ; two guardians of the galleries ; a chief keeper of the menagerie ; nine teachers

of painting; a chief gardener; two secretaries; and a military commandant of the guard, which is appointed to protect the establishment.

Special School of Pharmacy.

(Rue de l'arbalètre, No. 13.)

The object of this school is to teach all the sciences which relate to pharmacy. This school receives and licenses those, who are found, upon four examinations, to have the requisite knowledge for the profession of pharmacy. Each applicant must produce certificates, showing that he is at least twenty-five years of age, that he has pursued the study eight years, and pay the required fees before he can be received as a candidate for examination. Since 1830, there has been a school of practice attached to that of pharmacy, where those who are admitted upon examination, are exercised in chemical and pharmaceutical manipulations.

Messrs. Bouillon-Lagrange, *Director.*
Pelletier, *Adjunct Director.*
Robiquet, *Treasurer.*

Professors.

Guiart,
Bussy,
Guibourt,
Clarion,

Messrs. Gaultier,
Locanu,
Caventou,
Soubeiran,
Guilbert,
Chevallier.

Laugier, Favrot, } *Employés or Assistants.*

SECTION VII.

Bureau des Longitudes.

(At the Royal Observatory.)

The Bureau des Longitudes has charge of the observatory of Paris, and that of the military school, with buildings which are attached to them, and all the astronomical instruments which belong to the government. It corresponds with the observatories of France and those of other countries; indicates the places where new observatories ought to be established in the kingdom. It is charged with the reduction of the knowledge of the times, or movements of celestial bodies, for the use of astronomers and navigators, and is required to publish it several years in advance. It perfects the astronomical tables and methods of ascertaining longitudes, and publishes astronomical and metereological observations. One of its members, every year, delivers a course of lectures on astronomy, at the observatory. The Bureau publishes, each year, an *Annuaire*, which it presents to the king, and which contains a mass of most important information, together with a knowledge of the time.

Members.

Messrs. Baron Poisson, Baron de Prony, } *Geometricians.*

Bouvard,
Lefrançais de Lalande,
Arago,
Biot, } *Astronomers.*

Messrs. Mathieu,
Baron de Damoiseau,
Savary,
Largeteau, } *Adjunct Astronomers.*

Louis de Freycinet,
Baron Roussin, Peer & Admiral, } *Ancient Navigs.*
Beautemps-Beaupré, *Geographer.*
Lerebours, *Artist.*
Gambey, *Adjunct Artist.*

SECTION VIII.

Administration of the British Establishments and Colleges in France.

These colleges and other establishments of education, were founded at various epochs and at various points of the kingdom, with the permission and by the authority of the kings of France, for the education of young Catholics from England, Scotland, and Ireland, who desired to pursue their studies in France.

The administration of these colleges, whose revenues are deposited in the treasury, is confided to ecclesiastics, who are native subjects of his Britannic majesty, under the superintendence of the minister of public instruction, who regulates their expenses.

IRISH ESTABLISHMENT.—*Rue des Irlandais, No. 3.*

Dr. Mac-Sweeny, *Administrator.*

Professors.

Messrs. O'Connel, *Theology.*
P'Abbé Mac-Sweny, *Morals.*
P'Abbé O'Toole, *Philosophy.*
Messrs. P'Abbé O'Brien, *Humanities.*
Mac-Mahon, *Physician.*

ENGLISH ESTABLISHMENT.—*Rue des Postes, No. 22.*

M. Féry, *Temporary Administrator.*

SCOTTISH ESTABLISHMENT.

M. Féry, *Temporary Administrator.*

SECTION IX.

Schools of the Fine Arts and the Sciences.

1. *Royal and Special School of the Fine Arts.*

(Rue des Petits, Augustins.)

This school, devoted to the teaching of the arts of design, has been substituted in place of the corps of instructors of the royal academy of painting and sculpture, established in 1648; and of that of architecture in 1671.

It is divided into two sections; one comprehends painting and sculpture; the other, architecture. Its administration belongs to the province of the minister of Public Instruction.

Section of Painting and Sculpture.

Professors.

Messrs. Baron Gérard, Vernet, (Horace,) Hersent, Ingres, Heim, Blondel, De La Roche, (Paul,) — *Painters.*

Baron Bosio, Cortot, David, Pradier, Ramey, — *Sculptors.*

Emery. *Anatomy.*
Girard, *Perspective.*
Jarry de Mancy, (*Librarian,*) *History and Antiquities.*

Section of Architecture.

Professors.

Messrs. Baltard, *Theory of the Art.*
Huyot, *History of Architecture.*
Lavit, *Mathematics.*
Jaij, *Construction.*
Girard, *Perspective.*
Vaudoyer, *Secretary and Keeper of the Archives.*
Mérimée, *Secretary of the School.*
Dumont, *Assistant do.*
Peisse, *Keeper of the Museum of the Objects of Art.*
Vinit, *Honorary Agent.*

A commission of twenty artists is appointed to assist in adjudging prizes at the examinations.

2. *Royal School for Mathematics, Design and Ornamental Sculpture, for the benefit of the Mechanic Arts.*

(Rue de l'ecole de Médecine, No. 5.)

This establishment was founded by Louis XV. in 1766, for the benefit of workmen in Paris who devote themselves to the mechanical professions. Not only is instruction given in the day, but also in the evening.

The administration of this school is committed to fourteen gentlemen of science and art, viz; the Duc de Doudeauville, Viscount Héricart de Thury, Baron Gérard, Leclerc, Landigeois, Lafaulotte, Percier, Lucas-Montigny, Le Hon, Marquis Châteaugiron, Joseph Périer, Belloc, Gatteaux, and Selme.

Professors and Employés.

Messrs. Lavit, *Geometry, Arithmetic, & Mensuration.*
Herr, *Land-Surveying.*
Jay, *Architecture, Cutting of Wood and Stone.*
Jacquot, *Sculpture of Ornaments.*
Messrs. Peron, *Outlines and Animals.*
Monvoisin, *Adjunct of do.*
Dutertre, Gault de St. Germain, — *Flowers and other Ornaments.*
Leclerc and Cauvin, *Inspectors of the Pupils.*

The instruction given in this school is wholly gratuitous.

3. *Royal School, Special and Gratuitous, of Drawing for Young Persons.*

(Rue de Touraine, No. 7, Faubourg, St. Germain.)

This school comes under the direction of the minister of the interior, and is directed by Misses Justine and Flore Frère de Montizon, who give instruction every day in the week, Saturdays excepted, to young persons who devote themselves to the arts and industrious professions. There is an annual contest or examination for prizes, which consist in medals of silver. The distribution of prizes is followed by an exposition of the drawings which have gained prizes or have been honorably mentioned.

The commission which decides is composed of Messrs. Garnier, Baron Boucher-Desnoyers, David, and the Misses J. & F. Frère de Montizon.

SECTION X.

Libraries.

1. Royal Library.

Rue Richelieu.

M. Letronne, *Director and President of the Conservatory.*

Conservators or Keepers.

Messrs. Van Praet, Ch. Magnin, Ballin, *Adj.* — *Department of Printed Books.*

Baron Silvester de Sacy, Champollion-Figeac, Hase, Guérard, *Adj. Con.* Reinaud, *do.* Fauriel, *do.* — *Department of Manuscripts, Charts, and Diplomas.*

Messrs. Raoul-Rochette, Letronne, Mionnet, Lenormand, — *Department of Medals and Antiques.*

Thévenin, Jomard, Duchesne, (the elder,) — *Department of Prints, Maps, and Plans.*

This library is the largest in France. It has a vast number of manuscripts, charts, medals, &c. The number of volumes probably exceeds 700,000. It is commonly stated to be nearly 900,000. But this appears to me to be an overestimate.

Royal and Special School of Oriental Living Languages, established near the Royal Library.

This school was founded by the republic in 1795, and embraced at first only three chairs or professorships: 1st, of Arabic, ancient and modern; 2d, of Persian and Malay; 3d, Turkish and Tartar, (Crimean.) In a short time, the instruction in the modern Arabic was separated from the ancient Arabic, and other chairs were established to meet the demands of commercial, political, and literary affairs. And this has been carried to such a length, that this school has become renowned throughout the civilized world, and many professors in the most distinguished universities of Europe have here received instruction.

Professors.

Baron Silvester de Sacy, *Ancient Arabic.*
(Lectures on Tuesdays, Thursdays and Saturdays, at half past ten o'clock.)

Caussin de Percival, *Modern Arabic.*
(Mondays, Wednesdays, and Fridays, at twelve o'clock.)

Quatremère, *Persian.*
(Tuesdays, Thursdays, and Saturdays, at two o'clock.)

Le Chevalier Jaubert, *Turkish.*
(Tuesdays, Thursdays, and Saturdays, at half past twelve o'clock.)

Le Vaillant de Florival, *Armenian.*
(Mondays, Wednesdays, and Fridays, at six o'clock in the evening.

M. Hase, *Modern Greek.*
(Tuesdays, Thursdays, and Saturdays, at three o'clock, P. M.)

M. Garcin de Tassy, *Hindoostanee.*
(Mondays, Wednesdays, and Fridays, at ten o'clock, A. M.)

Course on Antiquities; at the King's Library.

M. Raoul-Rochette, *Professor.*

2. The Mazarin Library.

M. Petit-Radel, *Librarian and Perpetual Administrator.*

Messrs. Amar, De Féletz, Osmond, A. Guillon, and Pignolet, *Keepers.* Messrs. Arséne Thiébaut and Goujon, *Sub-Keepers.*

This library, founded and opened to the public in the street Richelieu in 1648, was bequeathed, in 1661, by cardinal Mazarin, to the college called by his name. It was adopted as a royal foundation in 1665, by letters-patent from Louis XIV. and transferred to its present location, (at the French institute,) in 1688. It contains about 100,000 volumes. The public are admitted to it every day, from ten to three, except fête-days and the season of vacation (from the 15th of August to the 1st of October.) There is to be seen in this library a singular collection of the Pelasgic monuments of Italy and Greece, executed in relievo.

3. LIBRARY OF ST. GENEVIEVE.

M. de Lancy, *Administrator*; and Messrs. Le Chevalier, Casimir Bonjour, Drevet, Robert, Aimé-Martin, Massabiau, and De Brotonne, *Keepers of the Library.*

This library is open every day, except Sundays and fête-days, from ten to three o'clock. From the 1st of August until the 15th of September inclusive, it is closed, on account of the vacation. It contains about 260,000 volumes. It is in an old building near to the Pantheon, which was formerly called the church of *Sainte Geneviéve.*

4. LIBRARY OF THE ARSENAL.

(At the Arsenal, rue de Sully.)

M. Charlies Nodier, *Chief Librarian*; M. Alex. Duval, *Administrative Keeper.* Messrs. Vieillard, Chevalier Amyot, J. B. Aug. Soulié, Cayx, Grangeret de Lagrange, and Roulin, *Keepers.*

This library, one of the richest and most considerable in the kingdom, is open all the days of the week, from ten o'clock in the morning until three in the afternoon. It embraces about 180,000 printed volumes and 5,000 manuscripts. It is shut during the vacation, from the 15th of September until the 3d of November.

5. LIBRARY OF THE CITY OF PARIS.

(At the Hotel de Ville, in the Gallery of St. John.)

M. Hyppolyte Rolle, *Administrative Librarian*, and M. Ravenel, *Sub-Librarian.*

This library is open every day from ten o'clock to four, excepting Wednesdays, Sundays, and fête-days. It embraces 45,000 volumes. It is shut during the vacation from the 1st of September to the 15th of October inclusive.

SECTION XI.

Learned Societies,

Authorized and protected by the Government.

Under this head I shall include a few institutions, or rather societies, which are important for the influence which they exert, but all of which cannot be exactly called either literary or scientific, but which, nevertheless, are the organs of the diffusion of much important knowledge. To this class belongs the

1. SOCIETY FOR THE ENCOURAGEMENT OF NATIONAL INDUSTRY.

This society was formed some years before the first revolution, and was reëstablished in 1802, at the instance of many learned men, public functionaries, and manufacturers. Its object is to promote all branches of French industry. This it does, 1. By the distribution of prizes and medals for the invention and perfection of things useful in the arts. 2. By the distribution of models, drawings, and other descriptions of new inventions, and information valuable to manufacturers, agriculturalists, &c. 3. By experiments to test the value of the new inventions which have been announced to the public. 4. By the publication of a bulletin or report from time to time, embracing a digested statement

of discoveries which have a bearing on French industry, whether made in France or in foreign countries.

This society has two general meetings each year. 1. For the election of officers, hearing the report of the Secretary, &c. 2. For the distribution of prizes. An annual contribution of thirty-six francs is necessary to entitle a man to be a member of this society.

This society has exerted an extended and valuable influence. It has been carried on with much energy. For the management of its affairs, and for the transaction of business, its members are divided into a council of administration, and committees of various arts, &c.

Council of Administration.

Baron Thénard, *President.*
Duc de Doudeauville, Count de Lasteyrie, } *Vice Presidents.*
Baron de Gérando, *Secretary.*
M. Jomard, M. Cl. Anth. Costaz, } *Assistant Secretaries.*
M. Agasse, *Treasurer.*
Duc de Praslin, Duc de Montmorency, } *Censors.*

Committee on the Funds.

Messrs. Bordier du Bignon,
Baron de Ladoucette,
De Lévis-Mirepoix,
H. Michelin,
Molinier de Montplanqua,
Baron de Montmorency,
Morin de Sainte-Colombe,
Count de Perrochel,
Viscount Posuel de Vernaux, and
M. de Pastoret an honorary member.

Committee on the Mechanic Arts.

Messrs. Amédée-Durand,
Francœur,
Gambey,
Viscount Héricart de Thury,
Count de Lambel,
Mallet,
Olivier,
Saulnier,
Baron Séguier, and
Vauvilliers,
Count Chabrol de Volvic, and } *Assistants.*
De la Morinière,
Humblot-Conté,
Molard,
De Prony, and
Baillet de Belloy, } *Honorary Members of this Committee.*

Committee on the Chemical Arts.

Messrs. Bréant,
Bussy,
Chevallier,
D'Arcet,
Gauthier de Claubry,
Mérimée,
Payen,
Pelletier,
Roard de Clichy,
Robiquet.
Boullay,
Dumas, and } *Assistants.*
Pelouze,
M. D'Artigues, *Honorary Member.*

Committee on the Economic Arts.

Messrs. Bouriat,
Count de Laborde,
Chevalier Tarbé de Vaux-Clairs,
Baron Cagniard de Latour,
Dorosne,
Gourlier,
Herpin,
Labarraque,
Péclet,
Pouillet,
Vallot.
M. Prince de Craon, *Assistant.*
M. Ben. Delessert, *Honorary Member.*

Committee on Agriculture.

Messrs. Darblay,
Chevalier Huzard,
Huzard, Jun.,
Count de Lasteyrie,
Baron de Silvestre,
Soulange-Bodin,
Tessier,
Labbé,
Vilmorin.
Count de Rambuteau, Huerne de Pommeuse, } *Assistants.*

Committee on Commerce.

Messrs. Bellangé,
Bérard,
Bottin,
Baron Busche,
Baron Costaz,
Desgranges,
Legentil,
De Marivault, and
Warden (former Consul of the U. States.)
Fr. Delessert, and
E. Vincens, } *Honorary Members.*

Committee on the Bulletin, or Occasional Report.

Messrs. Francœur,
Amédée,
Durand,
Chevallier,
Mérimée,
Péclet,
Bouriat,
Count de Lasteyrie,
Labbé,
Bottin,
Desgranges,
Hard. Michelin,
Molinier de Montplanqua.
M. Daclin, *Editor of the Bulletin.*
M. Guillard-Senainville, *General Agent of the Society.*

2. Royal Society of the Antiquaries of France.

(Rue Taranne, No. 12.)

This society, which is the successor of the ancient *Celtic Academy*, is composed of forty-five resident members, of ten honorary members, and of an unlimited number of correspondents, both French and foreign. It is occupied

in researches on the languages, geography, chronology, history, literature, arts, and the Celtic, Greek, and Roman antiquities, and those of the middle age, but principally those of the Gauls and French nation, down until the sixteenth century. It holds particular meetings or sessions on the 9th, 19th, and 29th days of each month, excepting the months of September and October, and a public meeting annually. It decrees medals of gold, when it is judged proper, to the best essays or memoirs, on subjects proposed for competition or *concours*. It publishes a collection of memoirs, which now amount to eleven or twelve volumes, octavo. This society received the title of *Royal*, by a royal ordinance on the 4th of July, 1829.

Messrs. M. Leber, *President.*
Depping, Abbé de la Bouderie, } *Vice Presidents.*
M. de Martonne, *Secretary.*
M. Jubinal, *Assistant Secretary.*

Messrs. M. Allou, *Keeper of the Archives and Librarian.*
M. Jollois, *Treasurer.*
M. Cassin, *Agent of the Society.*

3. GEOGRAPHICAL SOCIETY.

(Rue de l'Université, No. 23.)

Authorized by a Royal Ordinance of the 14th of December, 1827.

This society was instituted for the advancement of the science of geography. It causes voyages of discovery to be made in foreign parts; it proposes and awards prizes; it publishes a collection of memoirs or articles on geography, series of questions on the subject, and causes charts and maps to be engraved. Strangers, as well as natives of France, are admitted to the same title and privileges in this society. The number of members is not limited. To be admitted as a member it is necessary to be presented by two members, and to make an annual subscription of thirty-six francs, besides giving twenty-five for a diploma. The society also admits certain *donors* as members; the minimum subscription, entitling to such membership, is that of three hundred francs, payable once for all. The society also names foreign *correspondents*, the number of whom is fixed at eighteen. The society holds two public meetings annually. At the first, it distributes its prizes, and proposes new subjects. At the second, it receives a report of its labors, and an account of its funds. All the members receive *gratis* the periodical Bulletin which is published by the society for the purpose of making known its labors, and the progress of the science. They receive, also, at half-price, the volumes of memoirs and charts published by the society. They enjoy exclusive access to the library of the society and the collection of its charts, which are kept in the place of its meetings. They have also the power to expose, in the place of the society's meetings, objects of curiosity which they may have brought back with them from their foreign travels, and of circulating, with the correspondence of the society, the announcements of their labors. The merchants and navigators, who are members of the society, and who wish to connect geographical researches with their private enterprises, receive from it instructions and recommendations. Finally, the society invites all enlightened men, of all parts of the world to coöperate, by their labors,—its object being both the advancement of geographical knowledge and the good of mankind.

Bureau of the Society.

Baron de Barante, *President.*
Baron Pelet, Chevalier Anad. Jaubert, } *Vice Presidents.*
Baron Costaz, M. Beautemps-Beaupré, } *Scrutators.*
M. Bianchi, *Secretary.*

Bureau of the Central Commission.

The sessions of this central committee take place on the 1st and 3d Fridays of each month.

Col. Corabœuf, *President.*
M. Roux de Rochelle, M. Daussy, } *Vice Presidents.*
M. D'Avezac, *General Secretary.*
M. Chapellier, *Treasurer.*
M. Noirot, *General Agent and Librarian.*

4. Geological Society of France.

(At Paris, rue de Vieux-Colombier, No. 26.)

This society, founded on the 17th of March, 1830, received the sanction of the government and became recognized as an establishment of public utility by an ordinance of the king in 1832. It has for its object the promotion of the science of geology in general, and particularly to make known the soil of France, and its relations to arts of agriculture and general industry.

It aims at collecting, from all parts, the facts which concern the natural history of the globe, and to unite all men who cultivate this science, or who take an interest in it, for the purpose of giving to their labors a useful direction.

The number of the members of this society is not limited. Frenchmen and foreigners can equally be admitted to it. For admission, it is sufficient to be presented by two members.

The society contributes to the promotion of the science of geology by publications, and by encouragements. A periodical bulletin of its transactions is delivered gratuitously to each member. It publishes, besides, a collection of memoirs in quarto.

The society is forming a library and collections. The donations which are made to it are inscribed on bulletins of the sessions, with the names of the donors.

The society holds its regular sittings at Paris, No. 26, rue de Vieux-Colombier, on the 1st and 3d Mondays of each month, from November to July.

The hall and rooms occupied by the society are open for the members, every day, from 11 o'clock to 5, and every evening from 7 to 11, excepting Thursdays and the morning of Monday, the day of the society's sessions.

Every year, in the interval, from July to November, the society holds extraordinary sessions at some other city of France previously appointed. Extraordinary meetings may even be held out of France.

The administration of the society is committed to a bureau and a council, whose members are chosen by an election, and for a definite period of time. No functionary can be immediately elected to the same office.

All the members of the society, whether Frenchmen or strangers, are entitled to take part in the election of the president of the society, either directly, or by correspondence.

OFFICERS FOR 1835.

Bureau.

M. Boué, (Ami,) *President.*
Messrs. Cordier, De Blainville, De Beaumont, (Elie,) Bertrand-Geslin, Jun. } *Vice Presidents.*
Puillon-Boblaye, Clement-Mullet, } *Secretaries.*
Rozet, Dujardin, } *Vice Secretaries.*
M. Gaillard, (Camille,) *Treasurer.*
M. Hardouin Michelin, *Archivist, or Keeper of the Archives.*

Members of the Council.

Messrs. De Bonnard,
Brongniart (Alexandre,)
Desnoyers (Jules,)
Duclos,
Duperry,
Fournoue de Montalembert,
D'Orbigny (Alcide,)
Prévost (Constant,)
Roberton,
De Roissy (Félix,)
Walferdin,
M. Dry, *Agent of the Society.*

The geological society reckons near four hundred members in France alone. The number of its foreign members I have never heard stated.

5. French Society of Universal Statistics.

(Founded the 22d of November, 1829.)

UNDER THE PROTECTION OF THE KING.

This society was instituted for the purpose of promoting the science of general statistics. It proposes and decrees prizes; it grants medals; it publishes a monthly collection of its transactions, which are divided into three distinct parts:

1. *Physical and Descriptive Statistics*, embracing topography, hydrography, meteorology, geology, mineralogy, population, physical man, hygiène and the sanitary state.

2. *Positive and Applied Statistics*, embracing vegetable and animal productions, agriculture, industry, commerce, navigation, state of the sciences, general instruction, literature, languages, and the fine arts.

3. *Moral and Philosophical Statistics*, embracing the forms of religious worship, legislative power, public administration, judicial powers and the tribunals, finances, the state of the military, the marine, and diplomacy.

The society maintains a correspondence with learned bodies in all countries. Its public meetings are held at the Hôtel-de-Ville. The sessions of the council of administration and of the committees are held at the Place Vendôme, No. 12.

The society reckons, at present, more than 1,500 members, French and foreign, who are divided into *titulary*, *honorary*, and *corresponding* members. The members pay either fifteen or thirty francs per annum. The former receive only the monthly journal of its transactions; and the latter, all the publications of the society. The candidates ought to be presented by two members.

Honorary President.	*Honorary Presidents.*
His Royal Highness the Duke of Orleans.	Messrs. Année, Duc de Doudeauville, Baron Dupin, Jomard, Baron de Juchereau de Saint-Denis, Count Alexander de Laborde, De Sercy, Count Siméon.
Ordinary President of the Society.	
The Duke of Montmorency.	

The council of administration is composed of fifteen members; the superior commission, of nine members; and the scientific commission, of twenty-one members.

M. César Moreau has been charged with the general direction of statistical labors or transactions. He arranges the materials necessary to form a partial and progressive system of statistics, and finally a general and complete one of the country of France. A gold medal has been appointed by the king for the best statistic account of a department. Many other prizes are awarded each year to the best statistical memoirs on France, or any foreign country.

There are many other societies in France whose object is to promote industry, but they do not come properly within the object of this article.

SECTION XII.

Institute of France.

This very celebrated literary establishment, or union of literary bodies, was founded by cardinal Richelieu, about two centuries ago. For a long period there were but four academies in it. That is, the members constituted four different, and in some respects, distinct literary bodies called academies, of whose objects and titles I shall speak more fully presently. But in 1793, the national convention abolished these four academies, as it did every other literary institution and establishment in the kingdom. The convention, which succeeded the national assembly, by a decree of the 26th of October, 1795, founded what is now called, the Institute to replace the four academies. This was but little more than a reorganization, or rather restoration, under a different name. As reorganized by the convention, the institute was composed of three classes; the first for *the physical and mathematical sciences:* the second, for *moral and political sciences:* and the third, for *literature and the fine arts.*

In 1803, Bonaparte, who had been elected a member of the mathematical section in 1797, having now become consul for life, divided the institute into four classes: the first comprehended the *physical and mathematical sciences:* the second, the *French language and literature:* the third, *ancient history and literature:* and the fourth, the *fine arts.*

Upon the restoration, Louis XVIII. issued an ordinance, dated March 21, 1816, by which, for the four *classes* of the institute, four *academies* were substituted, viz. 1. *Académie Française*; 2. *Académie Royale des Inscriptions et Belles-Lettres*; 3. *Académie Royal des Sciences*; 4. *Académie Royale des Beaux-Arts*. And in 1832, by a royal ordinance of the 26th of October of that year, Louis Philippe, the present king, reëstablished in the institute the ancient class of *moral and political sciences*, under the name of *Académie des Sciences Morales et Politiques*. This has increased, therefore, the number of the academies which compose the institute of France to five. These academies (or in other words, the institute) are under the direct and special protection and patronage of the king.

Each academy has its own government and the disposition of its peculiar funds. The *agency*, however, the *secretaryship*, the *library*, and other *collections* of the institute are common to the five academies.

The property which is common to the five academies, as well as the funds which appertain to the institute, are controlled and managed under the authority of the minister of public instruction, by a committee of ten members, of which, two are taken from each academy. These commissioners are elected for a year, and are reëligible.

The property and funds peculiar to each academy are managed in its name, by a bureau or committee, and in a way indicated by the regulations of the institute.

Each academy, according to its convenience, makes use of the hall devoted to public sessions. The five academies hold one united meeting annually, on the 1st of May, which is the fête-day of the king.

The members of each academy may be elected to the other four academies, and it will be perceived by the reader, that several persons are actually members of two or more academies.

1. *L'Académie Française.* The *French Academy* is composed of *forty* members, and is governed by its ancient statutes. It is particularly charged with the preparation of a dictionary of the French language, and which has gone through six editions, and is called the *Dictionary of the Academy*. This celebrated work is well known. This academy is charged also with the examination of important works relating to literature, history, and science. It appoints, with the approbation of the king, one of its members to the office of *perpetual secretary*. This academy awards, annually, a prize of the value of 1,500 francs for poetry and eloquence. It also decrees two prizes annually, which were founded by M. Montyon, one for the literary work most useful to the public morals, and another for an act of virtue displayed, especially in the lower classes of society.* This society has published many volumes of its transactions.

2. *L'Académie Royale des Inscriptions et Belles-Lettres.* The *Academy of Inscriptions and Belles-Lettres*, is also composed of forty members. The learned languages, antiquities and monuments, history, and all the sciences, moral and political, which have relation to history, are the objects of its researches and labors. It labors in a special manner to enrich the French literature, by translations made from the Greek, Roman, and oriental authors. And it also makes extensive and connected diplomatic collections. It nominates one of its number with the approbation of the king, to be perpetual secretary.

This academy adjudges annually a prize of 1,500 francs for literary memoirs. It also distributes annually, a numismatic prize, for the best work on the ancient medals, &c., from the foundation of M. Allier d'Hauteroche. It may be added,

* At the public annual session of this academy, held on the 11th of August, 1836, two prizes of four thousand francs each; two medals of the value of two thousand francs each; and six medals of the value of one thousand francs each, were awarded publicly to as many persons, most of them in humble life, for extraordinary acts of beneficence. And one prize of eight thousand francs; two medals worth three thousand francs each; and three medals of fifteen hundred francs each, were awarded to as many *French* authors, for works published within two years, and believed to be useful to public morals. One of these authors was M. Tocqueville for his *Démocratie en Amérique*; who gained the prize of eight thousand francs, (nearly $1,500.) Another was M. Gustave Beaumont, for his *Marie*, or *Esclavage en Amérique*, who received a medal worth three thousand francs for that work! These prizes were all paid out of the *Montyon* fund.

here, that the minister of the interior also grants medals to be distributed to such persons as produce the best memoirs upon the antiquities of France. There belong to this academy ten members, who form a class called Free Academicians. A royal statute of the date of May 16, 1830, fixes the number of the members of this academy at fifty, including the ten Free Academicians.

3. *L'Académie Royale des Sciences.* The *Royal Academy of Sciences* is divided into eleven sections. These sections or classes are arranged and denominated as follows: *Mathematical Sciences;*—geometry, six members; mechanics, six; astronomy, six; geography and navigation, three; general physics, six. *Physical Sciences;*—chemistry, six members; mineralogy, six; botany, six; rural economy and the veterinary art, six; anatomy and zoology, six; medicine and surgery, six.

This academy appoints, with the approbation of the king, two of its members to be perpetual secretaries; one for the mathematical sciences, and the other for the physical sciences. But these secretaries are not attached to any section of the academy.

This academy adjudges annually a prize of 3,000 francs, for physical science; and also three on the Montyon foundation, viz: one for statistics; one for experimental physiology; and one for mechanics. It also awards prizes for improvements in medicine and surgery; for discoveries relative to the treatment of diseases; for the means of rendering an art or trade less insalubrious; for works or discoveries published in the course of the preceding year on objects of utility. And it grants an annual prize for the most important astronomical discovery during the year, from the foundation of M. Lalande. Many distinguished foreigners, such as Sir Joseph Banks, Dr. Herschell, Sir Humphrey Davy, &c. have been honorary members of this academy. This academy has a class of ten members, who are called *free academicians.*

4. *L'Académie Royale des Beaux-Arts.* The *Academy of the Fine Arts* is also divided into sections, and arranged as follows: painting, fourteen members; sculpture, eight; architecture, eight; engraving, four; and music, (composition of,) six. This academy appoints, with the approbation of the king, a perpetual secretary, who is a member of the academy, but who is not attached to any section.

The Royal Academy of the Fine Arts, has also a class of free academicians, whose number is determined by a special rule, upon the proposition of the academy itself.

The Royal Academy of the Fine Arts, grants grand prizes for painting, sculpture, architecture, engraving, musical composition, and historical landscape. Those who obtain one of these grand prizes, as they are called, are sent to Rome to prosecute further their studies, and their expenses are borne by the government for two or three years.

5. *L'Académie des Sciences Morales et Politiques.* The *Academy of Moral and Political Sciences*, was organized, as has already been said, by a royal ordinance of October 26, 1832. The number of members of this academy is fixed at thirty. They are divided into five sections, viz: philosophy; morals; legislation; international law and jurisprudence; political and statistical economy; general and philosophical history. The academy chooses, with the royal approbation, a perpetual secretary. It has five free academicians, five foreign associates, and thirty correspondents, and may have forty.

This academy proposes each year at least, one subject for a prize. The subject is chosen alternately from the questions which relate to the special objects of each of the sections which compose the academy. The academy has the power to propose subjects for extraordinary prizes.

The free academicians *(les libres Académicians)* are distinguished men, chosen for their general knowledge and attainments rather than for their knowledge of any particular science. Sometimes persons are chosen for special services rendered to the cause of literature. They have the right of being present at the meetings. They are elected in the same manner as the other members. The honorary academicians enjoy the same rights as the *free* academicians. But neither receive any salary from the institute.

An appropriation is made every year to the budget of the minister of public instruction, of a sum sufficient to pay the pensions (*traitement*) and indemnities of the members, the salaries of the perpetual secretaries, and persons employed about the five academies, and for their different literary labors, the experiments, printing, prizes and other objects.

This appropriation is divided among the five academies which compose the institute, according to the nature of their labors and wants; and the manner in which this sum is disbursed in detail, is regulated by the rules of each academy.

Nominations to fill vacancies, as they occur, are made by the respective academies; but the persons chosen must be confirmed by the king.

Each ordinary member of every academy of the institute, if he attends all the meetings, receives an annual salary or pension of 1,500 francs. A deduction of ten francs is made from that sum, for each meeting from which a member is absent. If a member be absent from all the regular meetings, fifty-two in number, each year, his salary will be reduced to about 1,000 francs.

Each academy holds one regular session every week. The French Academy meets on Thursdays; that of Inscriptions and Belles-Lettres, on Fridays; that of the Sciences, on Mondays; that of the Fine Arts, on Saturdays; and that of the Moral and Political Sciences, also on Saturdays.

Their sessions are held at the Palace of the Institute, and last from three o'clock to five.

The meetings of the institute were held in the Louvre until 1806, when the government granted to it the college Mazarin, now called the Palace of the Institute, which stands immediately on the south side of the river Seine, and opposite to the Louvre, between which and the Palace of the Institute, lies the bridge called *le pont des Beaux-Arts*.

The ci-devant college Mazarin, was built in 1661–65, in execution of the will of Cardinal Mazarin, who bequeathed two millions of livres, (or francs,) about $375,000, to erect the edifice, and an annuity of 45,000 livres, or near $9,000, for the education of sixty youth, sons of gentlemen or principal burgesses of Roussillon, Pignerol, Alsace, and Flanders, which four countries had recently been conquered or annexed to the crown. These pupils were to be gratuitously boarded, and instructed in religion, belles-lettres, &c. &c. As these four nations were alone admissible into this college, it took the name of the college of the Four Nations—le college des Quatre-Nations.

This building has an imposing appearance in its front, which forms the segment of a circle, terminated at the extremities by pavilions. In the centre is the portico of the former chapel, (now the hall where the public meetings are held,) composed of four columns of the Corinthian order, supporting an entablature on which rests a clock, &c. The entablature bears the inscription,—Palais de l'Institut. In front of the institute and hard by the portico, are two fountains, each formed of two lions in cast iron, from whose mouths the water is constantly spouting out.

This establishment comprehends many buildings erected at various periods around a parallelogramic court. On the left, as one enters, is the Mazarin library, which has been mentioned in another place. There are many halls and rooms in this extensive building, or rather collection of buildings, which are used for the sessions of the academies, ordinary and extraordinary, the meetings of committees, the bureaux of secretaries, clerks, &c. In one of them is the library, properly so called, of the institute. Every thing is arranged in the best manner.

The halls in which the academies meet, on ordinary occasions, as well as the chapel in which they hold their annual and public meetings, are well adapted to the purposes for which they are employed. In these portions of the institute, as well as in the antechambers, library, &c., one may see some fine statues, busts, and paintings of such distinguished savans as La Place, Voltaire, Bossuet, Fénélon, Montesquieu, D'Alembert, Rollin, Pascal, &c. &c. The statue of Voltaire, in beautiful marble, which stands in the library, is considered an uncommonly fine specimen of sculpture.

I shall now proceed to give the names of the members of the five academies which compose the institute as they have been published, for this year. The order in which they are given, is, I believe, that of their appointment.

The French Academy.

Messrs. Count de Cessac.
Raynouard, *Perpetual Honorary Secretary.*
Lemercier.
Viscount de Châteaubriand.
Chevallier de Lacretelle.
Duval-Pineu, (Alexandre.)
Campenon.
Michaud.
De Jouy.
Baour-Lormian.
Viscount de Bonald.
Baron Roger.
M. de Pastoret.
Villemain.
Count Freyssinous.
Count de Quélen.
Soumet.
Droz.
Delavigne, (Casim.)
Brifaut.
Baron Guiraud.

Messrs. De Feletz.
Royer-Collard.
Lebrun.
Baron de Barante.
Etienne.
De Lamartine.
Count de Ségur, (Philip.)
De Pongerville.
Cousin.
Viennet.
Jay.
Dupin.
Tissot.
Thiers.
Nodier.
Scribe.
Salvandy.
Dupaty.
Guizot.

M. Villemain, *Perpetual Secretary.*

Academy of Inscriptions and Belles-Lettres.

Messrs. Marquis de Pastoret.
Baron Silvestre de Sacy.
Daunou.
Count Reinhard.
Prince de Talleyrand.
Chevalier Quatremère-de-Quincy.
Baron de Gérando.
Petit-Radel.
Amaury-Duval.
Boissonade.
Count Alex. de Laborde.
Baron Walckenaer.
Quatremère, (Et.)
Raoul-Rochette.
Letronne.
Mollevaut.
Emeric David.
Raynouard.
Naudet.
Count de Choiseul-Daillecourt, (Maxime.)
Viscount de Prévost d'Iray.
Jomard.
Dureau de la Malle.
Hase.
Pouqueville.
Pardessus.
Van Praet.
Thierry.
Lajard.
Jaubert.
Mionnet.
Burnouf, (Eug.)
Viscount Beugnot.
Reinaud.
Guérard.
Julien, (Stanislas.)
Guizot.
Leclerc.
Langlois.
Burnouf, Sen.
Baron Silvestre de Sacy, *Perpetual Secretary.*

Free Academicians, (Académiciens libres.)

Messrs. Duc de Blacas.
Marquis de Barbé-Marbois.
Eusèbe-Salverte.
Chevalier Artaud de Montor.
Marquis de Fortia d'Urban.
Duc de Luynes.
Séguier de St. Brisson.
Monmerqué.
Count Miot de Melito.
Artaud.

Foreign Associates (Fellows) *of the Academy of Inscriptions and Belles-Lettres.*

Messrs. Wilkins (Ch.), *Hertford, Eng.*
Ouvaroff, *St. Petersburg.*
Héeren, *Goettingen.*
Creuzer, *Heidelberg.*
Ramey, *Draughtsman of the Academy*, Member of the Academy of the Fine Arts.
Boeckh, *Berlin.*
Colebrooke, *London.*
Von Hammer, *Vienna.*
Frederic-Jacobs, *Gotha.*

Correspondents.

Messrs. Jacquemont, *at Hesdin.*
Prevost, *Geneva.*
Labene, *Agen.*
Fauvel, *Athens.*
De Guignes, *Canton.*
Faulcon, *Poitiers.*
Serofani, *Palermo.*
Linde, *Warsaw.*
Mustoxidi, *Florence.*
Graberg de Hemso, *Do.*
Wilken, *Berlin.*
Simonde Sismondé, *Geneva.*
Champollion-Figeac, *Grenoble.*
Dubois Aymé, *Lorient.*
Spencer Stanhope, *London.*
Count Demetrius Valsamachie, *Cephalonia.*
Abbé Mai, *Rome.*
Schweighauser, *Strasburg.*
Baron de Gaujal, *Limoges.*
Fraehn, *St. Petersburg.*
Ch. Brondsted, *Rome.*
De Golbery, *Colmar.*
Duponceau, *Philadelphia.*
Viscount de Villeneuve Bargemont, *Nancy.*
Matter, *Strasburg.*
Leake, *London.*
Peyron, *Turin.*
Gesenius, *Halle.*
Weiss, *Besançon.*
Jouannet, *Bordeaux.*
De Caumont, *Caen.*
Labus, *Milan.*
Quaranta, *Naples.*
Millingen, *London.*
Hermann, *Leipsic.*
Gerhard, *Rome.*
Baron Reiffenberg, *Brussels.*
Count Munster, *London.*
Humbert, *Geneva.*
De Meyran-Marquis de la Goy, *Aix.*

Royal Academy of Sciences.

Mathematical Sciences.

First Section. *Geometry.*

Messrs. Lacroix, Ampère,
Biot, Puissant,
Poinsot, De Libri, (G.)

Second Section. *Mechanics.*

Baron de Prony, Baron Dupin,
Molard, Navier,
Cauchy, Poucelet.

Third Section. *Astronomy.*

Count Cassini, Mathieu,
Lefrançais-Lalande, Baron de Damoiseau,
Bouvard, Savary.

Fourth Section. *Geography and Navigation.*

Beautemps-Beaupré, Baron Roussin.
L. de Freycinet,

Fifth Section. *General Physics.*

Gay-Lussac, Dulong,
Poisson, Savart,
Girard, Becquerel.

Physical Sciences.

Sixth Section. *Chemistry.*

Deyeux, Chevreul,
Baron Thénard, Dumas,
D'Arcet, Robiquet.

Seventh Section. *Mineralogy.*

Brongniart, Beudant,
Brochant, Berthier,
Cordier, Elie de Beaumont.

Eighth Section. *Botany.*

De Jussieu, De Jussieu, (Adrien.)
Baron Mirbel, Brongniart, (Adol.)
De St. Hilaire, (Aug.) Richard.

Ninth Section. *Rural Economy and the Veterinary Art.*

Chevalier Tessier, Visc. de Morel-Vindé,
Chevalier Huzard, Dutrochet,
Baron de Silvestre, Turpin.

Tenth Section. *Anatomy and Zoology.*

Ch. Geoffroy St. Hilaire, D. de Blainville,
Duméril, Cuvier, (Frederick.)
Savigny, Isid. Geoffroy St. Hil.

Eleventh Section. *Medicine and Surgery.*

Magendie, Double,
Serres, Roux,
Baron Larrey, Breschet.

Perpetual Secretaries.

Messrs. Arago, *for Mathematical Science.*
Flourens, *for Physical Science.*

Free Academicians, (Académiciens libres.)

Messrs. Baron Héron de Villefosse,
Duc de Raguse,
Benjamin Delessert,
Baron Maurice,
Viscount Héricart de Thury,
Viscount Rogniat,
Baron Costaz,
Baron Desgenettes,
Baron Séguièr,
Baron Bory de St. Vincent.

Foreign Associates.

Messrs. Baron Alex. Humboldt, *Berlin.*
Gauss, *Goettingen.*
Berzelius, *Stockholm.*
De Candolle, *Geneva.*
Olbers, *Bremen.*
Dalton, *London.*
Blumenbach, *Goettingen.*
Brown, *London.*

Correspondents.

Mathematical Sciences.

First Section. *Geometry.*

Messrs. Paoli, *Pisa.* Jacobi, *Königsberg.*
Plana, *Turin.* Gergonne, *Montpellier.*
Ivory, *London.* Dirichlet, *Berlin.*

Second Section. *Mechanics.*

Messrs. Fabre, *Draguignan.*
Chevalier de Wiebeking, *Munich.*
Hubert, *Rochefort.*
Count de Fussombroni, *Florence.*
Brunel, *London.*
Vicat, *Pont-de-Souillac.*

Third Section. *Astronomy.*

Messrs. Dangos, *Tarbes.*
Burg, *Vienne.*
Swanberg, *Stockholm.*
Pond, *Greenwich.*
Bessel, *Königsberg.*
Baron Lindenau, *Gotha.*
Brisbane, *Scotland.*
Enke, *Berlin.*
Herschel, *Stow.*
Gambart, *Marseilles.*
Schumacher, *Altona.*
Valz, *Nismes.*
Struve, *Dorpat.*
Biddell Airy, *Cambridge.*

There are two vacancies in this section.

Fourth Section. *Geography and Navigation.*

Messrs. Genest, *New York.*
De Guignes, *Canton.*
Baron de Krusenstern, *St. Petersburg.*
De Krayenhoff, *Amsterdam.*
Moreau de Jonnès, *in the West Indies.*
Lislet-Geoffroy, *Ile-de-France.*
Warden, former American Consul, *Paris.*
Scoresby, *London.*

Fifth Section. *General Physics.*

Messrs. Van Marum, *Haarlem.*
Oerstod, *Copenhagen.*
Brewster, *Edinburg.*
Barlow, *Woolwich.*
De La Rive, *Geneva.*
Hausten, *Christiania.*
Melloni, *Florence.*

As it was determined by the academy, in 1828, that this section should have *nine* correspondents, there are now two vacancies.

Physical Sciences.

Sixth Section. *Chemistry.*

Messrs. Van-Mons, *Brussels.*
Welter, *Valenciennes.*
De Saussure, *Geneva.*
Desormes, *Verberie.*
Bérard, *Montpellier.*
Braconnot, *Nancy.*
Hatchett, *London.*
Faraday, *London.*
Stromeyer, *Göttingen.*
Arfwedson, *Stockholm.*

Seventh Section. *Mineralogy.*

Messrs. Reboul, *Perenas.*
Baron de Moll, *Munich.*
De Buch, *Berlin.*
Fleuriau de Bellevue, *La Rochelle.*
Daubuisson, *Toulouse.*
Conybeare, *London.*
Mitscherlich, *Berlin.*
G. Rose, *Berlin.*

Eighth Section. *Botany.*

Messrs. Boucher de Crèvecoeur, *Abbeville.*
Bonpland, *South America.*
Kunth, *Berlin.*
Dunal, *Montpellier.*
Raffeneaude Lille, *Montpellier.*
Martius, *Munich.*
Link, (H. Fr.,) *Berlin.*
Gaudichaud, *Angoulême.*
Wallich, *Calcutta.*
Tréviranus, *Bonn.*

Ninth Section. *Rural Economy and the Veterinary Art.*

Messrs. Baron Rougier-la-Bergerie, *Chalôns-on-the-Marne.*
Michaux, *United States.*
Bracy Clark, *London.*
Lullin de Châteauvieux, *Geneva.*
Schwertz, *Hohenheim.*
Jaubert de Passau, *Perpignan.*
De Dombasle, (O.,) *Roville.*
Gasparin, *Orange.*
Giroux de Buzareingues, *Serverac-le-Château.*
Bonafous, *Turin.*

Tenth Section. *Anatomy and Zoology.*

Messrs. Provensal, *Montpellier.*
Tiedman, *Berlin.*
Desmarest, *Alfort.*
Dufour, (L.,) *St. Sever.*
Quoy, *Rochefort.*
Ehrenberg, *Berlin.*
Lesson, *Rochefort.*
Jacobson, *Copenhagen.*
Duvernoy, *Strasburg.*
Dugès, *Montpellier.*

Eleventh Section. *Medicine and Surgery.*

Messrs. Orfila, *Marseilles.*
Maunoir, *Geneva.*
Fodera, *Naples.*
Huffland, *Berlin.*
Sir Astley Cooper, *London.*
Panniza, *Pavia.*
Prunelle, *Lyons.*
Bretonneau, *Tours.*

Royal Academy of Fine Arts.

First Section. *Painting.*

Messrs.	Baron Gérard,	Vernet, (Horace,)	
	Vernet, (C.,)	Heein,	
	Garnier,	Granet,	
	Hersent,	Blondel.	
	Bidauld,	De La Roche, (Paul,)	
	Thevenin,	Drolling,	
	Ingres,	Abel de Pujol.	

Second Section. *Sculpture.*

Messrs.	Baron Bosio,	Pradièr,
	Ramey,	Ramey, Jun.,
	Cortot,	Nanteuil,
	David,	Petitot.

Third Section. *Architecture.*

Messrs.	Percier,	Debret,
	Fontaine,	Lebas,
	Huyot,	Achilles Leclerc,
	Vandoyer,	Guenepin.

Fourth Section. *Engraving.*

Messrs.	Baron Desnoyers, (A.,)	Tardieu,
	Galle,	Richomme.

Fifth Section. *Musical Composition.*

Messrs.	Chérubini,	Auber.
	Le Sueur,	Chevalier Paër,
	Berton,	Reicha.

M. Quatremère de Quincy, *Perpetual Secretary.*

Free Academicians, (Académiciens libres.)

Messrs. Count de Vaublanc,
Duc de Blacas,
Count de Pradel,
Castellan,
Count Turpin de Crissé,
Count de Forbin,
Viscount de Senonnes,
Count Chabrol de Volvic,
Count de Pastoret,
Viscount Siméon.

Foreign Associates.

Messrs. Cammucini, *Rome.*
Antolini, *Milan.*
Schinkel, *Berlin.*
Rossini, *Rome.*
Thorwaldsen, *Rome.*
Zingarelli, *Naples.*
Count de Cambray-d'Igni, *Florence.*
Rauch, *Berlin.*
Toschi, *Parma.*
Meyer-Beer, *Berlin.*

Correspondents.

Messrs. Réga, *Naples.*
Fabre, *Florence.*
Rosaspina, *Bologne.*
Verdier, *Lisbon.*
Jay, *Grenoble.*
Debucourt, *Grenoble.*
Serangeli, *Turin.*
Delasalle, *Chaumont,* (Upper-Marne.)
Mauduit, *St. Petersburg.*
Benvenuti, *Florence.*
Richard, *Lyons.*
Daneker, *Stuttgard.*
Boisserée, *Stuttgard.*
Moreau, *Vienna.*
Revoil, *Lyons.*
Boguet, *Rome.*
Schlick, *Copenhagen.*
Nibby, *Rome.*
De St. Mesmin, *Dijon.*
Debret, ———.
Bruloff, *St. Petersburg.*
Hummel, ———.
Raimbach, *London.*
Cornelius, *Munich.*
Pistrucci, *London.*
Spontini, *Berlin.*
Navez, *Amsterdam.*
Roques, *Toulouse.*
Abadie, *Angoulême.*
Mayer, *Bergamo.*
Lasinio, *Pisa.*
Le Moine, *Rome.*
Oberbech, *Rome.*
Valadier, *Rome.*
Texier, ———.
Daussoigne, *Liége.*
Klenzé, *Munich.*
Donaldson, *London.*
Wilkie, *London.*
Dugueylar, *Aix.*

Royal Academy of Moral and Political Sciences.

First Section. *Philosophy.*

Messrs. Baron de Gérando, Laromiguière,
Cousin, Broussais.
Edwards,

Second Section. *Morals.*

Messrs. Count de Cessac, Jouffroy,
Dunoyer, Lakanal,
Droz, Lucas, (Ch.)

Third Section. *Legislation, Public Law, Jurisprudence.*

Messrs. Dannou, Dupin,
Count Merlin, Duc de Bassano, (Maret.)
Bérenger, Count Siméon.

Fourth Section. *Political and Statistic Economy.*

Messrs. Count Sieyes,
Prince Talleyrand,
Count de Laborde, (Alex.,)
Baron Dupin, (Ch.,)
Villermé,
Comte, (Ch.)

Fifth Section. *General and Philosophical History.*

Messrs. Marquis de Pastoret, Baron Bignon,
Count Reinhard, Guizot,
Naudet, Mignet.

M. Comte, *Perpetual Secretary.*

Free Academicians, (Académiciens libres.)

Messrs. Feuillet,
Duc de Broglie,
Benoiston de Châteauneuf,
Blondeau,
Baron Félix de Beaujour.

Foreign Associates.

Messrs. Lord Brougham, *London.*
Ancillon, *Berlin.*
Livingston, (Ed.*) *New York.*
Simonde de Sismondi, *Geneva.*
Schelling, *Munich.*

Correspondents.

Section of Philosophy.

Messrs. Jacquemont, *Paris.*
Prévost, *Geneva.*
Esquirol, *Paris.*
Prichard, *Bristol.*

Section of Morals.

Messrs. De Fellenberg, *Hofwyl.*
Ordinaire, *Besançon.*
Chalmers, *Edinburg.*
Bergery, *Metz.*
Julius, *Berlin.*
Huerne de Pommeuse, *Paris.*

Section of Legislation.

Messrs. Proud'hon, *Dijon.*
Savigny, *Berlin.*
Baron Grénier, (O.,) *Riom.*
John Austin, *London.*
Klubert, *Frankfort.*
Count Berlier, *Dijon.*

Section of Political Economy.

Messrs. Baron Storch, *St. Petersburg.*
Quetelet, *Brussels.*
Passy, *Gisors.*
James Mill, *London.*
Hoffman, *Berlin.*
Baron de Morogues, *La Source.*
Poélitz, *Leipsic.*
Jacob, (William,) *London.*

Section of General History.

Messrs. Améd. Thierry, *Vesoul.*
Hallam, *London.*
Rotteck, *Friburg.*
Orioli, *Boulogne.*
Ollfried Müller, *Goettingen.*
Arbanère, *Tonneins.*
De Lacroix, *Valence.*

Administration of the Institute.

Administrative Committee.

Messrs. De Feletz, Lebrun, } *For the French Academy.*
Amaury-Duval, Jomard, } *For the Academy of Inscriptions and Belles-Lettres.*
Huzard, Poinsot, } *For the Academy of Sciences.*
Huyot, Garnier, } *For the Academy of Fine Arts.*
Messrs. Naudet, Villermé, } *For the Academy of Moral and Political Sciences.*

These commissioners are elected for a year and are always reëligible.

Conservatory Committee.

Messrs. Baron de Prony, *For the Machines.*
Deyeux, *For the Chemical Instruments.*
Becquerel, *Conservator.*

Literary Committees of the Institute.

Special Committee for the History of the French Language.

Messrs. Villemain, *Perp. Sec.* Roger,
Ch. Nodier, Campenon,
De Jouy, De Pongerville.
Droz,

Committee of Inscriptions and Medals.

Messrs. Quatremère de Quincy,
Petit Radel,
Messrs. Raoul-Rochette,
Hase,
Ramey, *Draughtsman.*

Committee on the Dictionary of the Language of the Fine Arts.

Messrs. Quatremère de Quincy, Castellan,
Garnier, Huyot.
Le Sueur,

* Deceased since the last publication of the names of the members.

Committee for the continuation of the Literary History of France.

Messrs. Daunou, Amaury Duval, Petit-Radel, Eméric-David, Lajard, *Associate.*

Committee of Literary Labors, charged with watching over the continuation of the Notices of the Manuscripts of the Collection of the Royal Ordinances of France, and of the Historians of the Gauls and of France, and other Labors intrusted to the Academy of Inscriptions and Belles-Lettres.

Messrs. Marquis de Pastoret, Baron Sylvester de Sacy, Daunou, Letronne, Boissonade, Naudet, Pardessus, Hase.

Committee on the Antiquities of France, for the Examination and the Classification of Notices and Documents asked of the Prefects of the Departments on the Ancient Monuments of the French History, and the Measures to be taken for their preservation, according to the Ministerial Circular of the 8th of April, 1819.

Messrs. Dureau de la Malle, Jomard, Hase, Count de Laborde, Raoul-Rochette, Naudet, Eméric-David, Guérard.

M. Feuillet, *Librarian of the Institute.*

M. Cardot, *Agent and Chief of the Bureau, at the Secretariat.*

Didot and Brothers, *Printers of the Institute.*

To the preceding general view of the celebrated Institute of France, a few remarks may be added.

The entire number, if complete, of the members of the five academies which compose the institute, including the free academicians and foreign associates, would be two hundred and seventy-two. The number at present, owing to some vacancies, is two hundred and sixty-three. On public occasions they wear a coat which is dressed with a green embroidery. The number of correspondents is about two hundred.

The publications of the institute, including all that has been printed from the origin of the institution, and continued under the various names which it assumed, have been very numerous, and many of them of great value. The following is an authentic statement on this subject, derived from one of the officers of the institute.

1. Academy of Sciences.

Volumes published before the Revolution, or the year 1790.

Academical Collection, French Part, 16 vols. Do. do. Foreign do. 13 vols.	29	vols.
Memoir of Science and Art, (English,)	1	"
Dumahel, Regiae Scientiarum Academiæ Historia,	1	"
History and Memoirs of the Royal Academy of Sciences from 1666 to 1686,	11	"
History and Memoirs of the same, from 1699 to 1790,	101	"
Memoirs presented by different learned men,	11	"
Prizes of the Academy,	9	"
Descriptions of Machines, &c.	7	"
Table of Matter or Index,	14	"
	184	

Since 1790.

Memoirs of the Academy to 1806,	6	vols.
Memoirs of the same from 1806 to 1816,	11	"
Memoirs of the same since 1816,	13	"
Memoirs from Learned Foreigners, 1st series,	2	"
Do. do. 2d do.	5	"
Basis of the Metrical System,	4	"
	225	

2. Academy of Inscriptions and Belles-Lettres.

History of the Academy of Inscriptions and Belles-Lettres, from 1736 to 1808,	50	vols.
Memoirs of the same (new collection,) volumes 1—10, and 1st of volume 12,	11	"
Total of History and Memoirs,	61	

Notices and Extracts from the Manuscripts, of which the first four are of the Ancient Academy,	12 vols.
Literary History of France, of which the first twelve are of the Ancient Academy,	18 "
Collection of the Historians of France, of which the first thirteen are of the Ancient Academy,	19 "
Ordinances of the Kings of France, in folio, of which the first fourteen are of the Ancient Academy,	19 "
Total of the Publications of the Academy of Inscriptions and Belles-Lettres,	129

3. Academy of the Fine Arts.

The publications of this academy make 5 vols.

4. Academy of Moral and Political Sciences.

The publications of this academy make 5 vols.
Reports of prizes decreed by the two last named academies, 6 vols.

5. The French Academy.

This academy has published little besides its celebrated Dictionary in 2 vols.

It appears from the foregoing, that the publications of the entire institute, comprising all the academies, amount to 372 volumes. Some of the academies have also several volumes in course of preparation or in the press. This is particularly the case with the Academy of Sciences.

It is probably impossible to obtain all the earlier volumes published by several academies, especially that of sciences. It is not difficult to obtain the volumes published since the organization of the institute on its present footing; or, indeed, those which have been published since 1795. The cost is usually at about $4 per volume.*

There is probably no other body in the world which has done so much to advance the cause of literature and science as this celebrated institute. The volumes of its several academies, contain a vast amount of valuable information, although they also contain much that cannot be thus characterized.

Although there has not been wanting in every period of the history of the institute the employment of intrigue, and sometimes the influence of the government, in order to procure the admission of men, whose talents and attainments were far from being such as to entitle them to a place in this distinguished assemblage of learned men, yet it has always possessed a large number of members of great talent and profound erudition. There is at present a large number of men of this character in this literary body. There are, however, many men in France who merit a place in the institute who are not members, and many of whom, it is probable, will never be members of it.

A history of the Institute of France, of a moderate length, and written by one possessing the requisite talents and knowledge, would be a very important work. Something of this kind has been attempted, but neither very satisfactorily nor very completely.

I will only add that the institute renders great service to the country, by examining and reporting upon, with great care and ability, the questions which the government submits to it from time to time. In this way it has often guided the legislation of the country on questions of great moment.

* The Messrs. Didot, publishers and booksellers at Paris, have, for several years, been the printers for the institute. Should any one desire to purchase any of the volumes published by any of the academies of the institute, he would do well to address Mons. *Ant. Pingard, Employé à l'Institut Royal de France*, who will do all that can be done to procure them.

PROTESTANT FOREIGN MISSIONARIES.

LIST OF THE NAMES OF THE PROTESTANT FOREIGN MISSIONARIES THROUGHOUT THE WORLD.

FEBRUARY, 1837.

EXPLANATIONS.—A. B. C. stands for the American Board of Commissioners for Foreign Missions; A. B. B., American Baptist Board; A. E., American Episcopal Missionary Society; A. W. F., Western Foreign Missionary Society; A. M., American Methodist Episcopal Missions; F. W. B., Free Will Baptist Missions of the United States; C. M., British Church Missionary Society; L. M., London Missionary Society; G. P. S., Gospel Propagation Society; W. M., British Wesleyan Methodist Society; L. J. S., London Jews Society; G. M., Glasgow Missionary Society; C. S., Church of Scotland Missions; E. B. M., British Baptist Missionary Society; G. B. M., General Baptist Missions; S. M. S., Scottish Missionary Society; U. B., United Brethren; F. M., French Missionary Society; R. S., Rhenish Missionary Society; G. M. S., German Missionary Society; B. M., Berlin Missionary Society; S. M., Serampore Missions. N. I. stands for Northern India; W. I., for Western India; S. I., for Southern India. SA. I., for Sandwich Islands; S. A., South Africa. The last capital letters in the line, indicate the Society.

The list is not so complete as we could have wished to have made it. We resorted to all the sources of information within our reach, but most documents of this sort are defective or imperfect, owing in part, to the constant changes in missionary stations. We regret that the managers of the United Brethren's Missions do not publish the entire names of their missionaries. In some other cases, we have been obliged to content ourselves with the surname only. We have prefixed the name of the territory or country, except where the station is so important that there could be no misapprehension. We have seen no recent report of the Netherlands Missionary Society. They sent out, a few years since, a number of missionaries to the Indian Archipelago. A large portion of them have become connected with the government, and have regular charges. Their names, as far as we could learn them, are Kam, Beidel, Schnary, Hellendoorn, Finn, Heimering, Varick, Wentink, Jungmichel, and Le Brunn. The Society for Propagating the Gospel, support a large number of clergymen in Canada. The greater part are, however, connected with parishes, and they are not included in our list. We may, hereafter, as we find opportunity, publish a more complete list. EDITOR.

A.

Names.	*Stations.*	*Society.*
Abbott, Elisha L.	Telingas,	A. B. B.
Abbott, ——	Jamaica,	E. B. M.
Abeel, David	China,	A. B. C.
Addis, W. B.	Coimbatoor, S. I.	L. M.
Adger, John B.	Smyrna,	A. B. C.
Adley, W.	Nellore, Ceylon,	C. M.
Albrecht, ——	Hopedale, Labrador,	U. B.
Alexander, Wm. P.	Kapaa, SA. I.	A. B. C.
Allen, David O.	Ahmednuggur, W. I.	A. B. C.
Alloway, William	Trelawney, Jamaica,	L. M.
Anderson, A. W.	Caldwell, Liberia,	A. B. B.
Anderson, G. F.	Digah, N. I.	E. B. M.
Anderson, William	Pacaltsdorp, S. A.	L. M.
Andrews, Lorrin	Lahainaluna, SA. I.	A. B. C.
Apthorp, George H.	Varany, Ceylon,	A. B. C.
Arbousset, T.	Morija, S. Africa,	F. M.
Archbell, James	Bechuanas, S. A.	W. M.
Arms, Wm.	Sumatra,	A. B. C.
Armstrong, John	British Guiana,	C. M.
Armstrong, Richard	Waialuku, SA. I.	A. B. C.
Atkinson, Theoph.	Bethelsdorp, S. A.	L. M.
Ayliff, John	Caffres, S. Africa,	W. M.

B.

Baker, Henry	Cottayam, S. I.	C. M.
Bailey, Benj.	Cottayam, S. I.	C. M.
Bailey, John	Tsantsaban, S. A.	L. M.
Bailey, Jos.	Cotta, Ceylon,	C M.
Baldwin, Dwight, M. D.	Sandwich Islands,	A. B. C.
Ballantine, Henry	Bombay,	A. B. C.
Banks, M.	Anguilla,	W. M.
Barclay, W. C.	Serampore,	S. M.
Bariero, S.	Burishol, N. I.	S. M.
Barff, Chas.	Huaheine, Soc. I.	L. M.
Barker, Geo.	Theopolis, S. A.	L. M.
Barnes, Dan.	Oneidas,	A. M.
Barnstein, ——	Borneo,	R. S.
Barrett, W. G.	Jamaica,	L. M.
Barry, J.	Jamaica,	W. M.
Barton, ——	Liberia,	A. M.
Baylis, ——	Jamaica,	E. B. M.
Baus, ——	Lichtenau, Greenl'd,	U. B.
Bayne, ——	Antigua,	U. B.
Beard, G.	Bahama,	W. M.
Beddy, Henry	Patna, N. I.	E. B. M.
Beck, ——	Nain, Labrador,	U. B.
Beighton, Thomas	Pinang,	L. M.
Benham, ——	Upper Canada,	W. M.
Benjamin, Nathan	Greece,	A. B. C.
Bennie, John	Lovedale, S. A.	G. M.
Bernau, J. H.	Barbadoes,	C. M.
Betts, W. K.	Jamaica,	C. M.
Bigelow, Russell	Wyandots,	A. M.
Biggs, Joseph	St. Vincent,	W. M.

Bigler, ——	St. Kitt's,	U. B.
Bilderbeck, John	Chittoor, S. I.	L. M.
Bingham, Abel	Ojibwas,	A. B. B.
Bingham, Hiram	Honolulu, SA. I.	A. B. C.
Bird, Isaac	Beyroot,	A. B. C.
Bishop, Artemas	Kailua, SA. I.	A. B. C.
Bisseux, Isaac	Wagenmaker Valley, S. A.	F. M.
Blackman, C.	Madras,	C. M.
Bleby, Henry	Jamaica,	W. M.
Bliss, Asher	Cattaraugus Indians,	A.B.C.
Bliss, Isaac	Sandwich Islands,	A. B. C.
Blitt, ——	St. Jan,	U. B.
Blyth, G.	Hampden, Jamaica,	S M.S.
Boaz, Thomas	Calcutta,	L. M.
Bobart, Henry B.	N. Zealand,	C. M.
Boenhoff, ——	St. Thomas,	U. B.
Böhmer, ——	Surinam,	U. B.
Boggs, George W.	Ahmednuggur,	W.I. A.B.C.
Bonaty, ——	Shiloh, S. A.	U. B.
Bourne, Alfred	Negapatam, S. I.	W. M.
Boutwell, William T.	Leech Lake, Ojib.	A. B. C.
Bowyer, James	Howrah, N. I.	G. P. S.
Boyce, W. B.	Caffres, S. A.	W. M.
Box, William	Jamaica,	W. M.
Branstone, ——	West Indies,	W. M.
Brauer, ——	Gnadenthal, S. A.	U. B.
Briddon, J.	Tobago,	W. M.
Britten, H. B.	Nevis,	W. M.
Bridgman, E. C.	Canton, China,	A. B. C.
Bridgnell, W.	Caltura, Ceylon,	W. M.
Brooks, John	Cuttack, India,	G. B. M.
Brown, Alfred N.	New Zealand,	C. M.
Brown, Nathan	Shans, Laos,	A. B. B.
Brown, W.	Cuttack, India,	G. B. M.
Brownell, ——	Bahama,	W. M.
Brownell, John	Malta,	W. M. S.
Browning, Thomas	Kandy, Ceylon,	C. M.
Brownlee, John	Buffalo River, S. A.	L. M.
Bruckner, Gottlob	Samarang, Java,	L. B. M.
Bruner, ——	Antigua,	U. B.
Bryant, Horatio	Athens,	A. E.
Burchell, Thomas	Jamaica,	E. B. M
Burrows, John	Jamaica,	W. M.
Burton, ——	Bahamas,	E. B. M.
Burton, J.	Nevis,	W. M.
Bushyhead, Jesse	Cherokees,	A. B. B.
Butrick, Daniel S.	Brainerd, Cherok's,	A.B.C.
Buyers, William	Benares, N. I.	L. M.
Buzacott, Aaron	Rarotonga, Hervey I.	L.M.
Byington, Cyrus	Eagle Town, Choctaws,	A. B. C.

C.

Cadman, J.	St. Bartholemew's,	W. M.
Caemerer, A. F.	Vepery, S. I.	G. P. S.
Calthorp, Charles	Vepery, S. I.	G. P. S.
Cameron, James	Cape Town,	W. M.
Campbell, Colin	Bellary, S. I.	L. M.
Campbell, James R.	Northern India,	A. W. F.
Campbell, John	Kidderpore, N. I.	L. M.
Campbell, William	Bangalore, S. I.	L. M.
Cantlow, ——	Jamaica,	E. B. M.
Cargill, David	Polynesia,	W. M.
Canham, John	Cape Town,	L. M.
Cardy, ——	West Indies,	W. M.
Carey, William	Cutna, N. I.	E. B. M.
Carhore, Joseph J.	Cawnpore, N. I.	G. P. S.
Casalis, Eugene	Morija, S. A.	F. M.
Carver, Robert	Madras,	W. M.
Chamberlain, Wm.	Willst'n, Cherok's,	A.B.C.
Case, William	Upper Canada,	W. M.
Chalmers, W.	Chumie, S. A.	G. M.
Champion, George	Zoolahs, S. A.	A. B. C.
Christie, George	Cape Town,	L. M.
Cherry, Henry	Southern India,	A. B. C.
Clark, Ephraim W.	Lahainaluna,	SA. I. A. B. C.
Clarke, ——	Jamaica,	E. B. M.
Clauder, ——	Cherokees,	U. B.
Clay, ——	West Indies,	W. M.
Clemens, ——	Groenekloof, S. A.	A. B.
Clough, Benjamin	Colombo, Ceylon,	W. M.
Clough, William	Antigua,	W. M.
Coates, ——	Tobago,	U. B.
Cockran, W.	Red River, N. Amer.	C.M.
Coan, Titus	Hilo, SA. I.	A. B. C.
Coleman, ——	Antigua,	U. B.
Collis, ——	Jamaica,	U. B.
Comstock, G. S.	Arracan,	A. B. B.
Conde, Daniel T.	Sandwich Islands,	A. B. C.
Cope, Edward	Southern India,	A. B. C.
Cook, Edward	Nisbeth Bath, S. A.	W. M.
Coombes, V. D.	Tanjore, S. I.	G. P. S.
Corlett, ——	Jamaica,	W. M.
Cooper, ——	West Indies,	W. M.
Corlett, John	Jamaica,	W. M.
Coultart, ——	Jamaica,	E. B. M.
Cowan, John	Carron Hall, Jam.	S. M. S.
Crane, Nathaniel M.	Southern India,	A. B. C.
Crawford, Seth	Upper Canada,	W. M.
Crisp, Edmund	Combaconum, N. I.	S. I.
Crocker, William G.	Liberia,	A. B. B.
Crofts, J.	Bahama,	W. M.
Crooks, William	Jamaica,	W. M.
Crosby, Benjamin	Sierra Leone,	W. M.
Cross, W.	Polynesia,	W. M.
Crusè, W.	Cairo,	C. M.
Cryer, Thomas	Negapatam, S. I.	W. M.
Cullingford, J.	St. Eustatius,	W. M.
Currie, James	Upper Canada,	W. M.
Curtis, T.	Jamaica,	W. M.
Curtiss, Chandler	West Cherokees,	A. B. B.

D.

Daniel, Ebenezer	Colombo, Ceylon,	E. B. M.
Davenport, R. B.	Bankok, Siam,	A. B. B.
Damus, ——	St. Thomas,	U. B.
Darling, David	Burder'sPoint, Tahiti,	L.M.
Davis, John	Creeks,	A. B. B.
Daumas, Francis	Bechoounas, S. A.	F. M.
Davies, Evan	Pinang,	L. M.
Davies, John	HaweisTown, Tahiti,	L.M.
Davis, W. J.	Caffres, S. A.	W. M.
Day, Samuel S.	Telingas,	A. B. B.
Dean, William	Bankok, Siam,	A. B. B.
Dibble, Sheldon	Lahainaluna,	SA.I. A. B. C.
Dickinson, James T.	Singapore,	A. B. C.
Deer, ——	Kishnagur, N. I.	C. M.
De Fries, ——	Frederickstahl, Greenland,	U. B.
Dent, Edmund	Madras,	C. M.
Dixon, Henry L.	West Indies,	C. M.
Dixon, John	Nassuck, W. I.	C. M.
Doty, Elihu	Java,	A. B. C.
Dove, Thomas	Maccarthy I.,	W. A. W. M.
Drew, W. H.	Madras,	L. M.
Duff, Alex., D. D.	Calcutta,	C. S.
Dugmore, Henry	Caffres, S. A.	W. M.
Duncan, Peter	Jamaica,	W. M.
Dwight, H. G. O.	Constantinople,	A. B. C.
Dwight, Robert	Madura, S. I.	A. B. C.
Dyer, Samuel	Pinang,	L. M.

E.

Eckard, James R.	Madura, S. I.	A. B. C.
Eckel, Alfred	Trinidad,	C. M.
Eder, ——	St. Thomas,	U. B.
Edmondson, J. Jr.	Barbadoes,	W. M.
Edney, J.	Jamaica,	W. M.
Edwards, Edward	Lily Fountain, S. A.	W. M.
Edwards, John	Bechuanas, S. A.	W. M.
Elliot, Charles	Ojibwas,	A. M.

Elliott, William	The Paarl, S. A.	L. M.
Ellis, ——.	Jamaica,	U. B.
Ellis, J. D.	Chitpore, N. I.	E. B. M.
Emerson, John S.	Waialua, SA. I.	A. B. C.
Ennis, Jacob	Java,	A. B. C.
Evans, John	Malacca,	L. M.
Ewald, F. C.	Tunis,	L. J. S.
	F.	
Fairburn, W.	Pariri, N. Zealand,	C. M.
Farman, S.	Jerusalem,	L. J. S.
Farrar, C. P.	Nassuck, W. I.	C. M.
Faught, G. S.	Baddagame, Ceylon,	C. M.
Felvus, J.	Antigua,	W. M.
Fidler, William	St. Vincents,	W. M.
Fink, J. C.	Akyab, Arracan,	S. M.
Fjellstedt, Peter	Smyrna,	C. M.
Fletcher, Joseph	Trinidad,	W. M.
Flood, ——	Jamaica,	E. B. M.
Forbes, Cockran	Kaawaloa, SA. I.	A. B. C.
Foster, ——	West Indies,	W. M.
Fox, W.	Bathurst, W. A.	W. M.
Freeman, J. J.	Madagascar,	L. M.
Freytag, ——	Hebron, Labrador,	U. B.
Fritsch, ——	Shiloh, S. A.	U. B.
Fullayer, ——	West Indies,	W. M.
Fyvie, Alexander	Surat, N. I.	L. M.
Fyvie, William	Surat, N. I.	L. M.
	G.	
Gardner, ——	Jamaica,	E. B. M.
Gartside, B.	Montserrat,	W. M.
Gebet, ——	Bethany, S. A.	B. M.
Genth, ——	Enon, S. A.	U. B.
George, John	Point Pedro, Ceylon,	W. M.
Giddy, Richard	Hottentots,	W. M.
Gilruth, James	Wyandots,	A. M.
Glitsch, ——	Hopedale, Labrador,	U. B.
Goadby, John	Cuttack, India,	G. B. M.
Gobat, Samuel	Abyssinia,	C. M. S.
Gogerly, Daniel J.	Matura, Ceylon,	W. M.
Gogerly, George	Calcutta,	L. M.
Goodell, William	Constantinople,	A. B. C.
Gordon, John W.	Vizagapatam, S. I.	L. M.
Graff, ——	Surinam,	U. B.
Graves, Allen	Malcolm Paith, W. I.	A. B. C.
Green, Jonathan S.	Waialuku, SA. I.	A. B. C.
Greenway, W.	Agra, N. I.	S. M.
Greenwood, J.	Jamaica,	W. M.
Gregory, ——	West Indies,	W. M.
Grieves, E.	Demerara,	W. M.
Grillich, ——	New Herrnhut, Greenland,	U. B.
Grout, Alden	Zoohlas, S. A.	A. B. C.
Grüner, C. L.	Mangalore, S. I.	G. M. S.
Gulick, Peter J.	Koloa, SA. I.	A. B. C.
	H.	
Haddy, Richard	Hottentots, S. A.	W. M.
Haeberlin, John	Calcutta,	C. M.
Haensel, Chas. L. F.	West Indies,	C. M.
Hall, Alanson C.	Madura, S. I.	A. B. C.
Hall, Sherman	Ojibwas,	A. B. C.
Hallbeck, ——	Gnadenthal, S. A.	U. B.
Halter, ——	Enon, S. A.	U. B.
Haman, ——	Jamaica,	U. B.
Hands, John	Bellary, S. I.	L. M.
Handt, John C.	Wellington Valley, N. S. Wales,	C. M.
Hanson, ——	China,	A. E.
Hardey, Samuel	South India,	W. M.
Hardey, ——	St. Thomas,	U. B.
Harding, ——	West Indies,	W. M.
Hardy, Robert	Colombo, Ceylon,	W. M.
Harrison, Thomas	St. Christophers,	W. M.
Hartman, ——	Surinam,	U. B.
Haywood, Samuel	Berbice,	L. M.
Hawkins, R.	St. Christophers,	W. M.
Herzberg, ——	Labrador,	U. B.
Hebard, Story	Beyroot,	A. B. C.
Hebick, S.	Mangalore, S. I.	G. M. S.
Hegele, G.	Karass, Asiat. Russia,	G. M. S.
Henn, ——	Nain, Labrador,	U. B.
Helm, Henry	Caledon Instit. S. A.	L. M.
Henderson, Alx.	Honduras,	E. B. M.
Henry, William	Roby Town, Tahiti,	L. M.
Herbrich, ——	New Herrnhut, Greenland,	U. B.
Heyer, ——	Borneo,	R. S.
Hildner, Fred.	Syra,	C. M.
Hill, Micaiah	Berhampore, N. I.	L. M.
Hill, J. H.	Athens,	A. E.
Hinckle, M. Senior	Upper Canada,	W. M.
Hinckle, M. Jr.	Upper Canada,	W. M.
Hitchcock, Henry R.	Kaluaaha, SA. I.	A. B. C.
Hobbs, John	Polynesia,	W. M.
Hoch, ——	St. Kitt's,	U. B.
Hodge, Matthew	St. Thomas in the East, Jamaica,	L. M.
Hodge, J.	Antigua,	W. M.
Hodson, W.	West Indies,	W. M.
Hodson, Thomas	Bangalore, S. I.	W. M.
Hoffman, ——	Shiloh, S. A.	U. B.
Hoisington, Henry R.	Batticotta, Ceylon,	A. B. C.
Holliday, Albert L.	Nestorians,	A. B. C.
Homes, Henry	Constantinople,	A. B. C.
Hope, Matthew B.	Singapore,	A. B. C.
Horn, J.	Bahama,	W. M.
Hornabrook, ——	St. Vincents,	W. M.
Hörnle, C. G.	Shoosha, Asiat. Russia,	G. M. S.
Hornby, ——	West Indies,	W. M.
Houston, Samuel R.	Scio,	A. B. C.
Howard, Hosea	Rangoon, Birmah,	A. B. B.
Howe, James	Berbice,	L. M.
Howell, William	Cuddapah, S. I.	L. M.
Hughes, Josiah	Malacca,	L. M.
Hutchings, Samuel	Oodooville, Ceylon,	A. B. C.
	I.	
Ihrer, ——	Fredericksthal, Greenland,	U. B.
Irion, J. L.	Nazareth, S. I.	G. P. S.
Isenberg, C. W.	Abyssinia,	C. M.
Ives, Mark	Sandwich Islands,	A. B. C.
	J.	
Jackson, ——	West Indies,	W. M.
Jackson, William C.	Trebizond,	A. B. C.
Jacobs, ——	Surinam,	U. B.
Jamieson, Jesse S.	Northern India,	A. W. F.
Jeffrey, T.	St. Martins,	W. M.
Jenkins, Thomas	Bechuanas, S. A.	W. M.
Jetter, J. A.	Smyrna,	C. M.
Johns, David	Madagascar,	L. M.
Johnson, Stephen	Bankok, Siam,	A. B. C.
Johnson, Thomas	Shawanees,	A. M.
Johnson, William	Kansas,	A. M.
Johnston, Thomas P.	Trebizond,	A. B. C.
Jones, Edward J.	Cuddalore, S. I.	G. P. S.
Jones, Daniel	Tallygunge, N. I.	G. P. S.
Jones, David T.	Red River, N. A.	C. M.
Jones, Evan	Valley Towns, Cherokees,	A. B. B.
Jones, J. T.	Bankok, Siam,	A. B. B.
Jones, Peter	Upper Canada,	W. M.
Jones, W. H.	Rungpore, N. I.	S. M.
Judson, A., D. D.	Maulmein, Birmah,	A. B. B.
Junghans, ——	St. Croix,	U. B.

K.		
Kayser, G. F.	Knapp's Hill, S. A.	L. M.
Keil, ——	St. Thomas,	U. B.
Kenyon, Daniel	Berbice,	L. M.
Kerr, D.	Jamaica,	W. M.
Ketley, Joseph	Georgetown, Demerara,	L. M.
Kilne, Thomas	Negombo, Ceylon,	W. M.
Kincaid, Eugenio	Ava, Birmah,	A. B. B.
King, Jonas, D. D.	Athens,	A. B. C.
Kingsbury, Cyrus	Pine Ridge, Choctaws,	A. B. C.
Kitchingman, James	Bethelsdorp, S. A.	L. M.
Kissling, G. A.	Sierra Leone,	C. M.
Kleint, ——	St. Thomas,	U. B.
Klose, ——	Barbadoes,	U. B.
Knap, J. G.	Wupperthal, S. A.	R. M.
Knaus, ——	Okkak, Labrador,	U. B.
Knibb, ——	Jamaica,	E. B. M.
Knight, Joseph	Nellore, Ceylon,	C. M.
Knorpp, John C.	Benares,	C. M.
Kochte, ——	St. Kitt's,	U. B.
Kohlhoff, J. C.	Tanjore,	G. P. S.
Kolbe, G. H.	Philipolis, S. A.	L. M.
Kögel, ——	Lichtenfels, Greenland,	U. B.
König, C. L.	Madschar, Asiat. Russia,	G. M. S.
Körner, ——	Okkak, Labrador,	U. B.
Kramer, C.	Boschesfeld, S. A.	L. M.
Krant, ——	Bethany, S. A.	B. M.
Kreis, —— A.	Shoosha, Asiat. Russia,	G. M. S.
Krückeberg, H. C.	Kishnagur, N. I.	C. M.
Kunath, ——	Hopedale, Labrador,	U. B.
L.		
Lacroix, A. F.	Kidderpore, N. I.	L. M.
Ladd, Daniel	Cyprus,	A. B. C.
Lafon, Thomas, M. D.	Sandwich Isl.	A. B. C.
Lambrick, Samuel	Cotta, Ceylon,	C. M.
Laing, ——	Burnshill, S. A.	G. M.
Lang, J.	Karass, Asiat. Russia,	G. M. S.
Lanneau, John F.	Jerusalem,	A. B. C.
Lawrence, John	Digah, N. I.	E. B. M.
Lawrence, J. J.	Madura, SA. I.	A. B. C.
Lebman, ——	Frederickstahl, Greenland,	U. B.
Leechman, John	Serampore,	S. M.
Lehman, ——	Groenekloof, S. A.	U. B.
Leihner, J. C.	Mangalore, N. I.	G. M. S.
Leiholdt, John	Wupperthal, S. A.	R. M.
Lemmertz, ——	Groenekloof, S. A.	U. B.
Lemue, Prosper	Molito, S. A.	F. M.
Leonard, Owen	Dacca, N. I.	S. M.
Leslie, Andrew	Monghyr, N. I.	E. B. M.
Leslie, Thomas	West Indies,	S. M. S.
Lewis, W. J.	Smyrna,	L. J. S.
Leyburn, George	Scio,	A. B. C.
Lieder, J. R. T.	Cairo,	C. M.
Light, ——	Tobago,	U. B.
Lindley, Daniel	Zoolahs, S. A.	A. B. C.
Linkè, John	Burdwan, N. I.	C. M.
Lisk, Alexander B.	Cherrapoonjee, N. I.	S. M.
Lockwood, H.	China,	A. E. S.
Longbottom, W.	Madras,	W. M.
Lowndes, Isaac	Corfu,	L. M.
Lowrie, John C.	Loodiana, N. I.	A. W. F.
Luckenback, ——	Delaware Indians,	U. B.
Luckhoff, ——	Stellenbosch, S. A.	R. M.
Lund, ——	Lichtenfels, Greenl'd,	U. B.
Lundberg, ——	Nain, Labrador,	U. B.
Lutring, ——	Elim, S. A.	U. B.
Lykins, Johnston	Shawanees,	A. B. B.
Lyman, David B.	Hilo, SA. I.	A. B. C.
Lyons, Lorenzo	Hawaii, SA. I.	A. B. C.
M.		
Macbriar, John	Macarthy Isl. W. A.	W. M.
Mack, John	Serampore,	S. M.
Mackay, W. S.	Calcutta,	C. S.
Mackintosh, L.	Allahabad, N. I.	L. M.
Maer, Edward	Sierra Leone,	W. M.
Manzie, ——	West Indies,	W. M.
Marsh, Cutting	Stockbridge Ind's,	A. B. C.
Marshman, J., D. D.	Serampore,	S. M.
Marshman, J. C.	Serampore,	S. M.
Mason, Francis	Tavoy, Birmah,	A. B. B.
Mather, R. C.	Benares,	L. M.
Mault, Charles	Nagercoil, S. I.	L. M.
May, C. T.	Jamaica,	C. M.
M'Leod, D. C.	Cherokees,	A. M.
Mead, Charles	Neyoor, S. I.	L. M.
Medhurst, W. H.	Canton,	L. M.
M'Ewen, James	Northern India,	A. W. F.
Meigs, Benjamin C.	Tillipally, Ceylon,	A. B. C.
Meisner, ——	Hopedale, Labrador,	U. B.
Mehlhose, ——	Lichtenau, Greenl'd,	U. B.
Melville, John	Hankey, S. A.	L. M.
Menzel, ——	Hebron, Labrador,	U. B.
Merrick, James L.	Persia,	A. B. C.
Merrill, Moses	Otoes & Omahaws,	A. B. B.
Messer, J. G.	Uitenhage, S. A.	L. M.
Meyer, ——	Groenekloof, S. A.	U. B.
Meyer, ——	St. Jan,	U. B.
Miksch, ——	N. Fairfield, U. C.	U. B.
Miller, William	Nagercoil, S. I.	L. M.
Mirans, James	Berbice,	L. M.
Mitchell, James	Poonah, W. Ind.,	S. M. S.
Moffat, Rob.	Lattakoo, S. A.	L. M.
Mohne, ——	Antigua,	U. B.
Monro, John	Grahamstown, S. A.	L. M.
Monroe, William C.	Hayti,	A. B. B.
Moore, James	Gorruckpore, N. I.	C. M.
Moore, W.	Monghyr, N. I.	E. B. M.
Morgan, John	Puriri, N. Zealand,	C. M.
Morhardt, ——	Okkak, Labrador,	U. B.
Morrish, ——	Antigua,	U. B.
Morse, William	West Indies,	C. M.
Mortier, J.	St. Vincents,	W. M.
Morton, W.	Howrah, N. I.	G. P. S.
Muhlhauser, J. G.	Trinidad,	C. M.
Müller, ——	Lichtenau, Greenl'd,	U. B.
Müller, ——	St. Croix,	U. B.
Müller, Theodore	Cairo,	C. M.
Mundy, George	Chinsurah, N. I.	L. M.
Munger, Sendol B.	Bombay,	A. B. C.
Müntzer, ——	Antigua,	
Murray, T.	Jamaica,	W. M.
Muzzy, Clarendon F.	Southern India,	A. B. C.
Mylne, William	Liberia,	A. B. B.
N.		
Nauhaus, ——	Gnadenthal, S. A.	U. B.
Nesbit, Robert	Poonah, W. I.	S. M. S.
Nevins, Elbert	Java,	A. B. C.
Newton, John	Northern India,	A. W. F.
Newby, ——	Antigua,	U. B.
Nicolayson, John	Jerusalem,	L. J. S.
Niven, Robert	Caffres, S. A.	G. M.
Norton, Thomas	Allepie, S. I.	C. M.
Nott, Henry	Hankey city, Tahiti,	L. M.
Noyes, ——	India,	F. W. B.
O.		
Oakley, W.	Kandy, Ceylon,	C. M.
Oncken, J. G.	Hamburg,	A. B. B.
Orsmond, J. M.	Bogue Town, Tahiti,	L. M.
P.		
Palmer, Marcus	Fairfield, Ark. Cherokees,	A. B. C.

Palmer, Samuel	Caffres, S. A.	W. M.
Parker, Benjamin W.	Kaneohe, SA. I.	A. B. C.
Parker, Peter, M. D.	Canton,	A. B. C.
Parkes, ——	West Indies,	W. M.
Parry, J.	Sahebgunj, N. I.	S. M.
Passavant, ——	Surinam,	U. B.
Paterson, James	Berhampore, N. I.	L. M.
Paul, John	Upper Canada,	W. M.
Pearce, George	Calcutta,	E. B. M.
Pearce, William H.	Calcutta,	E. B. M.
Pease, Lorenzo W.	Cyprus,	A. B. C.
Peet, Joseph	Cottayam, S. I.	C. M.
Péllisier, G. P.	Caledon, S. A.	F. M.
Penney, C.	Bahama,	W. M.
Penney, James	Calcutta,	E. B. M.
Pennock, Thomas	Jamaica,	W. M.
Pensel, ——	Jamaica,	U. B.
Percival, Peter	Jaffna, Ceylon,	W. M.
Perkins, Justin	Nestorians,	A. B. C.
Perry, J. M. S.	Ceylon,	A. B. C.
Pettitt, G.	Madras,	C. M.
Pfander, C. G.	Shoosha, Asiat. Russia,	G. M. S.
Philip, John, D. D.	Cape Town,	L. M.
Phillipo, ——	Jamaica,	E. B. M.
Phillips, ——	India,	F. W. B.
Philp, John	Demerara,	W. M.
Piffard, C.	Kidderpore, N. I.	L. M.
Pilley, James	Jamaica,	W. M.
Pitman, Charles	Hervey Island,	L. M.
Platt, George	Borabora, Soc. I.	L. M.
Plattner, ——	St. Jan.	U. B.
Pleiffer, ——	Jamaica,	U. B.
Poor, Daniel, D. D.	Batticotta, Ceylon,	A.B.C.
Popp, ——	St. Croix,	U. B.
Porter, Edward	Chicacole, S. I.	L. M.
Porter, Joseph	Northern India,	A. W. F.
Potter, William	Creek Path, Cherokees,	A. B. C.
Powers, Philander	Broosa, Asia Minor,	A.B.C.
Preece, James	Puriri, N. Zealand,	C. M.
Pritchard, George	WilksHarbor, Tahiti,	L.M.
Pugh, T.	Bahama,	W. M.

Q.

Quant, ——	West Indies,	E. B. M.

R.

Raban, John	Freetown, W. A.	C. M.
Rabone, Stephen	Polynesia,	W. M.
Ramsey, Wm.	Bombay,	A. B. C.
Rathbone, J.	Barbadoes,	W. M.
Rattray, Charles	Orange Field, Esequebo,	L. M.
Rayner. M.	Demerara,	W. M.
Read, Hollis	Bombay,	A. B. C.
Reed, Alanson	Bankok, Siam,	A. B. B.
Reid, John	Bellary, S. I.	L. M.
Renkewitz, ——	Jamaica,	A. B.
Reynolds, Robert V.	Gorruckpore, N. I.	C. M.
Richards, William	Lahaina, SA. I.	A. B. C.
Richey, M.	St. Vincents,	W. M.
Richter, ——	New Herrnhut, Greenland,	U. B.
Rickseeker, ——	Jamaica,	U. B.
Riggs, Elias	Argos, Greece,	A. B. C.
Rills, A.	Ashantees, W. A.	G. M.
Rabeholm, C. C.	Barripore, N. I.	S. M.
Rae, James	Gonhatty, Assam,	S. M.
Robbins, ——	Jamaica,	U. B.
Robbins Samuel P.	Sumatra,	A. B. C.
Robertson, J. J. D. D.	Athens,	A. E.
Robinson, Charles	Bankok, Siam,	A. B. C.
Robinson, W.	Calcutta,	S. M.
Robson, Adam	Port Elizabeth, S. A.	L. M.
Rodgerson, John	Marquesas,	L. M.
Rogers, William S.	Northern India,	A. W. F.
Rosen, D.	Nazareth, S. I.	G. P. S.
Rolland, John	Beersheba, S. A.	F. M.
Rollin, David B.	Creek Indians,	A. B. B.
Ross, John	Fearn Chapel, Berbice,	L. M.
Ross, John	Pirrie, S. A.	G. M.
Rowden, J.	Jamaica,	W. M.

S.

Saas, Christopher	Theopolis, S. A.	L. M.
Samuel, P.	Jamaica,	W. M.
Sanders, W.	Sierra Leone, W. A.	W. M.
Sandys, Timothy	Calcutta,	C. M.
Satchell, W.	Caffres, S. A.	W. M.
Sawyer, David	Upper Canada,	W. M.
Scharracks, ——	West Indies,	W. M.
Schauffler, Wm. G.	Constantinople,	A. B. C.
Shaw, Barnabas	Cape Town,	W. M.
Schick, ——	Antigua,	U. B.
Schlenker, C. F.	Sierra Leone,	C. M.
Schlienz, C. F.	Malta,	C. M.
Shepstone, W.	Caffres,	W. M.
Schmelen, John H.	Komaggas, S. A.	L. M.
Schmid, Bernhard	Mayaveram, S. I.	C. M.
Schneider, Benjamin	Broosa,	A. B. C.
Schneider, E.	Shoosha, A. Rus.	G. M. S.
Schmidt, ——	St. Thomas,	U. B.
Schmidt, ——	St. Jan,	U. B.
Schmitz, ——	Surinam,	U. B.
Schön, J. F.	Sierra Leone,	C. M.
Scholefield, ——	Jamaica,	U. B.
Schopman, ——	Elim, S. A.	U. B.
Shrewsbury, W. J.	Hottentots,	W. M.
Schurmann, J. A.	Benares,	L. M.
Scott, James	West Coast, Esequebo,	L. M.
Scudder, John M. D.	Chavagacherry, Ceylon,	A. B. C.
Seccombe, ——	West Indies,	W. M.
Seitz, ——	St. Kitts,	U. B.
Selkirk, James	Cotta, Ceylon,	C. M.
Seys, John	Liberia,	A. M.
Shaw, John	Bahama,	W. M.
Sheldon, D. N.	Paris,	A. B. B.
Shuck, J. L.	Bankok, Siam,	A. B. B.
Siers, Hendrick	Colombo, Ceylon,	E. B. M.
Simon, ——	St. Kitt's,	U. B.
Simons, Thomas	Ava, Birmah,	A. B. B.
Simons, ——	West Indies,	W. M.
Simpson, Alexander	Blest Town, Eimeo,	L. M.
Simpson, Gloster,	Liberia,	A. M.
Simpson, John	Green Island, W. I.	S.M.S.
Simpson, F. C.	Trichinopoly, S. I.	E.B.M.
Slater, Leonard	Ottawas,	A. B. B.
Slatyer, William	Clarendon, Jamaica,	L.M.
Smedley, Joseph	Arkansas, Choct.	A. B. B.
Smith, Eli	Beyroot,	A. B. C.
Smith, John	Madras,	L. M.
Smith, Lowell	Ewa, SA. I.	A. B. C.
Smith, W.	Benares,	L. M.
Smith, W.	Benares,	C. M.
Smylie, H.	Sadamahl, N. I.	S. M.
Sonderman, ——	Guadenthal, S. A.	U. B.
Southgate, Horatio	Persia,	A. E.
Spalding, Henry H.	Rocky Mt. Indians,	A.B.C.
Sparmeyer, ——	Friedensberg,	U. B.
Spaulding, Ephraim	Lahaina, SA. I.	A. B. C.
Spaulding, Levi	Oodooville, Ceyl.	A. B. C.
Sprömberg, ——	Shoosha, Asiatic Russia,	G. M. S.
Stallworthy, ——	Marquesas Isl.	L. M.
Stallybrass, Edward	Selinginsk, Siberia,	L. M.
Staude, ——	St. Croix,	U. B.
Stein, ——	Gnadenthal, S. A.	U. B.
Stepney, ——	West Indies,	W. M.

Stevens, Edwin	Canton,	A. B. C.
Stevens, Jed. D.	Sioux Indians,	A. B. C.
Stock, ——	Hebron, Labrador,	U. B.
Stoltz, ——	Gnadenthal, S. A.	U. B.
Stottz, ——	Enon, S. A.	U. B.
Stone, Cyrus	Bombay,	A. B. C.
Scott, Ralph	Trincomalee, Ceyl.	W. M.
Stürman, ——	Okkak, Labrador,	U. B.
Sunday, John	Upper Canada,	W. M.
Sutton, Amos	Cuttack, India,	G. B. M.
Swan, William	Selinginsk, Siberia,	L. M.
Sybrecht, ——	St. Thomas,	U. B.

T.

Talley, Alexander	Choctaws,	A. M.
Taylor, ——	Jamaica,	E. B. M.
Taylor, ——	Barbadoes,	U. B.
Taylor, Joseph	Belgaum, S. I.	L. M.
Taylor, R.	New Zealand,	C. M.
Taylor, R. B.	George Town, Dem.	L. M.
Temple, Daniel	Smyrna,	A. B. C.
Terlinden, ——	Worcester, S. A.	R. M.
Teutsch, ——	Elim, S. A.	U. B.
Thomas, James	Howrah, N. I.	E. B. M.
Thomas, John	Polynesia,	W. M.
Thomas, W.	Calcutta,	S. M.
Thompson, A. C.	Tanjore, S. I.	G. P. S.
Thompson, J. C.	Calcutta,	C. M.
Thompson, J. C.	Guilon, S. I.	L. M.
Thompson, J. F.	Delhi,	S. M.
Thompson, James L.	Cyprus,	A. B. C.
Thomson, Wm. M.	Beyroot,	A. B. C.
Thraen, ——	Antigua,	U. B.
Thurston, Asa,	Kailua, SA. I.	A. B. C.
Tietze, F. C.	Hemel-en-Aarde, S. A.	U. B.
Tietzen, ——	New Hernhut, Greenland,	U. B.
Tinker, Reuben	Honolulu, SA. I.	A. B. C.
Tinson, ——	Jamaica,	E. B. M.
Todd, William	Madura, S. I.	A. B. C.
Toyne, Elijah	Galle, Ceylon,	W. M.
Turner, Peter	Polynesia,	W. M.
Tracy, Ira	Singapore,	A. B. C.
Tracy, William	Southern India,	A. B. C.
Treu, ——	Surinam,	U. B.
Travelli, Joseph S.	Singapore,	A. B. C.
Trimnell, G. C.	Baddagame, Ceyl.	C. M.
Trott, J. J.	Cherokees,	U. M.
Tucker, C.	Polynesia,	W. M.
Tucker, Eber	Arkansas, Choct.	A. B. B.
Tucker, John	Madras,	C. M.

U.

Ulbricht, ——	Fredericksthal, Greenland,	U. B.

V.

Van Lingen, ——	Graaf's Reinet, S. A.	L. M.
Vigis, E.	Demerara,	W. M.
Venable, Henry J.	Zoolahs, S. A.	A. B. C.
Vine, John	Trelawney, Jamaica,	L. M.
Vinton, J. H.	Chummerah, Birmah,	A. B. B.
Vogler, ——	New Fairfield,	U. C.
Voigt, ——	Surinam,	U. B.
Vos, Arie	Tulbagh, S. A.	L. M.

W.

Waddel, H. M.	Cornwall, Jamaica,	S. M. S.
Wade, Jonathan	Tavoy, Birmah	A. B. B.
Wallis, James	Mangungu, N. Zealand,	W. M.
Ward, N. M.	Padang, Sumatra,	E. B. M.
Ward, F. D. W.	Southern India,	A. B. C.
Watkins, James,	Polynesia,	W. M.
Watt, C. D.	George Town, Demerara,	L. M.
Walton, George	Salem, S. I.	L. M.
Walton, James	Antigua,	W. M.
Washburn, Cephas	Dwight, Ark. Cher.	A. B. C.
Watson, James	Lucea, Jamaica,	S. M. S.
Watson, W.	Wellington Valley, N. S. Wales,	C. M.
Waymouth, ——	West Indies,	W. M.
Webb, Abner	Rangoon, Birmah,	A. B. B.
Wedlock, William	Jamaica,	W. M.
Weitbrecht, J. J.	Burdwan, N. I.	C. M.
West, ——	West Indies,	W. M.
White, W.	Mangungu, N. Zealand,	W. M.
Whitehouse, ——	Jamaica,	C. B. M.
Whiteley, John	Mangungu, N. Zealand,	W. M.
Whiting, George B.	Jerusalem,	A. B. C.
Whitney, Samuel	Kauai, SA. I.	A. B. C.
Wied, ——	St. Thomas,	U. B.
Williams, Henry	Paihéa, N. Zealand,	C. M.
Williams, John	Raiatea, Soc. Isl.	L. M.
Williams, ——	West Indies,	W. M.
Williams, Loring S.	Bethabara, Choc.	A. B. C.
Williams, W.	Ugaruawahia, N. Zealand,	C. M.
Williams, William	Tuscarora Indians,	A. B. C.
Williamson, Joseph	Soory, N. I.	E. B. M.
Williamson, Thomas	Sioux Indians,	A. B. C.
Wilkinson, Henry	Bathurst, W. A.	W. M.
Wilkinson, Michael	Gorruckpore, N. I.	C. M.
Willard, Erastus	France,	A. B. B.
Willmarth, J. M.	France,	A. B. B.
Wilson, Alex. E. M. D.	Zoolas, S. A.	A. B. C.
Wilson, Beverley	Liberia,	A. M.
Wilson, Charles	Waugh-Town, Tah.	L. M.
Wilson, James	Northern India,	A. W. F.
Wilson, John A.	Puriri, N. Zealand,	C. M.
Wilson, John L.	Cape Palmas, W. A.	A. B. C.
Wilson, John	Bombay,	S. M. S.
Wilson, S. S.	Malta,	L. M.
Wimmer, Michael	Steinkopff, S. A.	L. M.
Winslow, Miron	Ceylon,	A. B. C.
Wolfe, Samuel	Singapore,	L. M.
Wolters, J. T.	Shoosha, Asiat. Russia,	G. M. S.
Wood, J.	St. Vincents,	W. M.
Wood, Joel	Luk-fo-a-ta, Choctaws,	A. B. C.
Woodcock, John	Cottayam, S. I.	C. M.
Wooldridge, John	St. Thomas in the East, Jamaica,	
Worcester, Sam. A.	Parkhill, Ark. Cher.	A. B. C.
Wray, John	N. Amst'm, Berbice,	L. M.
Wright, Alfred	Wheelock, Choc.	A. B. C.
Wright, Asher	Seneca Indians,	A. B. C.
Würthner, J.	Madschar, Asiat. Russia,	G. M. S.

Y.

Yate, W.	New Zealand,	C. M.
Yates, W.	Calcutta,	E. B. M.
Young, Samuel	Hottentots,	W. M.
Youngblood, Wm.	Java,	A. B. C.
Yuille, Robert	Selinginsk, Siberia,	L. M.

Z.

Zahn, ——	Tulbach, S. A.	R. M.
Zaremba, F.	Shoosha, Asiat. Russia,	G. M. S.
Zellner, ——	Antigua,	U. B.
Zetzsche, ——	Antigua,	U. B.
Zippel, ——	Barbadoes,	U. B.
Zorn, ——	Jamaica,	U. B.

NOTICES OF NEW PUBLICATIONS.

1. *The Greek Testament, with English Notes, Critical, Philological, and Exegetical, partly selected and arranged from the best commentators, ancient and modern, but chiefly original; the whole being specially adapted to the use of academical students, candidates for the sacred office, and ministers of the gospel; although also intended as a manual edition for the use of theological readers in general. By the Rev. S. T. Bloomfield, D. D., F. S. A., Vicar of Bisbrooke, Rutland, (Eng.) Two volumes,* 8vo. Boston: Perkins & Marvin. pp. 629, 631.

WE are glad to announce the publication of this Testament. The style of the mechanical execution, and the whole appearance of the volumes, are of the most finished character. We have reason to know that the Greek text is printed with great correctness. In respect to the character and merits of the work, we here quote the testimony of Prof. Stuart.

"The *second* edition of this work, recently out of press in England, and *corrected, greatly enlarged, and considerably improved* by the editor, is the one from which the American edition is copied. It contains the *original Greek* of the New Testament, from the text of Robert Stephens, with such critical marks and annotations as will inform the reader what alterations have been since made, and the judgment of the editor what value should be attached to them. The notes, which are very numerous, are printed beneath the text on each page; so that the *convenience* of the student is thus consulted. They are drawn from a great variety of sources, ancient and modern, as well as from the author's own mind. Previously to the publication of this work, Dr. Bloomfield published a *Recensio Synoptica* of commentators on the New Testament; a work not unlike to Poole's *Synopsis Criticorum*, excepting that it brings the account of critical remarks down to the time in which the author wrote. By the composition of such a work, Dr. B. must have been peculiarly prepared to make annotations of his own on the New Testament. His other studies also have contributed to render him a learned and mature Greek scholar.

"The title-page, as copied above, shows the general plan and object of the work. The Preface to the second edition states, that the editor has not only consulted commentaries more extensively than before, but looked through the works of the earlier reformers, both on the continent of Europe and in England, in order to gather their views of particular texts of Scripture. The punctuation of the text, the marginal references or parallels, etc., have all been the subject of special attention, and will be found to be improved. Notes which discuss the subject of *true* readings, and also that of Greek idioms, have been enlarged. The additions to the exegetical notes are very numerous; illustrations from the classical writers, and particularly from Josephus and Philo-Judæus, (for the most part original,) have been incorporated with them. A short *introduction*, literary and critical, to all the books of the New Testament is given; the quotations from the Old Testament are more amply exhibited and discussed; and remarks on the most difficult passages have been much more amply made than in the first edition.

"At the close are two very useful *Indexes;* the one of the principal *Greek words and phrases* commented upon in the course of the notes; and the other of *special and important matters* which are treated of in the same."

We may here remark that intelligent laymen, as well as clergymen, will find Dr. Bloomfield's Notes of great utility as a guide in the study of the New Testament.

2. *Reports and Proceedings of the Statistical Society of London.*

We have received the reports and the monthly papers of this society, from its commencement, in 1835. The association was established for the purpose of procuring, arranging, and publishing "facts calculated to illustrate the condition and prospects of society." The subjects to which its attention is directed, are, I. Economical statistics, embracing, 1. The statistics of the natural productions and the agriculture of nations; 2. Of manufactures; 3. Of commerce and currency; 4. Of the distribution of wealth. II. Political statistics, furnishing, 1. The facts relating to the elements of political institutions, the number of electors, jurors, etc. 2. The statistics of national expenditure, and of civil and military establishments. III. Medical statistics, under three subdivisions, including population. IV. Moral statistics, comprehending, 1. The statistics of literature; 2. Of education; 3. Of religious instruction and ecclesiastical institutions; 4. Of crime. The great objects of the society seem to be prosecuted with a commendable degree of intelligence and zeal.

3. *A Historical View of the Council of Nice, with a Translation of Documents. By the Rev. Isaac Boyle, A. M.* Boston: James B. Dow. 1836. pp. 62.

The publisher of the Ecclesiastical History of Eusebius Pamphilus, (translated by the Rev. C. F. Crusé,) being about to furnish another edition of the work, requested Mr. Boyle to translate certain documents relating to the celebrated Council of Nice, which assembled A. D. 324, the year immediately following that at which the history of Eusebius terminates. Mr.

Boyle, perceiving that the documents would be better understood, if preceded by a short and connected view of the origin of the Arian controversy, and of the proceedings of the Council of Nice, has accordingly prefixed such a view. This historical sketch is written with candor and fidelity. The translation of the documents seems to be exceedingly well done.

4. *Inaugural Address before the Trustees of Newark College, Del., delivered April 26, 1836. By the Rev. R. S. Mason, D. D., President.* pp. 27.

The object of Dr. Mason, in this Address, is to point out the fitness of a collegiate course for the improvement of the mind and the advancement of knowledge. The proper training of the mind, it is remarked, requires, 1. The regulation and discipline of its several faculties and powers; 2. The furnishing of it with as broad a foundation as possible for the erection of an extensive superstructure of learning and wisdom; and 3. The inculcation of those sound principles by which the acquisitions of the mind may be most correctly, most judiciously, and most usefully employed. These topics are happily and ably illustrated. We are glad to see such sentences as the following; "The student is to be taught, that unless his knowledge have continual reference to the immortality of the soul, to the glory of God, the benefit of his fellow-creatures, and his own spiritual as well as temporal advancement, its acquisition may prove worse than vain, it may prove a curse both to himself and to his race."

5. *An Inaugural Discourse, delivered at Williams College, Sept. 15, 1836. By Mark Hopkins, President of the College.* pp. 31.

We have read this Address with much satisfaction. Though on a subject—education—which some men are disposed to regard as jejune and unprofitable, yet there is a freshness and originality in many of the remarks and illustrations, which will well repay the attention of the most fastidious reader. If our limits would at all permit, we would gladly copy a number of passages. President Hopkins considers that a wise system of education will regard man, first, as possessed of a body which is to be kept in health and vigor; second, as possessed of intellectual faculties whose object is truth; third, as having faculties whose object is beauty; fourth, as possessed of a moral nature, the object of which is goodness; and fifth, as susceptible of the influence of habit. Some striking remarks are found under the third and fifth heads. From these general considerations, the author proceeds to consider how far the course pursued in our colleges is adapted to attain the ends mentioned, and to meet the wants of the community. In so doing, he answers the objections that colleges destroy physical vigor; that they are not practical; that they do not keep up with the spirit of the age; that they are aristocratic; and that they do not teach manners. The Address closes with expressing the earnest desire that the college may continue to be, what it has been, in its happy influence on the great interests of revivals of religion, and of missions to the heathen.

QUARTERLY LIST
OF
DEATHS
of Clergymen and Students in Theology.

SAMUEL JOHNSON, æt. 44, Cong. Winthrop, Maine, Nov. 16, 1836.

SAMUEL WOOD, D. D. æt. 85, Cong. Boscawen, New Hampshire, Dec. 24, 1836.

ELIJAH PAINE, æt. 39, Cong. W. Boylston, Massachusetts, Sept. 14, 1836.

WILLIAM G. TRASK, æt. 28, Baptist, Lincoln, Mass. Oct. 10.

LEMUEL LE-BARRON, æt. 90, Rochester, Mass. Oct.

ABEL CONANT, Unit. Leominster, Mass. Dec. 6.

JOSEPH GRAFTON, æt. 79, Baptist, Newton, Mass. Dec. 16.

JESSE FISHER, æt. 59, Windham, Connecticut, Sept. 29, 1836.

REUBEN IVES, Cheshire, Conn. Oct. 14.

JOHN R. McDOWALL, æt. 35, Pres. New York City, New York, Dec. 14, 1836.

IRA CONDIT, æt. 65, Pres. Georgetown, Pennsylvania, Oct. 24, 1836.

OLIVER BEALE, Meth. Baltimore, Maryland, Dec. 30, 1836.

LUTHER RICE, Baptist, Edgefield District, South Carolina, Oct. 25, 1836.

JOHN McGEE, æt. 72, Meth. Smith Co. Tennessee, July 16, 1836.

JAMES ALLEN, Meth. Massillon, Ohio, Oct. 27, 1836.

JOHN H. ELLS, Pres. Elyria, Ohio, Dec. 7.

Whole number in the above list, 16.

SUMMARY.

AGES.		STATES.	
From 20 to 30	1	Maine	1
30 to 40	2	New Hampshire	1
40 50	1	Massachusetts	5
50 60	1	Connecticut	2
60 70	1	New York	1
70 80	2	Pennsylvania	1
80 90	2	Maryland	1
Not specified	6	South Carolina	1
	—	Tennessee	1
Total	16	Ohio	2
Sum of all the ages specified	596	Total	16
Average age	59 6-10		

DENOMINATIONS.		DATES.	
Congregational	3		
Methodist Episcopal	3	1836. July	1
Baptist	3	September	2
Unitarian	1	October	6
Presbyterian	3	November	1
Not specified	3	December	5
Total	16	Total	16

QUARTERLY LIST
OF
ORDINATIONS AND INSTALLATIONS.

WILLIAM DAVENPORT, Cong. ord. pastor, Perry, Maine, Oct. 19, 1836.

JAMES THOMPSON, Cong. ord. evang. Perry, Me. Oct. 19.

ISAAC CARLTON, Cong ord. evang. Perry, Me. Oct. 19.

JOHN HAVEN, Cong. ord. evang. York, Me. Dec. 14.

JOSEPH LORING, Cong. inst. pastor, Lebanon, New Hampshire, Oct. 12, 1836.

WILLIAM JOHN NEWMAN, Cong. ord. pastor, Stratham, N. H. Nov. 2.

ELISHA ROCKWOOD, Cong. inst. pastor, Swanzey, N. H. Nov. 16.

JOEL S. GRAVES, Baptist, ord. evan. Pittsford, Vermont, Aug. 18, 1836.

LUCIUS F. CLARK, Cong. ord. evan. Vt. Oct. 12.

SETH RUNNEL, Cong. ord. evan. Vt. Oct. 12.
—— SPRINGER, Cong. ord. evan. Vt. Oct. 12.
SELAH ARMS, Cong. inst. pastor, Windham, Vt. Oct. 12.
CALVIN GRANGER, Cong. inst. pastor, Northfield, Vt. Dec.
BENJAMIN L. SWAN, Cong. ord. pastor, Fairhaven, Vt. Dec. 2.
SAMUEL POLLARD, Cong. ord. evan. Weston, Vt. Dec. 14.

DAVID WHITE, Cong. ord. miss. Pittsfield, Massachusetts, Oct. 10, 1836.
LEVI M. POWERS, Baptist, ord. pastor, Bolton, Mass. Oct. 14.
DANIEL HOPKINS EMERSON, Cong. ord. pastor, Northborough, Mass. Oct. 19.
J. W. PARKIS, Baptist, ord. pastor, Tyngsborough, Mass. Oct. 19.
ARTHUR S. TRAIN, Baptist, ord. pastor, Haverhill, Mass. Oct. 20.
JONATHAN CRANE, Cong. ord. pastor, Attleborough, Mass. Oct. 20.
S. J. MAY, Unitarian, inst. pastor, Scituate, Mass. Oct. 26.
SIMEON H. CALHOUN, Cong. ord. evan. Springfield, Mass. Oct. 26.
DUDLEY PHELPS, Cong. inst. pastor, Groton, Mass. Oct. 27.
WATERMAN BURLINGGAME, Baptist, ord. pastor, Hingham, Mass. Oct. 29.
THOMAS M. CLARK, Episcopal, ord. rect. Boston, Mass. Nov. 5.
CHARLES FOLLEN, Unit. ord. evan. Boston, Mass. Nov. 6.
CHARLES H. PEABODY, Baptist, ord. pastor, West Sutton, Mass. Nov. 23.
GEORGE TRASK, Cong. inst. pastor, Warren, Mass. Nov. 23.
ISAAC R. BARBOUR, Cong. inst. pastor, Charlton, Mass. Nov. 23.
ANDREW H. REED, Cong. inst. pastor, Mason, Mass. Nov. 23.
JONATHAN E. WOODBRIDGE, Cong. inst. pastor, Worcester, Mass. Nov. 24.
DANIEL T. SMITH, Cong. ord. pastor, Sherburne, Mass. Dec. 7.
S. H. KEELER, Cong. inst. pastor, Salisbury and Amesbury, Mass. Dec. 7.
JOHN MITCHELL, Cong. inst. pastor, Northampton, Mass. Dec. 8.
JOHN STORRS, Cong. inst. pastor, Holliston, Mass. Dec. 20.
CALVIN FOOTE, Cong. inst. pastor, Feeding Hills, West Springfield, Mass. Dec. 21.
HENRY CLARK, Baptist, inst. pastor, Taunton, Mass. Dec. 29.
JOSEPH LANE, Cong. inst. pastor, Westbrook, Mass. Dec. 29.
DAVID BRIGHAM, Cong. inst. pastor, Framingham, Mass. Dec. 29.

HENRY JACKSON, Baptist, inst. pastor, Hartford, Connecticut, Dec. 14, 1836.

EDWIN BRONSON, Pres. inst. pastor, Guilford, New York, July 14, 1836.
ORIN WILBOUR, Baptist, ord. pastor, Lowville, Lewis Co. N. Y. Aug. 10.
EDMUND SMITH, Meth. ord. pastor, Pomfret, N. Y. Sept. 11.
JOSEPH MYERS, Pres. inst. pastor, Waterville, N. Y. Oct. 5.
JOHN H. CONDIT, Pres. ord. pastor, Madison, N. Y. Oct. 5.
JAMES R. DAVENPORT, Pres. inst. pastor, Rye, N. Y. Oct. 14.
JOHN A. NASH, Pres. inst. pastor, Birmington, N. Y. Oct. 19.
HIRAM DYER, Pres. inst. pastor, Preston, N. Y. Oct. 20.
BERIAH B. HOTCHKISS, Pres. inst. pastor, Potsdam, N. Y. Oct. 26.
ALBERT T. CHESTER, Pres. inst. pastor, Ballston, Spa. N. Y. Oct. 26.
THORNTON A. MILLS, Pres. ord. pastor, New York City, N. Y. Oct. 26.
RICHARD W. DICKINSON, Pres. inst. pastor, Bowery Presbt. church, N. Y. City, Nov. 2.
JAMES McLANE, Pres. ord. pastor, Madison st. Church, N. Y. City, N. Y. Nov. 4.
ALBERT L. HOLLADAY, Pres. ord. evan. East Hanover, N. Y. Nov. 6.
—— HOSMER, Unit. inst. pastor, Buffalo, N. Y. Nov. 16.
JAMES McDOUGAL, Pres. inst. pastor, Long Island, N. Y. Dec.
DAVID L. OGDEN, Pres. inst. pastor, Whitesboro', N. Y. Dec. 28.
SOLOMON B. INGRAM, Cong. ord. pastor, Sunderland, N. Y. Dec. 28.
JOEL MANN, Pres. inst. pastor, N. Y. City, N. Y. Jan. 18, 1837.

ARTHUR B. BRADFORD, Pres. inst. pastor, Clinton, New Jersey, June 29, 1836.

—— TUCKER, Baptist, inst. pastor, Philadelphia, Pennsylvania, Oct. 5, 1836.
ALFRED A. MILLER, Epis. ord. dea. Philadelphia, Pa. Oct. 16.
SAMUEL HENDERSON, Pres. inst. pastor, Lebanon, Pa. Nov. 3.

EPHRAIM KIEFFER, German Ref. inst. pastor, Nittany Valley, Pa. Nov. 13.
JOSEPH WORREL, Pres. ord. pastor, Durham, Pa. Nov. 15.
LESLIE IRWIN, Pres. inst. pastor, Allen Township, Pa. Nov. 16.
CHARLES WILLIAMSON, Pres. inst. pastor, Manayunk, Pa. Nov. 20.
BENJAMIN KELLAR, Eng. Evan. Luth. inst. pastor, Gettysburgh, Pa. Dec. 4.

THOMAS SAVAGE, M. D. Epis. ord. dea. Alexandria, District of Columbia, July 17, 1836.
JOHN PAYNE, Epis. ord. dea. D. C. July 17.
FRANCIS H. McGUIRE, Epis. ord. dea. D. C. July 17.
ROBERT E. NORTHAM, Epis. ord. dea. July 17.
LANCELOT B. MINOR, Epis. ord. dea. July 17.
ALEXANDER M. MARBURY, Epis. ord. dea. July 17.
JULIEN E. SAWYER, Epis. ord. dea. July 17.

JOSEPH BROWN, Pres. ord. evan. Augusta, Virginia, Oct. 28, 1836.
ALEXANDER B. McCORKLE, Pres. ord. evan. Augusta, Ch. Va. Oct. 28.
WILLIAM SCHULL, Epis. ord. dea. Richmond, Va. Nov. 6.
THOMAS ATKINSON, Jr. Epis. ord. dea. Lunenburgh Co. Va. Nov. 18.

JOHN H. DRUMMOND, Epis. ord. dea. Lexington, Kentucky, Oct. 30, 1836.
EDWARD WINTHROP, Epis. ord. dea. Lexington, Ky. Oct. 30.
CHARLES HIGGINSON, Epis. ord. dea. Lexington, Ky. Oct. 30.

THOMAS MAGRUDER, Pres. ord. pastor, Charleston, South Carolina, Dec. 11, 1836.

WILLIAM T. HAMILTON, Pres. inst. pastor, Mobile, Alabama, April 24, 1836.

SAMUEL P. ROBBINS, Cong. ord. P. Miss. Marietta, Ohio, May 8, 1836.
A. CLARK, Epis. ord. dea. Ohio, Oct. 11.
N. E. SPENCER, Epis. ord. dea. Ohio, Oct. 11.
T. H. QUINAN, Epis. ord. dea. Ohio, Oct. 11.
H. DYER, Epis. ord. priest, Ohio, Oct. 11.
S. A. BRONSON, Epis. ord. priest, Ohio, Oct. 11.
H. S. SMITH, Epis. ord. priest, Ohio, Oct. 11.
A. EDWARDS, Epis. ord. priest, Ohio, Oct. 11.
W. GRANVILLE, Epis. ord. priest, Ohio, Oct. 11.
J. L. WARRISON, Epis. ord. priest, Ohio, Oct. 11.
W. B. NEWMAN, Epis. ord. priest, Ohio, Oct. 11.
J. T. EATON, Epis. ord. priest, Ohio, Oct. 11.
A. BLEBSOE, Epis. ord. priest, Ohio, Oct. 11.
E. PUNDERSON, Epis. ord. priest, Ohio, Oct. 11.
T. M. LEAVENWORTH, Epis. ord. priest, Oct. 11.
THOMAS BARROW, Epis. ord. priest, Oct. 11.
VARNUM NOYES, Pres. inst. pastor, Guilford, Ohio, Oct. 2.
WILLIAM McLAINE, Pres. inst. pastor, Washington, Ohio, Dec.

PHILIP S. CLELLAND, Pres. ord. pastor, Jeffersonville, Indiana, Nov. 17, 1836.
—— COWDREY, Cong. ord. evan. Crawfordsville, Ind. Nov. 23.
—— TRYON, Cong. ord. evan. Crawfordsville, Ind. Nov. 23.

Whole number in the above list, 106.

SUMMARY.

Ordinations	66
Installations	40
Total	106

OFFICES.

Pastors	60
Evangelists	15
Rector	1
Deacons	16
Priests	12
Missionaries	2
Total	106

DENOMINATIONS.

Congregational	34
Presbyterian	27
Episcopalian	29
Baptist	10
Methodist	1
German Reformed	1
English Evan. Luth.	1
Unitarian	3
Not specified	5
Total	106

STATES.

Maine	4
New Hampshire	3
Vermont	3
Massachusetts	25
Connecticut	1
New York	19
New Jersey	1
Pennsylvania	8
District of Columbia	7
Virginia	4
Kentucky	3
South Carolina	1
Alabama	1
Ohio	18
Indiana	3
Total	106

DATES.

1836.	April	1
	May	1
	June	1
	July	3
	August	2
	September	1
	October	49
	November	23
	December	19
1837.	January	1
Total		106

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

FEBRUARY, 1837.

THEOLOGICAL SCHOOL OF GENEVA, (SWITZERLAND.)

Founded by the Evangelical Society of Geneva.

The following communication has been received by the Secretary of the American Education Society, for publication.

THE first thing that appeared necessary to effect the object of the Evangelical Society, was to found a school for theology, in which students might be instructed in the orthodox doctrines of the Reformation, instead of those Unitarian opinions which are now spread so extensively in Geneva and throughout France.

The Evangelical Society effected this in the year 1831. Their school reports five professors,—

Rev. T. H. MERLE D' AUBIGNE, Pres. of the school and Prof. of Theol. Hist.
Rev. L. GANSSEN, Professor of Doctrinal Theology.
Rev. A. GALLAND, Professor of Practical Divinity.
Rev. S. PREISWERK, Lecturer of the Old Testament.
Rev. S. PILET, Lecturer of the New Testament.

The report of the school for 1836, was presented by Rev. T. H. Merle d' Aubigné, on the 2d of June ult. We offer a few short extracts of that report.

Friends of the School.

The reverend gentleman, on presenting the report, read to the meeting various testimonies of the interest and affection felt towards the school, which he had received from *America, England, Holland, Germany, Switzerland* and *France.*

"Your school," writes one of the devoted friends to the spread of the gospel in France, "your school is the centre of your labors; it is the most important part of your undertaking; it is that which, under present circumstances, can perhaps be done but by you alone; it is that which most recommends your society to strangers; and which, as it appears to me, is one of the necessities created by that awakening of religious feelings, which we witness."

The reverend gentleman, after reading some other extracts, added a few words: "It is, gentlemen, a most touching circumstance, and one that fills us with much joy, to see the churches of the Reformation thus giving us these valuable testimonies of their brotherly feelings towards us. They have understood that our cause is theirs, and theirs ours. They have seen that, weak and unworthy successors though we are of Calvin and Beza, yet that, united with our dear fellow-countrymen of ages long gone by, not only by the ties of the same faith, but of the same views of church discipline, the very end of our existence, as a society, is to maintain, as far as our means and weakness will allow us, the precious heritage of the faith once delivered to the saints, of the light of evangelical truth, of the Christian virtues and Christian graces transmitted to us by our fathers, and thus to prevent the church, led and nourished by them, from being separated by the corruption of its doctrines, from the other reformed churches.

Students who have left the School.

Since the last report, two students, M. M. Martin and Daudet, have passed their great examination, and have been ordained ministers, with the laying on of hands of the pastors of the Established Reformed Church of France. Twelve who had studied either in part or altogether in the school, are now actively employed in the Lord's vineyard. They have therein, different stations and different vocations, but all, as we hope, preach with one heart, *the same salvation.* Some are pastors of the Established Reformed Church, and one is curate of a pastor of that church. Others again, are pastors of new flocks, the members of which were previously all Roman Catholics; and others, without having any definitive charge, are engaged in the work of evangelists. Lastly, there is a twelfth who is gone out as a missionary to preach the name of Christ in India. Thus, gentlemen, in all the ends which this institution has proposed to itself, there is but one pervading motive—a real catholicism. God has been pleased to imprint this character on our school: our sole end is, by the grace of God, to *form ministers to preach the word;* but, when formed, we leave them to employ themselves in that branch of the ministry to which their heavenly Master shall be pleased to call them.

Theological Students and their Studies.

If we compare our theological institution with those in the universities of Germany, England, or the seminaries of the United States, the number of our students will doubtless appear but small. But if we look at our institution as but newly established, and if we view it with reference to our present circumstances, or even in proportion to analogous institutions of our own country, we shall understand that, in this respect also, we have many thanks to render to God.

We have, at present, ten students in the Theological School; twelve in the preparatory;—twenty-two in all, beside four who are studying to prepare themselves to enter, and one who is preparing to pass his great examination.

The course of lectures for the past year, embraces the following subjects,—

Doctrines of Christianity.
Morals of Christianity.
Hebrew.
Exposition of the Old and New Testaments.
Critical examination of the Bible.
History of Theocracy, Church History, Archeology.
Homilies, Polemical Divinity.

The students have shown very great attention and application, and the examination on the various subjects, which has taken place annually, at the school, after Easter, conducted on paper, has proved perfectly satisfactory.

Private meetings, confined to the students, have taken place in the evening, at the houses of the different professors.

The attempts of preaching which have been made by the students, prove their progress in that department. Their compositions have been rendered very interesting, from the practical Christianity with which they were impressed, and the knowledge of the word of God, for which they were remarkable.

With the design of providing for pressing wants, or to improve themselves in the work of evangelists, meetings for edification have been held by the students, in places more or less distant from the town.

Lastly, under the grace of God, our students have made great progress in serious dispositions and in feeling the high dignity of their calling.

Expenses of the School.

During the existence of the school for the two first years, the donations were very considerable. The following are the receipts and expenses of the last three years,—

1833, £368 1834, £784 1835, £360

The surplus of the year 1834, above the other two years, is accounted for by the receipt of two extraordinary donations. One of £200 from a friend of the gospel in Geneva, and another of £212 from a friend to the gospel in America. But if these two extraordinary sums are subtracted, there remains a balance of £372 for that year, whence it appears that the average annual receipts of the school for these three years, may be reckoned at £360.

On the other hand, the expenses of the school are £800 a year: the figures speak for themselves. It is evident, that if the receipts continue in their present proportion, the school must fail for want of support. But, whence comes this diminution which we have noticed during the three last years? During this period, two other societies have been formed and nursed in the bosom of the parent society, both of them excellent societies, viz.—one for selling Bibles *(colportage)*, and another for *evangelization*.

These societies have justly engaged the attention and interest of the friends of our society; and many of our subscribers have divided their donations amongst them all.

Yet, gentlemen, at what moment more than the present, is there so much need of our school; at a moment when, of two venerable institutions analogous to our own, established in two neighboring countries, one is expiring from want of pupils altogether, and the other has but one.* Will not believers, therefore, support our school, counting as it does twenty-two students, whose hearts are set upon Christ? Let not a single penny be withdrawn from societies so valuable as those of *colportage* and *evangelization*; but, at the same time, let us call your attention to the necessities of the school, for, would it not be a singular means of advancing evangelization, to withdraw our support from institutions especially designed to *form evangelists*? and that too, at a moment when we are told on all sides, *that the great obstacle in the way of evangelization, is a deficiency of ministers suitable to the work.* It would be like digging up the foundations of a tower, under the fantastic notion of carrying them away, to add to the height of it.—Let us call to mind the words of our Lord: "These things ought ye to have done and not have left the others undone." Matt. xxiii. 23.

Since the above report of 1836, several piously disposed youths have presented themselves for entrance into the school. The majority of pupils in the school, being children of the poor, it was necessary to supply them with money; and these stipends amount to £24 per annum.

This support has been granted only to those whose hearts, as far as man can judge, are really turned to God.

The Christians of Geneva are too few, to sustain expenses so large as are those necessary to support the students and professors' expenses (be it observed), not for Geneva, but for *the church in general.*

It is for this reason, that we say to our fellow-christians beyond the seas: "Come over and help us." Acts xvi. 9.

The above communication was accompanied by the following letter:—

Paris, October 12, 1836.

Rev. Dr. Cogswell, Secretary American Education Society.

REV. AND DEAR SIR,—I transmit to you the accompanying letter, which the Rev. Mr. Merle d' Aubigné, president of the new school of theology at Geneva, has addressed to you, and which he has requested me to forward. I know not what use you can make of it, inasmuch as you are restrained by your charter, as it is believed, from undertaking to do any thing for foreign countries. Perhaps a knowledge of the claims of the Evangelical Society of Geneva, and especially of the Theological School under its care, might lead some of the liberal Christians in Boston, to do something to aid that institution, through the

* Missionary Institution at Lausanne, and Missionary Institution at Paris.

medium of the Foreign Evangelical Society at New York, of which the Rev. Prof. Proudfit, of the New York University, is the Corresponding Secretary. That society, it appears to me, is the proper organ for communicating aid from the American churches to the important seminary at Geneva; and I cannot but hope that something efficient may be done. You will see from the letter of Mr. Merle d' Aubigné, that the prospect of that institution is in the highest degree encouraging, as well as that its wants are very pressing. Indeed, it ought to be endowed by the churches in our country. A more important enterprise could hardly be undertaken.

I take the liberty of correcting a statement which Mr. Merle d' Aubigné makes in regard to the Missionary Institution in this city. It was true, that, at the time when the Geneva Evangelical Society held its last annual meeting, (in the summer,) there was but one student in the mission-house here. But the number has since increased to *nine*, and several have been refused.

I am, dear Sir, yours truly,

ROBERT BAIRD.

The Theological School at Geneva, is vastly important to the interests of Evangelical religion in that country, and it ought to be sustained either by Christians there or abroad. There can be no question on this point. It is probable that the Christians at Geneva will contribute to this object more and more every year. Such have been the operations of benevolent efforts in this country. Till this shall be the case to a much larger extent than at present, the school at Geneva must receive assistance from abroad. And the churches in this country ought to bear their part—perhaps more may be expected, indeed ought to be expected from them. The method of rendering assistance, mentioned by the Rev. Mr. Baird, is undoubtedly the best that can be adopted. The Foreign Evangelical Society, whose centre of operations is at New York, is established for purposes of this kind, and is the right channel through which to afford the assistance desired. We have confidence in the society, and would warmly commend it to the patronage of the Christian community. Should any of the friends of Zion in New England, be disposed to aid in promoting the cause of Evangelical religion in Geneva, they have now a favorable opportunity to do it; and probably their contributions could never be more seasonably rendered, than at the present time. We are authorized to say, that any contributions made for this purpose, if sent to John Tappan, Esq. or Messrs. Edwards & Stoddard, Boston, will be forwarded to the Foreign Evangelical Society at New York, and thence transmitted to the Evangelical Society at Geneva, for the objects stated in the report of the Rev. Mr. Merle d' Aubigné.

"Thou shalt love thy neighbor as thyself." "To do good and to communicate, forget not; for with such sacrifices, God is well pleased."

THE LAST THURSDAY OF FEBRUARY.

THE CRIES OF THE HEATHEN;

OR,

Their Spiritual Wants: a reason why Christians should observe the last Thursday of February as a season of fasting and prayer.

Addressed to Ministers of the Gospel in the United States of America, by Dr. Scudder, Missionary at Ceylon.

Beloved in the Lord.

I REJOICE to look away occasionally from the scenes of darkness with which I am surrounded, and take a view of my native land. It is, indeed, a delightsome land; a land enjoying more of the pure rays of heavenly light than any other under heaven. For fifteen years I have been watching your movements, and as year after year has rolled away, have rejoiced to witness your exertions for the earth's redemption. You are engaged in a blessed work; a work in which our divine Master rejoiced to spend his life. May grace be given you to prosecute it with more and more zeal, and while thus engaged, may you go forward praying with all prayer and supplication in the spirit, and watching thereunto with all perseverance. On this latter subject, the subject of prayer, I wish at this time to address you. If the conversion of the world delayeth, the want of a proper spirit of prayer will be the grand reason of it. And is there no want here? If we are to judge from the outward appearance, there is. If this spirit were prevalent, it would manifest itself by such a sense of the misery of a perishing world, as to constrain Christians to attend our monthly and other concerts of prayer. Their very happiness would be identified with their attendance. Now does this obtain? If my information is correct, to a very great extent it does not. Perhaps it manifests itself in no case more marked, than in the neglect of the Annual Concert of Prayer for the Colleges; a concert held for the express purpose of praying that God will pour out his Spirit upon their young men, and qualify them to become laborers in his vineyard. And why is this? Have those who neglect it, no proper idea of the immense extent of the need of such laborers? This appears to be the case, if I may judge from a letter which one of your number, a friend of mine, not long since wrote me. "Few in this country," says he, "are willing to believe that the heathen are so debased and wicked as they really are. They have an idea that they are ignorant, but still are innocent, and that a merciful God would not punish innocent beings." That those who entertain such sentiments should very extensively attend the concert of prayer to which I just made reference, is not to be expected.

The want of a general observance of this day, induced me, not long since, to come to the following determination. "Resolved, in divine strength, that in view of the want of spiritual laborers for this Eastern world, I will write to the ministers of the gospel in the United States of America on the subject of the observance of the Annual Concert of Prayer for the Colleges." I cannot but rejoice that I made this resolution, as I shall have an opportunity to furnish you with a number of facts, calculated, I trust, to counteract the evil which obtains from embracing the sentiments expressed in the letter of my friend; and which will, with the divine blessing, enable you to induce those who embrace them to set themselves to pray for a perishing world. I need hardly add, that when a proper spirit of prayer prevails, it will be followed by correspondent exertions to promote the cause for which they pray.

That the heathen are both "debased and wicked," I will now proceed to show; and this principally from the testimony of others.

"It is by no means unnatural," says Mr. Mill, the celebrated historian of India, "for the religion of a rude people to unite opposite qualities; to preach the most harsh austerities, and at the same time to encourage the loosest morality. It may be a matter of controversy, to what degree the indecent objects employed in the Hindoo worship, imply depravity of manners; but a religion which subjects to the eyes of its votaries the grossest images of sensual pleasure, and which ascribes to the supreme God an immense train of obscene acts, which has these engraved on the sacred cars; pourtrayed in the temples and presented to the people as objects of adoration; which pays worship to the Toni and the Lingum, cannot be regarded as favorable to chastity; nor can it be supposed, when, to all these circumstances, is added the institution of a number of girls attached to the temples, whose business is dancing and pollution, that chastity is a virtue encouraged by the religion of the Hindoos."

Mr. Mill adds, that "naked Fakeers, who travel in pilgrimage about the country, swarm around the principal temples."

Again he adds, "All European witnesses have been struck with the indelicacy of the Hindoos. The gross emblems and practices of their religion are well known. To the indecent prayers in their sacred books and

the practices which they describe both exceedingly numerous and exceedingly gross, we can here only allude; but the whole section may be seen in Halhed's Gentoo Law. Both the writings and conversation of the Hindoos abound with passages which are shocking to European ears. Even in the popular and moral work entitled Hetapadesa, there are parts which Dr. Wilkins, your learned and amiable librarian, could not translate; although he remarks, that a Hindoo lady, from grosser habits, might hear them without a blush." Mr. Ward, in speaking of heathen temples, says, "The temples for the worship of the Lingum are innumerable. The greater number of images in stone, are those of the Lingum. At Benares is one which six men can hardly grasp. In connection with what Mr. Ward says I would observe, that there is one of these shocking images at Kedamaly, a celebrated bathing place near Tillipally, so large that it probably would take fifty people to carry it.

Adverting to the general immorality of the temple worship, Mr. Ward says, "Many of the practices in the presence of the Hindoo idols in the very midst of their worship, are so dreadfully obscene, that I am persuaded even the lowest London mob would not suffer the actors to escape without marks of their disapprobation; and yet the Hindoos expect nothing less than heaven for these works of merit. A great number of the Hindoo saints live in a state of perpetual intoxication; nor do the Brumhucharees, who follow the rules of the Tintra Shasters, and practice unutterable abominations under what they call the forms of religion, ever doubt whether these acts are meritorious, and capable of raising the person to heaven. Though I have drawn away the veil from some of the scenes, yet the Christian public must give me credit respecting the rest, for they are so intolerably gross, that they cannot be fully dragged into public view. Even women of the town have worship performed in their filthy abodes by Brahmins, from which they expect rewards in a future state; so completely absent from the Hindoo mind is the Christian idea of purity of heart, and of the necessity of this, in order to approach God. "There are several stories in the Pooranas, respecting the origin of the Lingum worship; three of which I had translated, and actually inserted in this work, leaving out as much as possible of their offensive parts, but in correcting the proofs, they appeared too gross, even when refined as much as possible, to meet the public eye. It is true I have omitted them with some reluctance, because I wish that the apologists for idolatry should be left without excuse, and that the sincere Christian should know what those who wish to rob him of the Christian religion mean to leave in its stead."

"From these abominable stories, temples innumerable have arisen in India, and a Lingum placed in each of them *and worshipped as a god.* These temples, indeed, in Bengal, and many parts of Hindoostan, are far more numerous than those dedicated to any other idol; and the number of the daily worshippers of this scandalous image, even among the Hindoo women, who make the image with the clay of the Ganges every morning and evening, is beyond comparison, far greater than the worshippers of all the other gods put together."

Soneret, in speaking of the temples, throughout India, says, "They are covered with figures for the most part very obscene, representing the lives, victories, and misfortunes of the gods." Again, in those dedicated to Siva, in which the Lingum is the principal figure, he says, "The ceilings as well as the other parts are covered with obscene figures."

Mr. Stirling, describing the black pagoda in the neighborhood of Juggernaut, says, "The human figures sculptured are generally male and female in the most lewd and obscene attitudes." Again, when describing other temples near Juggernaut, he says, "that the courts which surround them, are strewed with figures of the Lingum; that the walls are covered with carvings of dancing nymphs, and with forms of the idols, Mahades and Paruvathe, generally in the most obscene attitudes. In the environs," he adds, "is a large figure of the Lingum, forty feet in height, formed of a single shaft of stone, situated partly in a subterraneous vault and part rising into the centre of a great tower, which is said to have been built, round what Mr. Stirling calls 'this impure and degrading object of worship, after it had been set up and consecrated.'"

Mr. Ward, in describing the religious festivals, says, "As soon as the well known sound of the drum is heard, calling the people to the midnight orgies, the dance and the song, whole multitudes assemble, and almost tread one upon another, and their joy keeps pace with the number of loose women and the gross obscenity of the songs. Gopalu, a Pundit, employed at the Serampore printing-office, and a very respectable man among the Hindoos, avowed to a friend of mine, that the only attractions on these occasions, were the women of ill fame and the filthy songs and dances; that these songs were so abominable, that a man of character, even amongst them, was ashamed of being present; that if even he (Gopalu) remained, he concealed himself in a corner of the temple." He added, "that a song was scarcely tolerated which did not contain the most marked allusions to unchastity, while those which were so abominable, that no person could repeat them out of the temple, received the loudest plaudits. All this is done in the very face

of the idol; nor does the thought, "*Thou God seest me*," ever produce the slightest pause in these midnight revels. In open day, and in the most public streets of a large town, I have seen men entirely naked, dancing with unblushing effrontery before the idol, as it was carried in triumphant procession, encouraged by the smiles and eager gaze of the Brahmins. Yet sights even worse than those, and such as can never be described by the pen of a Christian writer, are exhibited on the rivers and in the public roads to thousands of spectators at the Doorga festival, the most popular and most crowded of all the Hindoo festivals in Bengal; and which closes with libations to the gods so powerful, as to produce general intoxication. I have more than once been filled with alarm as this idolatrous procession has passed my house, lest my children should go to the windows and see the gross obscenity of the dancers. What must be the state of morals in a country when its religious institutions and public shows, at which the whole population is present, thus sanctify vice, and carry the multitude into the very gulf of depravity and ruin."

Again, "When the crowd assemble before their temples, it is to enter upon orgies, which destroy every vestige of moral feeling, and excite to every outrage upon virtue."

Again, "There is scarcely any thing in Hindooism in which a learned man can delight or of which a benevolent man can approve, and I am fully persuaded that there will soon be but one opinion on the subject, and that this opinion will be, that the Hindoo system is the most puerile, impure, and bloody, of any system of idolatry that was ever established on earth." Again, "How shall I describe the unutterable abominations connected with the popular superstition. I have witnessed scenes which can be clothed in no language, and have heard of other abominations, practiced in the midst of religious rites and in the presence of the gods, which, if they could be described, would fill the Christian world with disgust and horror. Men are sufficiently corrupt by nature without any outward excitements to evil in the public festivals, nor have civil or spiritual terrors, the frowns of God and governors united, been found sufficient to keep within restraint the overflowings of iniquity. But what must be the moral state of that country, where the sacred festivals, and the very forms of religion lead men to every species of vice."

"These festivals and public exhibitions excite universal attention, and absorb, for weeks together, almost the whole of the public conversation; and such is the enthusiasm with which they are hailed, that the whole country seems to be thrown into a ferment; health, property, time, business, every thing is sacrificed to them. In this way are the people prepared to receive impression from their national institutions. If these institutions were favorable to virtue, the effects would be most happy; but as in addition to their fascination, they are exceedingly calculated to corrupt the mind, the most dreadful consequences follow; and vice, like a mighty torrent, flows through the plains of Bengal with the force of the flood-tide of the Ganges, carrying along with it young and old, the learned and the ignorant, rich and poor, all castes and descriptions of people into an awful eternity. In short, the character of the gods, and the licentiousness which prevails at their festivals and abounds in their popular works, with the enervating nature of the climate have made the Hindoos the most effeminate and corrupt people upon earth. I have, in the course of this work, exhibited so many proofs of this fact, that I will not again disgust the reader by going into the subject. Suffice it to say, that fidelity to marriage vows is almost unknown among the Hindoos.

Mr. Ward, in speaking of pantomimical entertainments, says, "The scenes are very often indecent, and the whole, by exciting a kind of enthusiasm in the cause of licentiousness, produces a dreadful effect on the morals of the spectators both young and old. The entertainments which relate to the lascivious Krishnu are most popular, and the sight of these impure and pernicious exhibitions, is reckoned very meritorious. Indeed, the Hindoo flatters himself, when he retires from these scenes, that he has been doing something that will promote his final blessedness."

The Abbe Dubois, in speaking of the immorality of the temple worship, says, "The chief idol itself is often found in an obscene position, while on the principal front of the temple, figures of men and animals appear in infamous attitudes; which sculptures are also most commonly repeated on the inner walls."

At Mougour, in the Mysore, a place in the southern vicinity of Seringapatam, is a temple dedicated to Tipamma, a female deity, who has an annual festival of great celebrity, when the goddess is borne in procession on a superb palanquin through the streets, with a male deity before her.

There are particular temples, which are distinguished by special prerogatives, as that of Tripetty, dedicated to Virshnu. "Among the peculiarities which distinguish the solemnities," says the Abbe Dubois, "there is one which I cannot pass over in silence. At a particular period of the year, a grand procession takes place. The idol is carried through the streets on a superb car. The Brahmins, who preside at the ceremony, mix in the crowd, select the finest women they meet, and demand them of their relations in the name of the idol, for

whose service they declare them to be destined. Some, who have not entirely renounced their common sense, conjecturing that a god of stone has no want of wives, refuse their demands, upon which they address others, who are more compliable, and who, flattered by the honor of so great a deity allying himself with their family, hasten to place both their wives and daughters in the hands of his ministers. It is thus that the seraglio of Tripetty is peopled. When the god discovers that certain of his wives begin to grow old or please him no longer, he directs a divorce to be announced by the priests as the interpreters of his will. The symbolical mark of the idol is then impressed with a hot iron on the thigh or breast of the women. A certificate is issued, testifying their faithful service a certain number of years, as lawful wives of the god by which they are recommended to the charity of the public. They are then placed at the door, and furnished with their passport, they travel over the country, under the express title of the wives of Virshnu, and wherever they appear their wants are abundantly supplied."

In speaking of human sacrifices, the Abbe Dubois says, "That the practices of the Indian magicians require and obtain the blood of virgins, in order to the success of their operations; that in the sacrifice of the Skiam, although a horse is more generally used, the immolation of a human being is considered infinitely more agreeable to the gods, and therefore more available to the worshipper."

Again, "In the Kali-pooranum, such infamous sacrifices are expressly recommended; the necessary ceremonies are described in their minutest details, and the consequences which will attend the observance, especially designating the deities to whom such sacrifices are acceptable; at the head of whom is Kali." It is declared that the blood of one man pleases this goddess for one thousand years, and that by the sacrifice of three, she is pleased for one hundred thousand years.

Mr. Ward, in speaking of these sacrifices, says, "The victim must be free from bodily distemper and be neither a child nor advanced in years; therefore of sound health and in the prime of life. However shocking, it is generally reported among the natives, that human sacrifices are to this day offered in some places in Bengal, more especially at Ksheern near the town of Burdwar, at Kireetukona near Moorshedabad, and at many other places. The discovery of these murders in the name of religion, is made by finding the decapitated bodies near the idols; and though no one acknowledges the act, yet the natives well know that these people have been offered in sacrifice. At Brumhu-nutula, it is currently reported that human victims are occasionally offered, and decapitated bodies are found there. The second Sanscrit Professor of the college of Fort William, assured me, that at the village of Soomura, he saw the head of a man, with a lamp placed on it, lying in a temple, before the image of the goddess, and the body lying in the road opposite the temple."

One of the Rajahs, named Krishnu Chundrarayu, it is said, offered human victims, for the space of two years, under the direction of a dream, amounting to not fewer than one thousand.

"Children are frequently offered to the goddess Gunga. Women who have never been blessed with children, make a vow, that if she will bestow this blessing, they will devote the first-born to her. If, after the vow, they have children, the eldest are nourished until a proper age, when they are taken to the river and encouraged to go in so far as to be taken away by the stream, or are pushed off by their inhuman parents."

Self-murder is very common. This is recommended by the sacred books. The following is an extract from one. "There is no virtue greater than a virtuous woman's burning herself with her husband. No other effectual duty is known for virtuous women at any time after the death of their lords, than casting themselves into the same fire. There are thirty-five millions of hairs on the human body. The woman who ascends the pile with her husband will remain so many years in heaven. If the husband be a Bramhumicide, or a murder of his friend, the wife by burning with him purges away all his sins. Within the fifty years preceding 1829, when this horrid practice was abolished by the English government, it is probable that not less than one hundred and fifty thousand widows thus perished.

The god Juggernaut is said to be pleased when the libation of human blood is made. Dr. Buchanan was present at his worship when there was such a libation. "The characteristics," says he, "of Moloch's worship are obscenity and blood. After the tower had proceeded some way, a pilgrim was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower, as it was moving along, on his face, with his arms stretched forward, the multitude passed around him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of blood is made. The people threw money on the body of the victim in approbation of the deed."

Murder is common, especially the murder of children. The Jastus destroy their female children as soon as they are born. Sauger Island is a famous place to cast infants into the water to be destroyed by alligators. Five hundred, it is supposed,

are annually destroyed in Hindoostan alone.

Mr. Ward, when speaking in general of the people, says, "They are very litigious and quarrelsome, and in defence of a cause in a court of justice, will swear falsely in the most shocking manner, so that a judge never knows when he may safely believe Hindoo witnesses. It is said that some of the courts of justice are infested by a set of men termed *four annas men*, who, for so paltry a sum, are willing to make oath to any fact however false.* Private murder is practiced to a dreadful extent among the Hindoos, and is exceedingly facilitated and detection prevented by the practice of hurrying sick persons to the banks of the river and burning them as soon as dead. Instances of persons being secretly poisoned by their relations are numerous, especially in the houses of the rich, where detection is almost impossible.

"The deliberate malice, falsehood, the calumnies and the avowed enmity with which people pursue each other, and sometimes from father to son, offer a very mortifying view of the human character. No stranger can sit down among them without being struck with this temper of malevolent contention and animosity, as a prominent feature in the character of this society. It is seen in every village. The inhabitants live among each other in a sort of repulsive state. Nay, it enters into almost every family. Seldom is there a household without its internal divisions and lasting animosities. The women partake of this spirit of discord. Held in the most deplorable ignorance and slavish subjection by the men, they rise in furious passions against each other, which vent themselves in such virulent and indecent railings as are hardly to be heard in any other part of the world.

"Gaming is another vice of which the Hindoos, encouraged by their sacred writings, are extremely fond; and in the practice of which their holiest monarch Toodhust-hive, twice lost his kingdom.

"Though it has been said that the Hindoos are a moral and comparatively an honest people, there needs no attempt to prove to persons engaged in business in India, that such an assertion is as far from truth as the distance between the poles. Every one who has been obliged to employ the Hindoos, has had the most mortifying proofs that if the vices of lying, deceit, dishonesty, and impurity, can degrade a people, then the Hindoos have sunk to the utmost depths of human depravity. Whole pages might be written on this painful subject till the reader was perfectly nauseated with the picture of their disgusting vices. The complaints of Europeans are so frequent and so loud on the dishonesty of the natives, that a person can seldom go into the company of those who employ them without hearing these complaints. Lying is universally practiced. The author has never known a Hindoo who has not resorted to it, without hesitation, whenever he thought he could draw the slightest advantage from it."

Again, "Some persons have complimented the Hindoos, as a virtuous people; but how should virtue exist among a people whose sacred writings encourage falsehood, revenge, and impurity? whose gods were monsters of vice, to whose sages are attributed the most brutal indulgence, in cruelty, revenge, lust, and pride? whose priests endeavor to copy these abominable examples, and whose institutions are the very hotbeds of impurity? Where, in such a state of universal corruption, the temple itself being turned into a brothel, and the deity worshipped being the very personification of sin,—where should virtue find a single asylum? and from what stock, where all is disease and corruption, should the virtues be produced? If the religious institutions of a country be the prime sources of corruption, how should the people be virtuous? Is there such a strong bias in human nature to virtue, that a man will be pure in spite of the example of his gods, his priests, and the whole body of his countrymen, and when the very services in his temple present the most fascinating temptations to impurity?

"The impurity of the conversation and manners of the Hindoos," says Mr. Ward, "is so much dreaded by Europeans, that they tremble for the morals of their children, and consider their removal to Europe, however painful such a separation may be to the mind of the parent, as absolutely necessary to prevent their ruin. In the capacity of a servant, the wife or widow of an English soldier is considered as an angel compared with a native woman."

I have now, beloved brethren, furnished you with a sufficient number of facts to meet those who advocate the good estate of the heathen.* If presented, I cannot but hope they may be made instrumental in sweeping away at once, and forever, this fallacious notion; a notion which suffers them to sleep, while immortal souls, by thousands, are daily dropping into eternal torment.

And are those, whose characters I have been describing, the creatures of a holy and just God? and is it possible that such can become meet for that world, where infinite purity dwells? O thou neglected, dishonored, insulted Lord God, can even thy mercy reach their case? Can it be that the last spark of it has not taken its flight

* Sir William Jones, after a residence of twenty years in India, testified that he never knew a Hindoo who would not perjure himself for money.

* I mean those of India. I leave it to persons in other heathen countries to tell the state of things there.

should be to the extent of their duty, which is to the extent of their power.

The question for those Executives to settle, is not whether the churches will respond to their calls immediately or not; or whether they will at all; but, whether it is right for them to call upon them to do less than is their duty? Well knowing the wants of the world and the ability of the Christian church to supply them to a very great extent, can they do less than to make the requisition, and still do their duty?

Nor is it certain the churches would *not* respond to the call. They have not been tried, and we cannot tell what they would do in this matter until we try them. If it is the duty of the churches to make the sacrifice, may we not *presume* to say they will do their duty if properly and perseveringly called upon? The sacrifice can appear to them no more extravagant than the present sacrifices they make would have appeared to their fathers or to themselves thirty years ago. We believe the churches will yet come up to the sacrifice contended for in our position; that they will yet make this sacrifice, and make it *freely*. They will *then* not have exceeded in benevolence the apostolic age, or the apostolic spirit.

Secondly. We infer from what has been said, that a fearful responsibility rests on the church of *this generation*. She has more knowledge of the wants of the world, and of the perishing condition of the heathen, than any which have gone before her. And she has more means of supplying them. Her resources are great. She has much of this world's goods which she can put into the Lord's treasury if she will. And the revivals of religion with which God has blessed her, has placed within her bosom a host of young men. And with these young men, and with this wealth to educate them; and by her prayers, and her faith in a covenant God, she can do much toward bringing this whole world under the influence of the gospel. Relying in humble dependence on the Holy Ghost, it is for the church of this day to say, whether the world's conversion to Christianity shall be soon, or be postponed for many generations. The church has come to an awful crisis. Shall she meet it, or shall she fly from it? Her responsibility is certainly of no ordinary character. It is a fearful thing to be a church or a church member, at this eventful day. There is no evil, Christian brethren, that we cannot either face or fly from, but the consciousness of duty neglected. This will follow us every where. It will not let us rest. It will make our dying pillow a thorny one. It will follow us to the judgment; and there the Christian church must meet the heathen face to face. And will they not ask her these questions? Did you not know that we existed? that we were destitute of the means of grace, and that without them we should perish? And had you not those means to spare? To all these questions, the Christian church of this day must answer, Yes, we did know it, and knew it *well*. Will they not then ask, Why did you not send us those means, and tell us of Jesus Christ, and of his redeeming love, as you might have done? or at least, have done what you *could*? What answer can the church of this day give to this question? Must she not be speechless? And must not *we*, as a part of it, be speechless too? And how can Christ say to us, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

ANNIVERSARIES OF SOCIETIES

Connected with the American Education Society.

WESTERN EDUCATION SOCIETY.

THE Anniversary of this Society was held in the city of Cincinnati, Ohio, November 3, 1836. The Report was read by the Secretary of the Society, the Rev. John Spaulding. In the account of the Anniversary given in the Cincinnati Journal, the names of the gentlemen who addressed the meeting are not given, neither have they been furnished by the Secretary. We are obliged, therefore, to omit them.

Extracts from the report follow.

Were God to plant another Eden, or promise to his people another Canaan, what spot would he be more likely to select than that now occupied by the Western Education Society and its kindred associations? Our designated field is the Valley of the Mississippi. It is one half as large as all Europe—eighteen times larger than New England, and contains a population of more than four millions. It boasts of the largest river on the globe; and with its hundred tributaries, affords more than twenty thousand miles of steam-boat navigation. Its mines of lead, iron and coal, are inexhaustible sources of wealth. It possesses all the varieties of climate, from the wheat country of the north, to that of the sugar-cane and sweet orange of the South. And in addition to a soil of exuberant fertility, it has an enterprise, which, in due time, will cover it with richness and beauty.

No field on which the sun shines is now exciting a deeper or more pervading interest. The eye of speculation is keenly searching out its resources of wealth. The statesman is looking on, and calculating with trembling uncertainty, the chances of the political game which is here playing. The Pope of Rome is not indifferent; nor is the Emperor of Austria.

tioned. A good heart will generally work out a correct head.

The fourth qualification in the missionary of the cross, is a thoroughly educated mind. Without this, he cannot be skilful in the word of life; or handle it skilfully, and preach it profitably to others. To send out uneducated missionaries, is little less than to expose them to insult, and Christianity to ridicule.

We mention, as a fifth qualification in an ambassador of the cross, good health and a firm constitution. This is a ministerial qualification far too much disregarded.

We see then what the world wants. It wants an hundred millions of Bibles, such as the Bible *is*. And five hundred thousand ministers, such as we have described they *should be*.

III. Our third inquiry is, Who must supply this want? and whose duty is it? The answer is plain and conclusive. Under the government of God, and in humble dependence on him, the church of Christ must supply this want of the world. She must supply the Bibles; and fit and send out the missionaries. She must do it, if it takes her last dollar; and the sacrifice of her only child. And in her present resources, and in the resource she has in the promises of a covenant-keeping God by her faith and her prayers, she is able to do it. And hence it is a duty she owes her God and the world, to supply the Bibles, and the missionaries.

It is evident the whole church of Christ ought immediately to make a *move* toward supplying these wants of the world. And what move ought she to make? *I think it is the immediate duty of the Christian church, throughout the world, to set apart all her members, from twenty-five years of age and under, of such qualifications as we have pointed out, to be educated as ministers and missionaries, to supply, as far as they will go, this part of the world's wants, and to make this sacrifice annually; and the duty of the parents of these children of the church to set a part the portion of goods, of whatever kind, which would one day fall to them by legal heirship, to help educate them; and if there is a deficiency, the church at large should make it up.*

Every active principle in existence, urges the Christian church to make such a sacrifice, and will put her to open shame until she does it.

And, 1. This sacrifice is not greater than the principle of patriotism will make. It is not a greater sacrifice for the church to make, than our fathers made in the war of the revolution to free this country from the oppressions of the British government; and for eight successive years.

2. But the church stands reproved not only by the *patriotic principle*, but also by the *ambitious principle*. For more than twenty years the French nation made greater sacrifices to carry on her schemes of invasion and aggrandizement, than our position requires of the church. The money raised by her for the purposes of war, had hardly any limits. It was enough annually to supply the whole world with Bibles. And her great captain often pressed it to a fifth part of the whole income of the state. Besides, in addition to her other great drafts upon the population of the country, eighty thousand youth were levied annually upon France proper, by the conscription for the war; and with scarcely a year's exception.

The French conscripts of eighty thousand were levied on the youth between the ages of twenty and twenty-five years. A decrepit parent, or poor widow, who had spared two sons, was obliged to spare the third and fourth, if they had them, and as soon as they became of the requisite age. The law allowed of no redemption or substitute.

3. As a third argument in support of our position, we would present the utter insufficiency of the present missionary operations ever to bring this world under the influence of Christianity. This is true, if all our benevolent enterprises increase their operations in the proportion they have done from the beginning. There are more destitute of the gospel now on earth, than there have been at any former period since the Christian era.

4. As a fourth argument in favor of our position, I present the *ability* of the church of Christ to make the sacrifice. And ought she not to do what she *can* to evangelize the world?

In conclusion, we infer, First, that it is the duty of the Executives of all Education Societies throughout Christendom, organized for the purpose of educating young men for the ministry, to call on the churches within their respective limits, to make the sacrifice embraced in our position; to give the young men, and to give the money to educate them. And if the churches do not make the sacrifice required, let them be called upon again and again, and have no rest until they make the grant; and make the *whole* of it. If the Christian church ought to do all she can, the *whole* of the sacrifice is her duty. And is it right to call upon her to do less than is her duty? She will make the whole sacrifice easier than a part of it. It is always easier for the Christian to do his whole duty than half of it.

Besides, when you call upon the churches for less than they can do, and less than is their duty to do, you have no definite rule by which to go. Where, in the Scriptures, are Christians called upon to do a *part* of their duty, or less than the whole? There is no rule of action for the Christian church between doing her whole duty, and doing nothing. Hence the call upon the churches

their fathers, and mothers, and sisters, remained at home to pray. And shall our sons, called to fight the battles of the Lord, be excelled by the sons of the Pilgrims? Shall the fathers, the mothers, and sisters *pray*, while the young men indolently and ingloriously tarry at home?

O for more of the spirit of Moseley, who was cradled among the Green mountains—was the first son of the American Education Society, and who now sleeps under the same tomb with the Choctaw,—of Munson, another son, whose bones bleach on the sands of Sumatra, and of Him who counted not his life dear to himself, that he might finish his course with joy, and the ministry he had received. At least 2,000 such men are now needed to supply our own destitutions; and twice that number will soon be demanded by a population increasing at the rate of 6 or 7,000 each week.

Besides; have the six hundred millions of perishing heathen no claims on our sympathies, and our sons! Generation after generation, like the successive waves of the ocean, are rolling into the *abyss*, and we can see no prospect of their sanctification and salvation, unless ministers in greater numbers are qualified and sent to preach to them, JESUS.

What then is Duty?

Here is the field, wide, and waving with the ripening harvest;—here the work and the means of its accomplishment. *Who is on the Lord's side? Is the minister?* who is doing comparatively nothing to supply the harvest-field with laborers. *Is the church member?* who, without emotion and without an effort, sees the precious grain perish. *Is the young man?* who, for the sake of gain, engages in other employments while he ought to be thrusting in the sickle. *Duty is obvious.*

Let the minister see to it that he leaves successors on the field abler, and holier than himself. Let the church-member know, that if he would experience the joys, he must share in the labors of the harvest. And let the young man remember, that if he can labor himself, he cannot innocently leave the work undone, or do it by proxy. *He must engage in it himself, or furnish a good reason for his failure.*

And let all in unison *pray*, and *give*, and *persevere* in this holy work. No tongue can tell the joys of harvest—no imagination conceive the richness, nor mind estimate the greatness of promised rewards.

Be thou faithful unto death, and I will give thee a crown of life.

The officers of the Society for the year ensuing, are the Hon. Peter Hitchcock, President; Rev. John Spaulding, Secretary, and Augustus Moore, Esq., Treasurer.

WESTERN RESERVE BRANCH.

THIS Society held its Seventh Anniversary in the city of Cleveland, Ohio, October 19, 1836. The Report was read by the Rev. Ansel R. Clark, Secretary of the Society, and the meeting was addressed by the Rev. Ova P. Hoyt, Agent of the American Home Missionary Society, the Rev. Eliakim Phelps, Secretary of the Philadelphia Education Society, the Rev. Everton Judson, of Milan, and the Rev. George Sheldon, of Franklin.

Extracts from the report follow.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that bringeth good tidings of good; that publisheth salvation, that saith unto Zion, Thy God reigneth. Thus sung the prophet Isaiah, in anticipation of that day, when the plan of redemption, already formed in heaven, should be unfolded on earth in the atoning sacrifice of the Son of God. What the son of Amos saw in vision we realize and enjoy. And we can with the utmost propriety, and without subjecting ourselves to the charge of self-complacency, repeat the song, How beautiful are the feet of him, who publisheth salvation.

The sacred ministry, to which allusion is here made, is one of the most important and responsible offices ever filled by man. Its connection with the destiny of the undying soul, its relation to Christ, the author of salvation, and its accountability to Heaven, are sufficient to make the tallest and strongest of God's sacramental host tremble. No one, with a realizing sense of the weighty bearings of the Christian ministry on the destinies of men, can enter the threshold of the sanctuary, and not feel a crushing load of solicitude, in relation to the effect which his message may produce on the minds of his hearers. If there is ever a time, when strength from above is needed, faith to discern things invisible, and wisdom rightly to appropriate truth, it is then. How beautiful, and yet how *overwhelmingly* responsible are the messages of salvation, when proclaimed by mortal man.

If such be the responsibility imposed upon those who preach the gospel, it then becomes the members of this Society, who participate largely in this responsibility, by being instrumental of putting it upon others, to be humble, prayerful, full of faith and of the Holy Ghost; to seek for that wisdom which cometh from above. We stand at the very door of the sacred ministry, and those who enter will partake not a little of the character we sustain. As well might we attempt to escape the warmth of a summer's sun, or the chills of a northern winter, as that our beneficiaries should not

feel and be affected by the influence we exert. Consequently that should be a holy and an intelligent influence, shedding light and heat, and leading on to higher and yet *higher* attainments in knowledge and piety, preparatory to the work of preaching the gospel.

There is an absolute necessity that this Society should stand by its principles and maintain its high and commendable position. It professes to be sectarian neither in name nor in fact. All evangelical denominations may enjoy its advantages, equally and alike. It has no creed to present, or obligation to impose, except that those whom they aid, will at the close of their education go and preach the gospel; not in this particular place or that, but in any place, in any country, where their Lord and Master shall bid them. The field is the world. All need the gospel. And the benevolence of the Society contemplates all. And so far as it is in their power, it will educate holy and efficient ministers for all.

The Society has no local institutions, and it shows partiality to none. Every Academy, College, and Theological Seminary in the land, which furnishes the means for thorough mental and moral discipline, may share in the advantages which it affords.

But while the Society is free to make a full and public avowal of these principles, principles strictly catholic and generous, they do maintain that they ought to have *some* control over the kind and amount of education which their beneficiaries are to receive. They must have some fixed principles, or, in this age of new things, it will be like a ship in a stormy ocean without a compass or a chart. It ought not to turn aside from its beaten track, to accommodate any one or two local institutions which may start up and pursue a course essentially different in its system of instruction, from that generally pursued. It acts for the whole, but at the same time does and must aim to raise the standard of education, rather than to lower it. It should be recollected that the American Education Society has been in existence twenty-one years, and for half of that time its principles have remained the same. And they have proved sound by an experience of more than ten years. Besides, the American Education Society is different from a college or local school. The one embraces the wisdom of the whole church, in different parts of the land; the other, that of a few individuals.

It has been intimated by some, that the Society transcends the bounds of propriety, when it undertakes to dictate what kind of education their beneficiaries shall receive. If it is meant by this, that it is improper for the Society to dictate to a college, what shall be *their* course of study, the position is correct. But this the Society never has done and never will do. Still they may justly have some control over their own young men. For instance, here is a college where one single branch of education, the mathematics, or the Latin, Greek, or Hebrew language, or even the Bible in the English language is pursued, to the exclusion of all other branches, during the whole four years. Ought not the Society to say to their young men, if you go to this college, you cannot receive any further aid from us? This is a plain case and will help us to settle on some fixed principle in relation to this subject. Again, here is an institution, where an education is commenced and completed in the space of one or two years. Ought the Society to aid young men at such an institution? The answer from a thousand lips is, *No*. Then the Society must have some control over the kind and amount of education, which their beneficiaries pursue. They must have the lines fixed; and they are fixed, and designated by the term, found in the Constitution, "thorough, classical course." This is a general requirement, though, like all other rules, it may admit of exceptions. These, however, should be very rare, and should never be admitted, but under peculiar circumstances. It is this firm stand—a strict adherence to well-tried and long-cherished principles, an unyielding determination in favor of thorough education for the gospel ministry, that has gained for this Society the confidence of the intelligent and most judicious part of community.

On these principles the Western Reserve Branch, whose seventh Anniversary we this evening celebrate, has ever acted.

This Branch, notwithstanding the discouragements under which it was formed, and the many obstacles with which it has had to contend, has reached a state of maturity little anticipated, in so short a time, by its original founders. From a young shoot, it has become a stately tree, whose branches put forth in every direction, and whose leaves have already been applied for the healing of the nations. The native tribes, beyond the Rocky mountains, as well as the benighted inhabitants of Africa, will rise up and call it blessed.

The following are some of the facts, which the directors would exhibit, to give the Society and its patrons an understanding of the results of the year now closed.

The last annual meeting left the Board in charge of forty-five young men; to this number within the year have been added thirty-eight. Total, eighty-three, of whom sixty-two, connected with nine institutions or departments of learning, have received appropriations.

It is well known to most of the community that the Rev. Ansel R. Clark has acted as Secretary and Agent of the Society, ever since its formation. And whatever of maturity and efficiency it has

attained, is justly attributable, principally, to his labors. The Branch has arisen from small beginnings, to vigorous and useful action. The first year of its operations, it aided seven young men; the last, sixty-two. And the prospect for the year to come is, that this number will be greatly increased.

In consequence of impaired health, produced by trials, exposures, and severe labor, Mr. Clark felt it his duty, on the first of January last, to resign his commission. Since that time there has been no Agent employed on the field which this Branch occupies, excepting for the last and present months. For these two months the Rev. Ashbel S. Wells, Pastor of the church in Troy, Michigan, has been employed to labor in that State. It is confidently hoped, that through the efficient exertions of Mr. Wells, the interests of the Society will be materially advanced in the midst of that enterprising community. The Board have made exertions to secure a suitable person to become a permanent Agent for the whole field. But thus far their efforts have been unavailing. They are, however, still endeavoring to secure this most desirable and indispensable object.

It has been for want of an efficient Agent, that the receipts of the last year have fallen so far short of those of the preceding year. It is well demonstrated, that to do without an Agent to visit the churches and to search out the young men, is to relinquish the object of the Society. In the present state of public feeling, when there is so much worldly-mindedness, so much of the spirit of speculation, and so much hankering after the acquisition of property, among professed Christians even, neither this nor any other benevolent institution can wisely dispense with Agents. Until a nearer approach to the self-denial, systematic effort, Christian promptness, and perfection of character of the millennial day, men *must* be employed to perform the thankless, laborious, though *honorable* drudgery of persuading professors of religion to devote their property to the Lord, so that the time may be hastened when salvation shall go forth to every land, and every family and every soul shall hear, and accept of pardon through Christ.

The time has arrived when the fact is established, that the manual labor system, however important to physical discipline and mental vigor, ought not, cannot, justly be regarded as affording full support to the student in acquiring an education. And had this truth been believed in the outset, it would have saved much vain speculation and useless effort on this subject. It would have saved the American Education Society much labor in overcoming the obstacles, which the self-supporting system has thrown in its way. Believing firmly, as they always have done, that manual labor can only be an *auxiliary* to support, the Society can but rejoice that the public mind has at length been brought to look upon this subject in a proper light. The days of trouble on this point are passed. The system of self-support, if it finds a lodging place any where, must remove farther west —to lands of visions and fairy dreams.

By these remarks the Board would not be understood to regard the manual labor system as of no importance. It is of almost *infinite* importance. It is indispensable to continued health, and rapid progress in the acquisition of knowledge. It can also afford *considerable* means of defraying the expenses of an education.

The Board do not hesitate to affirm, that it is vain to expect young men, generally, to pay the expenses of their education by their own exertions, unless they appropriate that time to accomplish this object, which ought to be devoted to study. True, institutions may be so richly endowed, as to afford all the means for an education, free from expense;—or so that the expenses may be brought within the ability of young men to meet by the avails of their labor. But in either case, it would be wrong to say that they earn in value what their education actually costs. Or the avails of labor may at one time be equal to the expenses at another time. Some of the beneficiaries of this Branch earned the last year a sum equal or nearly equal to the whole annual expense six years ago; and yet, in consequence of the necessary expenses for living, incidentals, &c., being increased, they are not at the end of the year any freer from embarrassment, than they or others were at the time alluded to.

The responsibilities resting upon those who live at the present day, are of a mountain's weight. Their plans and movements affect the interests of all coming time. Our actions, words, and thoughts enter into, and go to shape the destinies of those who are to succeed us. We live for generations to come, and for kingdoms that are yet to be established. The influence of this evening's exercises may reach distant nations, and result in the eternal salvation of multitudes, who are now enveloped in heathenish darkness. Surrounded, then, as we are with such weighty responsibilities, it becomes the part of wisdom to watch the signs of the times, and to seek the grace of God to sustain, and the Spirit of God wisely to direct in the accomplishment of those glorious purposes of mercy, which Heaven has in view for this guilty world.

The preached gospel is wanted. But how shall they preach except they be sent? Here is the grand question, which the Society is now called upon to consider. And every man who *rightly* considers it, in connection with the alarming deficiency of well-qualified preachers of the gospel, in this and other lands, must feel that the object of the Society is of almost infinite

importance. It stands in intimate and indissoluble connection with the work of converting the world to God. It cannot be dispensed with. It must receive attention. Prayer must ascend in its behalf, that the gentle and refreshing dews of divine grace may descend upon all the young men, and they, with holy affections and sanctified intellects, may be prepared to enter the field, which is "already white for the harvest." Efforts must be made, and funds given, that this Society may not be trammelled in its operations. The work, committed to the church, and to be accomplished in part through the instrumentality of this association, is one of great responsibility and accumulated magnitude. It is no less than the salvation of the world—it is the universal spread of the gospel, and the bringing all tribes and people, and tongues under the whole heavens to submit to God and comply with the terms of eternal life. This is a mighty work. And to accomplish it, men of fortitude, full of faith and of the Holy Ghost, of well-balanced and well-disciplined minds, are needed. And such and only such can successfully fight the battles of the Lord. Therefore, let not parents withhold their promising sons, nor the church the necessary funds. But let there be an entire consecration of sons, and of property to this work, and speedily will the day come, when the Lord shall give the word, and great shall be the company of those who will publish it in every land; when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and be saved.

The officers of the Society are the Rev. George E. Pierce, President; Rev. Ansel R. Clark, Secretary; and Anson A. Brewster, Esq., Treasurer.

Essex South Auxiliary.

The Essex South Education Society held its Anniversary in the city of Salem, Mass., July 13, 1836. The Secretary read the Report, and the meeting was addressed by the Rev. Ansel Nash, General Agent of the American Education Society, the Rev. Dr. Blackburn, of Illinois, and the Rev. Dr. Beecher, of Cincinnati. The following is an extract from the Report.

The Board, to whom are intrusted the concerns of the Auxiliary Education Society of Essex South, present their Report on this occasion with feelings of unusual interest and solemnity. They would call on the friends of this cause to unite with them in expressions of gratitude to Him, who, when he ascended on high, gave gifts to men, that he has inclined most of the churches within our limits to contribute to this object more largely than they have ever done at any previous period.

In fidelity to our cause and to the Lord of the harvest, we are constrained to express the opinion, that, though more than usual has been contributed, we, as a body, have not done all that might reasonably be expected from us, to promote this important object. It will be recollected that the months of June and July are designated by the Conference as the time when this object should be presented to our congregations, and collections taken up. Special efforts were made to comply with this arrangement. All, or nearly all, our churches were addressed within this period, about a year since, by approved and efficient Agents. The services of these Agents your Board thought it very desirable to secure, because they were aware that, to a considerable extent, our Society was suffering from the fact that information was greatly wanted respecting its vast importance in the system of benevolent operations, and its consequent claims upon the prayers and charities of all who love the gospel of Christ and the souls of men. We are happy to state that an experienced and successful Agent has already commenced his labors within the limits of our Conference. Most of our churches, we hope, will have the object presented; though, in some instances, not so early as we had desired.

Your Board, while they would rejoice in the efforts and in the success of various kindred associations, cannot refrain from expressing the opinion that the American Education Society must be regarded as the spring to all other benevolent operations, and that since its formation, there never has been a period when its claims stood out so prominently before the eye of the patriot and the Christian, and when its increased efficiency seemed so important to the best interests of our country and of the world, as at the present moment. We must never rest satisfied with any thing that we may do for perishing sinners while we fail to furnish them with a preached gospel. The voice of the living preacher must be heard by ignorant and dying men, or they will never be enlightened and raised up to spiritual life. "Your Bible Society," says one, "may carry its recent heavenly resolution into effect; your Tract Society may accomplish its no less benevolent designs; they both may plant their depositories on every shore, in every city, in every town, from whence shall go forth over all lands their leaves of salvation. Your Sabbath School Society may plant its nurseries of religious instruction in every church and neighborhood on the earth; your Seaman's

Friend Society may hoist their flag in every port, which shall direct the weather-beaten sailor to the haven of eternal rest; they may fill every library, every cabin and berth even, of every vessel that ploughs the mighty deep with Bibles and Tracts. But what will *all this avail* unless these means are accompanied with men full of the Holy Ghost and of prayer, and able to preach the gospel, which is ordained of Heaven to be the power and wisdom of God unto salvation."

It is because the heralds of salvation are wanting, that our various benevolent associations are so much checked in their onward movements; that so many distant churches sit solitary, having none to break to them the bread of life; that no more Bibles and religious tracts are scattered abroad in the destitute portions of our land, and that so many immortal beings are going down to the grave in darkness and alone, having no messenger from God to pour light into their benighted minds, and to open before them the glorious scenes unfolded in the gospel of Christ.

The American Education Society was instituted with reference to the demand for a greater number of well-qualified ministers. Wise and good men, as they walked about Zion, telling the towers thereof, marking well her bulwarks, and considering her palaces, could not but mourn that the watchmen upon her walls were so few. They, therefore, laid the foundation for raising up those who should become the preachers of righteousness. The providence of God plainly called them to such efforts, and Heaven's blessing has attended them. It is more than twenty years since this Society was established. It has extended its aid to about twenty-five hundred young men in a course of education, and it has brought into the ministry eight hundred servants of Christ. Two-thirds of all the Foreign Missionaries sent out from this country, were brought forward to their great and self-denying work by the instrumentality of Education Societies. More has been contributed to this object during the last five years than there was during the fifteen years previous. Still, however, the exigencies of the church are now more pressing than ever. Motives, which led to the formation of the Society, were urgent. They were drawn from the wants and the woes of man. They were deeply felt by benevolent hearts; but the motives for continuing it, and for enlarging its means of doing good, are still more weighty and pressing. It is an appalling fact that, notwithstanding all that has been done to educate young men and bring them into the ministry, the number of faithful preachers is now less in proportion to the population than it was when the Education Society came into existence. The population has outgrown the means of religious instruction. Special efforts are necessary even to retain the ground we have already gained. Such is the increase of inhabitants, such is the tide of emigration from foreign countries, that churches and congregations, which have been gathered, especially in the newly settled portions of our land, will soon be overrun by the vices and errors surrounding them, and be scattered to the winds, if they have no shepherd of Israel to guide and defend them.

There are facilities for carrying the gospel into every part of our earth, which a little time ago were unknown and unexpected. To sustain and carry forward the Foreign Missionary enterprise, it seems almost indispensable that about one hundred missionaries be sent forth the present year. Not less than one thousand are demanded to supply the destitutions in our own country. But what are even these among so many? They need to be multiplied as were the five barley-loaves and the two small fishes to supply the wants of five thousand men. This comparatively small number, however, cannot be secured, while more than six hundred thousand, in addition to those already in the field, are really needed to enter the open doors on heathen ground, and more than five thousand additional laborers are necessary to go forth into the wide desolations of our own land.

But where are we to look for these increased numbers? Chiefly, it must be replied, to the Education Society. If they come not from this source, we shall not have them. For ages to come we shall still need additional laborers in the gospel of Christ. The millennial day has not yet come. What toils, and sacrifices, and prayers will be required to bring it forward; and, even after it shall arrive, the instrumentality of a preached gospel will still be demanded. Sinners will then need to be converted, and this, not by miracle, but by the truth. Christians will then be excited to duty and will be sanctified and fitted for heaven, by the same grand instrument. The children of the church, the little sons that kneel before the domestic altar, that gather around the knees of their parents, to be taught what they are and what they need; that assemble in the Sabbath school, that they may be instructed from the word of God, and that they may be directed to Christ for his blessing—should be consecrated to the great work of the Christian ministry.

Christian parents should most seriously consider the duty of setting apart their sons to the service of God. If our pious fathers and mothers are not faithful to bring up their children in the nurture and admonition of the Lord, or if they are not willing to part with them, when divine grace shall have touched their hearts, that they may go where the Spirit shall direct them, to be employed in the great work of saving souls,

then, I inquire, what must we do? On what instrumentality shall we depend to convey the glad tidings of salvation to dying men, and to bring the light of truth and the grace of God to benighted minds and obdurate hearts? If those, who hope they have been bought with the blood of Jesus, and who are expecting to dwell forever in his presence above, are not ready to sacrifice worldly interests, and parental feelings for the sake of accomplishing objects dear to the heart of infinite love, and intimately connected with the endless well-being of multitudes of immortal souls, then, I ask, where are we to look? Oh, what can Christian parents desire more for their beloved sons, than that they should hold the same office, which was sustained by the Son of God when he was on earth? What higher consolations can they enjoy, when they shall feel that they are going the way of all the earth, than they can have in the fact, that they leave behind them a beloved son whose life is devoted to preaching the gospel of Christ?

In the colleges of our country, more than eighty in number, are more than six thousand young men, above a thousand of whom are hopefully pious, and above five thousand are without God in the world. In view of such a fact, and various other considerations, what motives press on the ministers of the Lord Jesus Christ and the churches redeemed by his blood to "let their unceasing prayers beat at the portals of heaven," that God would convert our sons and prepare them for the work of the ministry! What motives urge them to the duty of seeking out young men of talent and piety and of bringing them forward that they may be aided in becoming qualified to preach the glorious gospel!

The officers of this Auxiliary are, the Rev. Christopher M. Nichols, President; Rev. Daniel Fitz, Secretary; and David Choate, Esq., Treasurer.

Old Colony Auxiliary.

THIS Society held its annual meeting at Wareham. The annual report was read by the Rev. Sylvester Holmes, and addresses were made by Rev. Messrs. Robbins, Richmond, Nott, Holmes, and Nash, Agent of the Parent Society. An extract from the report follows.

The place filled by the American Education Society cannot be vacated without great danger, not to say *utter* ruin, to all that moral machinery by which the world is to be enlightened and brought to Christ. It is sufficient here to say, that all other means would be a dead letter without a living and efficient ministry. To sustain the high and holy objects of the Parent Society, or any other department of religious benevolence, there must be a high and still higher degree of true piety in our churches. Valuable and important as agents may be, and spirit-stirring anniversaries, and much as they may bring into the treasury of the Lord, after all, hope for the salvation of the world must depend on deep and intelligent piety. Although an occasional harvest may be gathered by exciting causes, it is only when our churches come to act from high, holy, and fixed principles, that holiness shall fill the earth. This matter, it seems to your Directors, has not been duly considered, nor sufficiently sought by those who have a wide range in provoking to love and good works. Make a man holy, give him a large measure of the spirit of Christ, and he will give; and cause him to continue in the love of God, and he will continue to give as the Lord hath prospered him. It is a question demanding a serious answer from every friend of God and the world, whether the importance of acting from fixed, enlightened principles of piety, is as universally felt and urged as it should be in the present age. The times on which we have fallen are times of excitement, and without special care we shall rest the safety and prosperity of our churches, and the onward course of benevolent institutions upon instrumentality which partakes too much of human invention rather than godliness. Here, if we mistake not, is the true reason of the want of uniformity in the contributions of the churches. So long as conversion is deemed a mere excitement, and a holy life a succession of excitements, things will not go well in Zion, and the church will not go up, as is her duty, and take possession of the land for Christ, in all its length and breadth. When our ministers, the office-bearers in our churches, and private members, are more spiritual, more like Christ, then we shall furnish more, and a better class of young men for the ministry, and more ample means for their support. Then, and not till then, we shall no more have a light contribution from any of our churches, labelled with the all-justifying excuse, *We had no agent among us this year!*

The officers of the Society are Hon. Nathaniel S. Spooner, President; Rev. Sylvester Holmes, Secretary; and Col. A. H. Seabury, Treasurer.

Windham County, Vt.

THE Auxiliary Education Society of Windham County, Vt. held its anniversary on September 21st, at West Brattleboro'. Rev. Mr. Nash, Agent of the Parent Society was present, and addressed the meeting.

The following officers were appointed for the ensuing year. Hon. Samuel Clark, President; Mr. John C. Holbrook, Secretary; Mr. N. B. Williston, Treasurer.

Windsor County, Vt.

THE Windsor County Education Society held its Anniversary at Woodstock, Sept. 23, 1836. The meeting was addressed by the Rev. Ansel Nash, General Agent of the Parent Society, and the following officers for the year ensuing, were elected.

Rev. Austin Hazen, President; Rev. Samuel Delano, Vice President; Rev. H. B. Holmes, Secretary, and Dea. Walter R. Gilkey, Treasurer.

Orange County, Vt.

THE Anniversary of the Orange County Education Society was held at Chelsea, Sept. 27, 1836. From the reports of the Treasurer and Secretary of the Auxiliary, it appeared that the amount contributed within the county, the past year, was small, and that one cause of this deficiency was owing to the fact, that the churches had not enjoyed the labors of any agent during the year. The following resolutions, presented by the Secretary, and supported by him and others, were adopted by the Society, viz.

1. *Resolved*, That, in view of the increasing and urgent calls for pious and able young men to enter the gospel ministry, and in view of the apathy of ministers and churches to exert themselves in the way of supplying these wants, it is desirable that we experience the benefit of more systematic and faithful agency, in order to stir up the churches to the performance of their duty upon this important subject.

2. *Resolved*, That, in view of the number of pious and talented young men in our churches, and in view of the great want of their services in the vineyard of the Lord, it is the imperious duty of the friends of Zion to take special pains, by prayer and argument, to induce large numbers of them to enter on a course of preparation for the gospel ministry.

The following officers were chosen for the ensuing year, viz.

Dea. Sylvester Morris, President; Rev. E. G. Babcock, Secretary, and S. Hazelton, Treasurer.

BAPTIST EDUCATION SOCIETY.

Extract from the Eighteenth Annual Report of the Baptist Education Society of the State of New York, connected with the Hamilton Literary and Theological Institution.

THE society, and the institution under its care, in all their essential features, are what they were at the beginning. The enlargement of the cause of education, has been but the carrying out, more fully, in practical results, what was distinctly contained in the original plan.

The best system of ministerial education, to be accomplished with the greatest saving of time and expense, and yet be rendered what it should be, has been the undeviating aim of the society from its origin. The general features of this system, are undergoing no other alteration, than such as occur in youth, advancing to manhood. When in its infancy, with little experience and less means, it was unable to go far in opening the fountains of science and theology, and in giving to an unexpected number of young men, all that mental culture, and pecuniary support which were desirable. Nor indeed were many of its beneficiaries, on account of their advanced age, and other circumstances, prepared for any thing more than a limited course.

Nevertheless, at the commencement of its operations, the society proceeded upon a plan, which embraced in its ultimate provisions, the whole course of ministerial education.

Even at that time, the enlargement which God was giving to the denomination in the "empire State;" the part they were taking, in the missionary enterprise, both at home and abroad, and the demands of the churches for a more enlightened and efficient ministry, were considerations in favor of an elevated standard of ministerial culture, which were by no means overlooked. But there were other reasons of great importance, to the safety and success of the undertaking, which dictated a more cautious beginning. From a low point, the progress has been steady and uninterrupted, until all the features of the institution, have acquired their present maturity.

It was not until the most obvious indications of Providence, dictated the enlargement of the course, that the present provisions were made for students to become thorough in all the branches of their education.

Previous to the extension of the course, five students, among those of the first promise, left the institution, to take a higher course in the classics at college. The year after, ten others had made up their minds to follow their example, and at the same time, a large number in the lower classes, manifested their intention of having a thorough education, and expected to go to some other institution to obtain the finishing part.

The time had now arrived when the question should be settled, whether this institution should enlarge its course, and furnish all the instruction requisite for the rising ministry; or hold the standard of ministerial education, where it would be regarded as merely preparatory, to fit young men for other institutions, to which they might go and complete their course.

This latter position was revolting to every conviction of duty, while in view of the location of the institution, in the centre of a healthful and highly prosperous section of country, and its connection with the wants of the churches, and the great efforts which are being made, to carry out the word of life over the whole earth; there appeared obvious and important reasons, for elevating its character, to meet the claims of all, who deem it their duty to have a thorough classical, as well as theological preparation for the work, to which the Spirit and Providence of God has called them. On this subject, there was but one opinion, in the board and faculty, and where it had been fairly explained, it has been fully approved by the ministry and the churches.

METHODIST EDUCATION SOCIETY.

We rejoice to have it in our power to say, that an Education Society in connection with the Methodist church, has at length been formed in this city. If its affairs are seasonably and suitably attended to,—for almost every thing will depend upon this,—it will be the instrument of incalculable good. It is too often the case with many of our benevolent societies, that as soon as they are fairly formed, they begin to sicken and languish; and after a slow process of morbid lethargy, they become, as far as any efficiency is concerned, literally defunct. We pray that this may not be the case with the *Boston Wesleyan Education Society;* but, may it be healthy and vigorous, constantly increasing in strength and usefulness.

PREAMBLE.

The establishment of an Education Society has long been contemplated by the Methodist churches in Boston. All the friends of Zion will readily admit its necessity. There are many indigent young men, with promising talents, and decided piety, who would be conspicuous as Christian ministers, or eminently useful as missionaries, or missionary teachers, who would be willing, and would feel it their duty to devote their lives to the service of the church, could they receive the aid requisite to prepare them for this great work. Individual charity is always acceptable, and will accomplish much; but it is only by combined effort, in large associations, that strength and influence are to be concentrated—such as shall produce great results. With these views, and deeming the religious education of young men, and especially ministers, to be essential to the successful and universal diffusion of the gospel of Christ, the Methodist Episcopal churches of Boston have met in convention, and unanimously resolved, that they will form an Education Society, and have adopted the following

CONSTITUTION AND BY-LAWS.

Article 1. The name of this society shall be the Boston Wesleyan Education Society.

Art. 2. The object of this society shall be to assist indigent young men in obtaining an education, preparatory for the gospel ministry, either at home or abroad, and also young people of both sexes, for teachers in missionary stations.

Art. 3. The condition of membership shall be, one dollar for males and half a dollar for females, annually. For life membership, ten dollars for males and five dollars for females.

Art. 4. The officers of this society shall be a President, Vice President, Secretary and Treasurer; also, nine Directors, three of whom shall be chosen from each of the Methodist Episcopal societies in this city: the whole to constitute a Board, with power to fill their own vacancies and transact all the business of the society; subject always to the examination, sanction or remission of the society at their annual meeting.

Art. 5. The annual meeting for the choice of officers and other business, shall be held in the anniversary week in May, under the direction of the Board of Managers, at which time the Secretary and Treasurer shall make a written report of all the doings of the society during the preceding year.

Art. 6. All candidates for assistance shall be members in full connection of the Methodist Episcopal church; shall be at least 14 years of age; shall furnish satisfactory evidence of promising talents, decided piety, soundness in doctrine, destitution of property, and give satisfactory assurance of being employed through life, as Christian ministers either at home or abroad, or as teachers in missionary stations. And if any beneficiary changes his pursuit, contrary to the spirit of this article, he shall refund the sum received, with interest, unless the society at their annual meeting see fit to forgive him the debt.

Art. 7. All beneficiaries shall attend such schools as the Board may designate, and no one shall receive more than one hundred dollars annually. They shall also make quarterly returns of all their financial concerns, and of their progress in education, and also, when required by this Board, furnish a certificate from their instructor, testifying whether, in his opinion, they are

suitable persons to receive the patronage of this society.

Art. 8. This constitution may be altered or amended, at any annual meeting of the society, by a vote of two-thirds of the members present.

Art. 1. The Board may establish a division in each of the Methodist Episcopal churches in Boston, at which the Directors from each church shall hold the offices of President, Secretary and Treasurer, in the order in which they are elected to the office of Directors of this Board.

Art. 2. Each division may choose five or more male, and seven or more female collectors, whose duty it shall be to use all suitable measures to increase the funds of this society, by soliciting subscriptions, contributions and donations, and paying it over through their Treasurer to the Treasurer of this society, when ordered by this Board.

Art. 3. Each division shall make its own regulations, and report annually to this society; providing, however, it makes no rule contrary to the spirit of the constitution and by-laws of this society.

Art. 4. All applications for assistance shall be made to the Treasurer, with a written statement of qualifications, circumstances, and determinations, in conformity with the sixth article of the constitution—accompanied by a recommendation from the quarterly conference where he resides.

Art. 5. The Treasurer, on being applied to for assistance, shall immediately call a meeting of the Board and lay the case before them, and pay out money only at their direction, and shall keep a strict account of the same and report at their direction, and annually to the society.

Art. 6. All officers shall be elected singly, by ballot.

Art. 7. The President, Vice President, Secretary, Treasurer, or any two Directors, shall have power to call meetings of the Board of Managers.

The following are the officers for the present year:—

Jacob Sleeper, President; A. H. Brown, Vice President; A. B. Snow, Secretary; Wm. M. True, Treasurer; John Gove, B. H. Barnes, T. G. Whittier, Bennet street; Thos. Bagnall, B. L. Cram, Thos. Patten, Jr., Bromfield street; L. Tompkins, T. R. Hawley, Thomas Pike, Church street, Directors.—*Zion's Herald.*

SOCIETY FOR EDUCATING PIOUS YOUNG MEN FOR THE MINISTRY OF THE PROTESTANT EPISCOPAL CHURCH.

THE nineteenth annual meeting of this society took place on the 23d October last, in Alexandria, D. C. While the reports of its officers show the affairs of the society to be in an encouraging state, they also remind the friends of the church that this valuable institution still needs and merits their continued and increased favor. According to the report of the treasurer the receipts during the past year have been $4,947 63, and the balance on hand at the end of the fiscal year $76 75.

The following is the report of the managers:

The managers of the "Society for Educating Pious Young Men for the Ministry of the Protestant Episcopal Church," in making their Nineteenth Annual Report, would beg leave to state, that at no period has the importance of the institution appeared more evident than at the present. The church is now assuming an attitude which justifies us in believing she will keep pace with any of the great denominations of the Christian world. Hence, in each of the older dioceses, the calls for ministerial services are multiplying upon us, whilst in the young and vigorous churches of the west, hundreds of laborers are demanded where one can be supplied. But it is not only in the aid which this society is affording towards filling up the ranks of the church, that its importance is seen—it is also seen in the character of the men it is furnishing for the work. The increasing facilities of education enjoyed by all classes of our population, and the multiplication of our colleges and higher seminaries of learning, evidently require, that those who minister at the altar should receive every advantage which human learning can afford in their preparation for the sacred office. These advantages cannot be secured, except at an expense far beyond the ability of many individuals on whom God has bestowed a sound mind, and grace to consecrate its powers to his glory and the good of mankind. To aid in meeting these calls for numbers and intelligence in our ministry, this society was formed, and is still supported. So far, both these objects have been attained in a measure far beyond the expectations of the most sanguine of its founders; nearly one hundred young men have been received as beneficiaries of the society, and a large number of others materially aided by its funds, and we are happy to have it in our power to state, that, with very few exceptions, all the young men assisted are valuable ministers of the gospel, many of them holding important and influential stations in the church.

At this particular period, the managers are pleased to state, that by far the larger number of their beneficiaries are college students, in good standing in the institutions with which they are connected, and purposing to remain until they shall have graduated. Those who have been received during the past year, and are now connected with the theological seminary, are graduates who have left their colleges with the confidence and approbation of their instructors, and are

fully prepared to improve by the advantages now held out, in a higher degree than formerly, by that institution. During the past year one new professorship has been filled in the seminary, and such arrangements made in the duties of the other professors as to afford assurances of increased attention to some branches of study heretofore pursued, and instruction on subjects heretofore unavoidably neglected. In pulpit eloquence, church history, ecclesiastical polity, and pastoral theology, the arrangements now made will secure a degree of regular instruction, and prepare the way for the fourth professorship, which it is hoped the liberal plans devised by the alumni of the institution, and in which this society has offered its aid, will speedily secure.

At a meeting of your board in July, it was decided to offer to the trustees of the seminary, for the purpose of increasing its professorships, and securing a more thorough education to your beneficiaries, to pay into the treasury of the alumni society, all sums over twenty-five dollars per annum, returned on loans made to individuals now, or who might hereafter be, engaged in the ministry. Aid of this kind may be afforded without embarrassing this society, and would be most important to the seminary. A few years more will, we believe, find that institution in a situation to meet all the wants of the church without any assistance from us, and leave the whole amount of our income to the one undivided object of aiding young men in their collegiate and theological studies. The number of individuals requiring such aid must increase greatly from year to year, and the time, we confidently believe, will arrive when it will equal that of our whole ministry in the present day. Even now those receiving aid from this and kindred societies, outnumber the candidates for the ministry of our church when this society was formed, whilst the valuable men who have been thus aided, constitute a large proportion of all the clergy of the Episcopal church. We mention these facts to encourage our friends in their work and labors of love, and to show them the importance of the object we commend to the attention of the public. We conscientiously believe it to be one of importance second only to the missionary society, and a most efficient auxiliary to that noble enterprise. Both of them provide the means of promoting the temporal and eternal happiness of mankind in the highest possible measure, by furnishing the antidote to the effects of sin, so mercifully provided by our Creator and Redeemer.

At the last meeting of the board, an important measure was adopted, which they feel assured will meet the approbation of the society. It was then determined to relinquish to the trustees of the seminary, at the close of the present session, the supervision and responsibilities of the boarding house at that institution heretofore sustained by this society. It was originally founded by this board, when but few students were connected with the seminary who were not under our patronage, and has since been sustained by us when this motive has ceased to bear upon the subject. For some years its receipts covered its expenditures, but of late it has become a serious tax upon our funds. During the present session arrangements have been made, under an order passed at the last meeting, by which all the comforts heretofore enjoyed by the students will be retained, whilst the board will remain at a price quite as low as it would be possible to make it under the increased cost of all the necessaries of life. After the present session no responsibility will devolve upon us except for the board of our beneficiaries, the whole operations of the society will be simplified, and we hope the number of beneficiaries and means of supporting them increased.

The last year has been devoted by the secretary almost exclusively to the raising of the fund for the new professorship, hence, accounts have multiplied upon us beyond the current receipts, and debts to the amount of seventeen or eighteen hundred dollars remain unpaid. As the efforts of the secretary can be given almost exclusively to this subject for some time to come, we hope in a few months to liquidate the whole amount, a portion of which is already pledged to the society.

An objection has sometimes been made to societies of this kind, which the board would endeavor to remove, because it is urged, in sincerity, by some of the warmest friends of religion. It is founded on an impression that the guards which are thrown by the church around the entrance upon the ministry are removed, in some measure, by the facilities offered by this society. If such an objection was founded in truth, it would be sufficient in itself to justify the warmest opposition to our plans—but the contrary is the fact—greater securities are thrown by the society around the portals of the church than are presented by the canons in relation to the ministry. Certificates of the same nature as those demanded by the church from candidates for orders, are required by this society on the first reception of a beneficiary. If the individual who has furnished this testimonial is to pursue a course of collegiate studies he is considered as on probation during the whole of that period; and as Episcopal colleges are always selected, he is under the constant supervision of their officers. If, during this period, any thing should evince that his motives are not pure, or should it be found that he does not possess sufficient natural abilities to insure his usefulness in the ministry, the appropriation for his support is withdrawn and his name stricken from the list. If the years of his collegiate course are spent with credit to

himself, and with the confidence of his instructors, the probation is renewed on his entrance upon the studies of the theological seminary—there, for three years, he comes under the immediate supervision of its officers, whose approbation is necessary to his continuance as a beneficiary, and in many cases to an admission into orders. Thus, in most cases, seven years of probation are passed through, and in almost every case three years are to be spent under the closest inspection of ministers of the church. The society, therefore, furnishes a safeguard to the purity of the ministry as strong as human wisdom can devise, and it would be happy for the church and for religion if its provisions could be made to apply to every candidate for orders.—*Southern Churchman.*

REFORMED DUTCH CHURCH.

Extracts from the Acts and Proceedings of the General Synod of the Reformed Dutch Church in North America, at Albany, June, 1836.

Schools and Christian Education.

THE following report was received from the Board of Education of the Synod, and referred to the Committee on Education:

The Board of Education of the Reformed Dutch Church, respectfully report to Synod, that the following scholarships are paid in and invested:

1. Van Rensselaer; 2. Rutgers; 3. William Patterson Van Rensselaer; 4. Cornell; 5. Wyckoff; 6. Heyer. The Margaret Burges scholarship has not yet been realized. The Stryker scholarship is in a course of accumulation.

There have been under the care of the board during the past year, thirty-eight beneficiaries; one of these did not return at the last fall term, to the literary institution at New Brunswick. One, who was received by the board last fall, and entered Rutgers college during the winter, left, probably with a view of connecting himself with another denomination. One, who was received last fall, and pursued elementary studies for three months, from peculiar circumstances, and with the approbation of the consistory of the church with which he is connected, relinquished his course of preparation. One of the beneficiaries who entered the theological seminary last fall, left this spring; so that there are at present under the care of the board, thirty-four beneficiaries. The classis of Bergen have one beneficiary under their immediate direction.

The receipts during the past year, as will appear by the treasurer's report, have amounted to $2,714 98, and the expenditures, to $2,254 13, leaving a balance of $460 85.

Especially would the board call the attention of synod, to the importance of making more efficient effort to incline the hearts of pious young men to the gospel ministry. Although the list of our beneficiaries, as compared with that of last year, exhibits an encouraging increase, still, in view of the wants of our own church, and "the fields that are white for the harvest" in heathen lands; in view of the ample provision which is made for acquiring the necessary education; and in view of the number of our hopefully pious youth; the number of those who devote themselves to the work of the gospel ministry, ought surely to be much greater than it is; and it is high time for the church to direct her efforts to the furnishing of men, as well as of means.

The small number of candidates for the ministry, is doubtless owing to the want of suitable action on the part of the church, in reference to this subject. Almost all her efforts have been directed to the one point of furnishing funds, while comparatively nothing has been done to induce the pious youth within her bosom, to consecrate themselves to this work. While these objects ought to have been carried forward together, and in due proportion, the one has been prosecuted to the almost entire neglect of the other; and the consequence of that neglect is to be seen in the fact, as appears from the state of our seminary, that the sons of the church offer themselves to this work, only in the proportion of one every three years to every one thousand of her members; and in the fact, that your domestic board of missions is straightened for laborers, and must leave many inviting fields unoccupied. Surely, if a long course of preparation must be gone through, by men who are actually needed in the field, at this very hour, there should not, at this late period, be any more delay in entering upon a system of effort, with a view to find them, and bring them forward. Individual branches of the church must be made to feel their responsibility in this matter; nay, it must in some way be carried home to the consciences of individual young men, and they must be made to feel that it is a question for them personally, and in the fear of God to decide, whether they are not called to preach the gospel.

The board, in receiving beneficiaries, require a certificate from the church to which the applicant belongs, expressing their conviction of his promising talents and piety, and also certifying his indigence. In this case he must personally appear before the Board of Education. But if the applicant appears before the classis within whose bounds he resides, and after a personal examination by them, receives their recommendation to the board, such recommendation will be deemed sufficient without the personal appearance of the applicant before

the board. Semi-annual certificates, from the instructors, as to the literary proficiency, and moral and religious standing of the beneficiaries, are required. The board are desirous that the classis within whose bounds the beneficiaries may be commencing their elementary studies, should take special direction and supervision.

The committee on education beg leave respectfully to report:—

That on examination of the report of the Board of Education, they find there are now thirty-four beneficiaries under their care. The whole number of students in the college and seminary, looking forward to the ministry, is about forty-two, six of whom are expected to enter upon the sacred office the present year. Your committee learn, at the same time, that there are not less than forty-six vacancies among our established congregations, while new and large fields of usefulness opened to us, in the providence of God remain unoccupied; and the increasing zeal of the church for foreign missions, renders the call for those whom she may send forth in the name of the Lord, still more urgent. Under these circumstances, your committee think that there is no subject more deserving of the careful and anxious consideration of this synod than the education of her future ministry.

The church has always insisted upon the thorough training of those whom she educates for the sacred office, and it is one of those peculiar excellencies to which she owes much of her respectability and influence. It is however evident, that unless the number of the candidates for the ministry be greatly increased, our vacant pulpits must remain vacant, and our benevolent enterprises be abandoned; or we must look to other sources to make up our deficiency.

The liberality of the church, in providing funds for the support of beneficiaries, has been more than equal to the demands made upon it. There is now a surplus in the treasury of the Board of Education, and we cannot doubt either the ability or readiness of the church, to support as many of her approved sons as are willing to consecrate themselves to her service. There are, however, lamentably, few who desire the blessed work, or are willing to undertake the difficulties of preparation for it. Our *great* want is of men, (not money,) and your committee unite with the Board of Education, in "calling the attention of Synod to the importance of making more efficient efforts to incline the hearts of pious young men to the gospel ministry." It can scarcely be doubted that there might be found at least an average of one young man to a church whose thoughts might properly be led to this question, Am not I called of God to preach his gospel to my fellow-sinners? While upon this subject, the committee would recommend for the adoption of Synod, the following resolutions:

Resolved, That in special reference to the small number of candidates for the ministry, in our denomination, the several churches under our care, be requested to observe the last Thursday of February as a day of humiliation and prayer, for God's blessing upon colleges and theological seminaries, and present their fervent supplications unto God, that he would turn the hearts of young men among us, to the work of preaching the gospel.

Resolved, That on the Sabbath before that day, every minister be requested to preach on the subject of a call to the ministry, and lay before the people the wants of the church, and the duty of Christians in this respect.

Resolved, That in the estimation of this Synod, it is the duty of every young man to whom God has given a mind to perceive, and a heart to feel the riches of divine grace, anxiously to weigh the question, whether he is not called of God to preach that grace to others.

Resolved, That the several classes be requested to place upon their order of business, a lemma, entitled "Education," under which inquiries shall be instituted of each minister and elder, as to what has been done for the cause of education, and whether there are any young men within their bounds inclined to the ministry, and what means have been taken to bring the subject before them.

NEW YORK THEOLOGICAL SEMINARY.

THE directors of the New York Theological Seminary have completed the organization of the institution, and the faculty have commenced their course of instruction. The members of the faculty are:

Rev. Thomas M'Auley, D. D., LL. D. President and Professor of Pastoral Theology and Church government.

Rev. Henry White, Professor of Theology.

Rev. Edward Robinson, D. D., professor elect of Oriental and Biblical Literature.

Rev. Thomas H. Skinner, D. D., Professor of Sacred Rhetoric.

Rev. I. S. Spencer, Professor of Biblical History and its connections.

Rev. Erskine Mason, Professor of Ecclesiastical History.

The assistance of professor Bush, who is a very able instructor in Greek and Hebrew, has been obtained in the department of Oriental and Biblical Literature until the professor shall be able to enter upon the duties of his office.

The directors having been so fortunate as to secure one of the most eligible sites in the city, near the university, are making exertions to put up suitable buildings immediately, and have made an appropriation to procure an excellent library. The course of instruction to be pursued will be published very soon. The public may rest assured it will not be less thorough than the course pursued in any other seminary in the country.

Applications for admission to be made to Rev. Dr. M'Auley, at 112 Leonard street.

THEOLOGICAL SEMINARY IN ILLINOIS.

INCIPIENT measures were taken during the late meeting of the Synod of Illinois, to establish a theological seminary in that State. The Alton Observer gives the following statement of the proceedings of Synod at their second session on this subject:

Alton, Oct. 24, 1836—Afternoon.

Synod met in committee as in the forenoon, for the purpose of taking up the subject of the theological seminary. The following resolutions were unanimously adopted:

1st. *Resolved*, That it is the sense of the meeting that it is expedient to take immediate measures for the establishment of a theological seminary in the State of Illinois.

2d. *Resolved*, That we will unite our efforts in building up a theological seminary, at some point on which we can agree.

Carlinville, the county seat of Macoupin county, and the place selected by Rev. Dr. Blackburn, was then proposed, and agreed to.

The committee appointed to nominate trustees for the institution, reported the names of the following gentlemen, viz:

His Excellency Joseph Duncan, J. L. Lamb, Esq., John Tillson, Jr. Esq., T. P. Hoxey, Esq., W. D. Smith, Esq., W. S. Gilman, Esq., A. Alexander, Esq.

The report was accepted, and the nomination of the above-named gentlemen unanimously confirmed by the meeting.

GRANVILLE LITERARY AND THEOLOGICAL INSTITUTION, OHIO.

THE Granville Literary and Theological Institution, founded by the Ohio Baptist Education Society, commenced operations in December, 1831, and was incorporated the following January, with a charter granting the right to confer degrees, and all the privileges usually enjoyed by colleges. It is pleasantly situated near the centre of the State, and is in somewhat of a flourishing condition. The faculty consists of Rev. John Pratt, A. M., President, Paschal Carter, A. M., Professor of Mathematics and Natural Philosophy, Asa Drury, A. M., Professor of Languages, Asahel Chapin, A. M., Professor of Moral Philosophy and Theology.

SHURTLEFF COLLEGE.

[From the Baptist Triennial Register.]

IN 1827 the Rock Spring Theological and High School was opened. It was the first literary institution in the State of a higher order than a common primary school, and continued four years.—During its continuance, 242 youth, male and female, attended as students for various periods of time. Of these, 33 professed to be converted while at the seminary, and 20 more after leaving it, who received their first serious impressions at the institution. Including such students as have since commenced the gospel ministry, and those who were licensed preachers when they entered the seminary, the number is *eleven*. In 1832, an effort was made at Upper Alton, by purchasing 362 acres of land, which cost $800, and a brick edifice was erected thereon, and a school opened, under the charge of Rev. H. Loomis. In February, 1835, it received a charter with the usual powers of a college.

A Theological Seminary was also planned under a separate organization, fifty acres of land secured for its benefit, and a stone edifice erected, of four stories, including the basement and attic, 38 feet by 42, with wings attached for the professors' use, at an expense of $5,000. A class has been organized, and the Rev. Lewis Colby, a graduate of Cambridge University, and also of the Newton Theological Institution, Mass., has entered upon the duties of professor. The property belonging to the Rock Spring Seminary goes to this institution. The preparatory department of the college is organized, and contains about sixty students.—Lots have been laid off from the college property and attached to the town plat, and sales made to the amount of about $4,000. About $20,000 was secured in the Atlantic States in 1835 for the college and the theological seminary, of which $10,000 was given to the college by Doct. Benjamin Shurtleff, of Boston, Mass., and the institution is called now *Shurtleff College of Alton, Illinois.* $5,000 of this fund is to be invested in lands or loaned at 12 per cent. interest, till it accumulates sufficiently to endow a professorship of oratory, rhetoric and belles-lettres. The other moiety is to be expended in a building. About $10,000 have been re-

cently pledged by members of the Baptist denomination in Alton and Edwardsville, contingently, and the trustees have resolved to erect a large college building and make other provisions for the institution. A college class will be organized soon.

REPORTS OF AGENTS.

Report of Rev. Mr. Nash.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Since my last quarterly report, I have been enabled to prosecute the business of my agency without interruption. My time has been, for the most part, employed in the counties of Hampden and Hampshire, Mass. I have visited most of the principal societies in these counties. Besides presenting the claims of our cause, generally in two or three congregations on the Sabbath, and repeatedly on other days of the week, I have been present at several anniversaries of County Auxiliary Education Societies. I have likewise had pastoral interviews with the beneficiaries of our Institution at Amherst college and at Monson academy. The impression which I have received from these interviews, is much to my satisfaction and to the credit of the young men. I am happy to say of them as a body, that their standing, both as Christians and scholars, is such as to give fair promise of future usefulness in the church. Let all the ten or twelve hundred individuals now enjoying the patronage of the Education Society, have a standing equally fair, in an intellectual and a spiritual view, as those with whom I had the pleasure of an interview at these institutions, and no Christian would long withhold his liberality from the apprehension, that it is liable to be expended on unworthy subjects. On this point, as well as every other pertaining to this important institution, I am happy to learn, that public sentiment is fast becoming right. I have heard the opinion many times expressed, that while careful inspection and discipline should be maintained over those young men whom Christian liberality is carrying forward to the ministry, no unreasonable expectations nor demands respecting them, ought to be indulged; that the public have only a right to insist on their bearing a fair comparison with other young men who are in preparation for the same work by their own means. That they have at least this standing, is now fully admitted by all persons in any measure competent to a correct opinion. That occasional instances of failure and of apostasy are to be expected in so great a number of youth, can be denied by no one who believes the heart to be deceitful above all things, and desperately wicked. But who shall on this account refuse his confidence or patronage to a great national Society which God has signally blessed, and to which our country and the world are indebted for more than a quarter of all the educated men, who do, from year to year, come into the American pulpit? He who would do this, must, on the same principle, proscribe the whole spiritual family, must seek to disband and annihilate the church of God.

I have just spoken of Amherst college. Among the most interesting subjects of reflection, is the success of this seminary in promoting the object to which the Education Society is devoted. In the short time since it came into operation, it has probably been the instrument of preparing a greater number of men for the ministry, than any other college in our country. Between one hundred and fifty and two hundred, who have received its honors, have already commenced preaching the unsearchable riches of Christ. Many more are now pursuing theological studies to fit themselves for this holy service. At least one half of its present members are the professed followers of the Redeemer. These are indeed most interesting facts concerning a college, which, in so short a time from its origin, has come to be the third among similar institutions in our country, in the number of its students. O could more than eighty colleges in our country, imitate the noble example here before them, we might be in a measure relieved from the distressing apprehension, that the harvest of the world must continue to perish for want of laborers.

While the Education cause is coming more and more into notice, and into favor with the people of God, it is to be lamented that in some quarters it is still viewed with comparative indifference. Individuals there are not wanting in kind regards to the benevolent institutions of our times, who seem not to realize how urgent is the necessity of a great increase in the number of Christian ministers. Some who contribute generously to other objects of charity, when solicited in behalf of that Society, which has done so much to supply this deficiency, for this reason, give sparingly or withhold altogether. On this subject, however, we will not indulge the language of complaint. Instead of this, we will use our best endeavors to diffuse a knowledge of facts; assured that by enlightening the public mind, we shall bring the disciples of Christ to view the subject in its proper light, and to take such a course of conduct as the exigencies of the times demand. That which is now well known by the most intelligent, must ere long be understood by all, that the want of Christian ministers is far greater than that of any other means of enlightening and saving this lost world. Other wants are no sooner made known

than they are supplied. Not so with this. The recent call for funds from our Board of Foreign Missions has brought almost thirty-two thousand dollars into their treasury in a single month. Oh when shall a similar impulse be felt by the Christian community on the subject of furnishing heralds of salvation to a dying world! When will Christian men show equal readiness to give their substance and with it their prayers, their influence, their *sons*, that the country and the world may be supplied with preachers of righteousness? How long shall it be seen that a pressure in other departments of Christian enterprise is only temporary and is easily relieved, while in this it is not only permanent, but is every year becoming more and more distressing and alarming? Doubtless it must be so, till saints of every age shall love the world less, and love God more, as well as judge more correctly on the momentous subject of furnishing ambassadors for Christ.

In some instances, individuals plead as an excuse for not giving to meet the annual calls of charitable societies, that they have formerly made to them liberal contributions. Without presuming to dictate to any one on a subject respecting which he must give account of himself to God, I would take the liberty to inquire of him who advances this plea, whether at any past time he has done more than was required of him; and whether his having fulfilled his obligations heretofore, discharges him from present duty. Who would pretend that his having come up to his Lord's requirements at some former period of life, renders those requirements no longer binding upon him?—for instance, that because he once prayed with much frequency and importunity, he may now live without prayer, or but seldom call upon God?—or because he was once a good and useful member of the civil community, obeying all the laws of his country and seeking in many ways to promote her prosperity, he may now set her authority at defiance, and commence hostilities upon her peace?

Beyond all question, constant and strenuous effort in her Master's cause, is indispensable to the spiritual health and prosperity of the church. Hence no intelligent friend to her interests can desire that the calls for her contributions and sacrifices in behalf of these benevolent societies should cease, or become less frequent.

Rev. Joseph Emerson's Report.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—I commenced my labors as an agent of your Society, in Vermont, at Windsor, on the first Sabbath of November. I have now labored in the State, a little less than two months. The first two Sabbaths were spent in Windsor county; the following five, in Addison; and the last, in Rutland.

My mode of operation is this, to present the subject on the Sabbath; spend so much of the week as is necessary to finish the effort in such places, and then spend the remainder of the week in private solicitations in towns where I cannot be on the Sabbath.

The success attending my labors, has exceeded my expectations; though I have, in several respects, labored under disadvantages. These, together with the great scarcity of money and high prices of provision, which operate especially against mechanics, have doubtless tended to lessen my collections. The report of contributions, which will be found in its proper place, does not, however, show the liberality of the people, because more than one-third, so far as I have received returns, was subscribed to be paid at a future day. But I have reason to believe that all will be sent to the treasurer in due time.

I meet with kind treatment everywhere.

One of my principal objects of attention has been, to search out and encourage suitable young men to commence a course of preparation for the ministry. I have conversed with many, and hope some will devote themselves to the work. I have endeavored to gain good evidence of proper qualifications before encouraging any. I feel that a fearful responsibility is connected with any efforts to raise up those who shall bear the vessels of the Lord. And may he, in mercy, keep from this holy office, all who are not deeply devoted and truly worthy. Though ardent piety should be cultivated with the greatest diligence, yet I cannot too much press upon beneficiaries of the American Education Society, the importance of avoiding the least APPEARANCE of evil in minor matters. A little boyish extravagance in dress will so prejudice a whole town and sometimes a neighborhood of towns against the Society and all its beneficiaries, as to render it exceedingly difficult to induce them to make any efficient effort to aid the cause.

The pressing need, that the number of young men preparing for the ministry should be increased, ought to make every Christian feel an obligation to do all he can to bring forward such as are suitable. But yet it seems that some expedient might be adopted, by which certain individuals in each church should feel more responsibility in this thing, than any will feel, while it rests alike on all. I would suggest the propriety of each pastor's appointing, in rather a private manner, two or three of the most judicious and pious members of his church, who would feel it a duty to observe the deportment of the young men belonging to the church, so as to be able to make up a deliberate and sound opinion of their fitness

for the ministry. It is manifest that the lay members of the church would be able to form an opinion of a young man's fitness, in many respects, better than the minister, because they would see him acting in his common avocations when under no constraint, and exhibiting in word and act "the abundance of the heart." Also they would know much better than the pastor would, the character of any young man, for sound judgment and good common sense, which certainly ought to occupy a place next to piety. The natural suavity, too, of the young men, by which they are to gain the good will of those around them, can be better judged of by lay members. So that by the aid of such persons, I am confident the pastor would be able to make up his own mind more satisfactorily than he otherwise would, even though he should have as much leisure as he would desire to make up his opinion from personal observation and conversation. In churches where there is no pastor, (as is the case with a great portion of those in Vermont,) it seems to me extremely desirable that such a committee, appointed in some proper manner, should exist. It is believed that there are many young men, who would gladly devote themselves to the work of the Lord, are deterred from it because they have not the means of educating themselves and are not informed of the aid which could be received. Indeed my heart has been pained, when inquiring for suitable young men, to be answered "there was one here a few months ago, of piety and talents, who desired to get an education, and no doubt would have closed with your proposals, but he is now gone to the *West*."

American Education Society.

Quarterly Meeting of the Directors.

The usual Quarterly Meeting of the Board of Directors, was held on Wednesday, Jan. 11, 1837. Appropriations for the quarter, were made to the beneficiaries in various institutions, as follows:—

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
18 Theol. Sem.	157	13	170	$3,481
35 Colleges,	395	31	426	8,314
50 Academies,	130	43	173	2,796
103 Institutions,	682	87	769	$14,591

Of the above, the following appropriations were made by the Presbyterian and Western Education Societies:—

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
12 Theol. Sem.	61	7	68	$1,363
21 Colleges,	162	20	182	3,474
25 Academies,	68	24	92	1,740
58 Institutions,	291	51	342	$6,577

At the Quarterly Meeting in October, the returns from the Western Education Society did not arrive at the Rooms of the Parent Society to be entered. Appropriations for that Quarter were made as follows:

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
2 Theol. Sem.	6	2	8	$144
7 Colleges,	19	1	20	468
1 Academy,	2	3	5	90
10 Institutions,	27	6	33	$702

The sum of appropriations, $702 being added to $14,591, will make $15,293—the amount of appropriations for the present quarter.

The above appropriations are larger, by three thousand dollars, than they were the preceding quarter. This fact is cheering, in view of the number of pious indigent young men in a course of preparation for the ministry, while there is so great and still an increasing demand for preachers of the gospel. And it is an interesting consideration, that there is a larger accession of new beneficiaries the present quarter, than ever before—and larger, by 32, than the corresponding quarter the last year. But it is a distressing fact, that while there are so many of this class of individuals disposed to prepare for the ministry, the benevolent part of the community are so tardy in meeting the pecuniary wants created by sustaining them while in their course of study. The treasury of the American Education Society was overdrawn at the close of the last year, in the month of May, by more than $4,000. Since then this debt has been gradually increasing, till it now amounts to about $9,000, and this too in times when money is hard to be obtained by donation or loan. The Board feel constrained to make this representation of the condition of the Society, and thus to appeal to the community, which has never yet been addressed in vain. A statement of facts before this would have been presented to the Christian public, had it not been for the repeated and urgent application for funds by the American Board of Commissioners for Foreign Missions. Wishing not to divert the public attention from their imperative claims, silence has hitherto been preserved. But it would be wrong and a breach of trust to remain any longer silent.

The case demands that they proclaim aloud their necessities. Christians have long been praying that the Lord of the harvest would send forth laborers into the extended and whitened field. God is now hearing and answering their supplications, at least, in some degree, by the conversion of a large number of young men, who are desirous of being educated for the ministry. But many of these are indigent, and have applied to the American Education Society for assistance. Let all then who have prayed for an increase of laborers for the harvest, prove by liberal contributions, the sincerity of their petitions. The present is a time of want in funds,—let it be seen that it is a time of abundant supply.

The death of Rev. Dr. Gile, who was a member of the Board, having occurred since the last meeting of the Directors, it was voted to place on their records the following notice:

This Board would record on their minutes, their high estimation of the character of their late beloved associate, the Rev. Samuel Gile, D. D.

His uncommon prudence, his sound judgment and practical wisdom, rendered him a safe adviser and counsellor in the difficult and important business that often came before the Board.

The affecting circumstance of his sudden removal from this life, in the vigor of his strength and in the midst of his usefulness, the Board would regard as a solemn monition to them, to quicken their diligence and to be faithful to their trust.

The Rev. William Jenks, D. D., of Boston, was unanimously chosen a Director, in the place of Dr. Gile.

The Board of Directors gratefully acknowledge a second donation of 500 copies of the Memoir of the Rev. Dr. Cornelius, from the Trustees of Phillips Academy, to be distributed by the Secretary, to the Beneficiaries of the American Education Society, in connection with his pastoral visits; and also a donation of 1,000 copies of the "Essay on the Influence of Tobacco upon Life and Health, by Reuben Dimond Mussey, M. D., Professor of Anatomy, etc., at Dartmouth College," from John Tappan, Esq., for gratuitous distribution in the same way.

As two or three very valuable articles from the pen of the Rev. Mr. Baird of Paris have appeared in this volume of the American Quarterly Register, it may be well here to state, that he is the constituted Agent of the American Education Society in France, for the purpose of obtaining statistics and information of various kinds for publication. An American gentleman, now residing in London, has been engaged to furnish similar statistics of Great Britain.

FUNDS.

Receipts of the American Education Society, from Oct. 12, 1836, to the Quarterly Meeting, Jan. 11, 1837.

INCOME FROM FUNDS	916 98
AMOUNT REFUNDED	2,156 87
Legacy of Rev. Jona. L. Pomeroy, of Worthington, by Mr. D. L. Whitney, Ex'r	1,000 00
Rec'd fr. Rev. Sidney Mills, of Smyrna, N. Y. a collection at annual meeting of the *Oneida Assoc.* and residue from *Easton*	23 05

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Franklin St. Soc. in part	36 00	
Miss M. A. Quincy, Park St.	1 00	—37 00

ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Manchester, Rev. Mr. Emerson, by Rev. S. Bliss		5 00
Middleton, Evang. Cong. Soc. by Rev. Ansel Nash, Agt. through Rev. F. Jefferds		23 00
Wenham, Edmund Kimball, Esq. ann. subs. by Dr. E. Alden	5 00	
Ladies' Read. and Char. Soc. by Mrs. Abigail Foster, Tr.	33 19	—38 19—66 19

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, Church in the Theol. Sem. by Rev. Prof. Emerson		99 25
Haverhill, Ladies in the Centre Ch. to const. their pastor, Rev. Joseph Whittlesey, an Hon. Mem.		40 00
Ipswich, Lad. Ed. Soc. by Mrs. Amy S. Wardwell, Tr. 6th ann. pay't for a Temp. Schol in part	60 00	
Linebrook Par. by Rev. Mr. Kimball	8 30	—68 30

[The following by Rev. Ansel Nash, Agt.]

Newburyport, Rev. Mr. Milton's Parish	58 32	
Rev. Mr. Dimmick's Parish, Ladies' Ed. Soc.	37 05	
Individuals	62 95	
Rev. Dr. Dana's Parish	40 78	
Rev. Mr. Stearns's Parish	86 50	—285 60
Newbury, Belleville, to const. Rev. John C. March an H. M.		40 00—538 15

Hampshire County.

[Hon. Lewis Strong, Northampton, Tr.]

Amherst, (W. P.) coll. in part	89 00	
" *(N. P.)* coll. in part, towards const. Rev. Wm. W. Hunt an H. M.	20 02—109 02	
Belchertown, 1st Soc. coll. in part	26 45	
Brainerd Ch. coll. in part	11 25—37 70	
East Hampton, Samuel Williston, Esq. in part, to const. himself an H. M.	50 00	
Hatfield, a collection	65 37	
Northampton, Benev. Asso. 1st Parish	81 25	
Collection at annual meeting of the Aux.	90 61	
Also, particulars in next Journal	217 55—531 50	

[The above by Rev. Ansel Nash, Agt.]

Hampden County.

[Mr. Samuel Raynolds, Springfield, Tr.]

Longmeadow, a collection	74 00	
Do. do. East Parish	30 32—104 32	
Monson, individuals	4 94	
Palmer, a collection	35 78	
Springfield, Gent. and Ladies' Asso.	118 07	
" Chickopee Par. Ladies' Asso.	10 55	
" " " Gent. Asso.	14 92	
" " " Contribution	12 68	
" Cabotsville Par. contribution	5 00—161 12	
Westfield, a collection	90 66	
West Springfield, Agawam Parish, a collection	21 69	
	418 51	
Deduct, pd. by the Tr. for printing report	7 50—411 01	

[The above by Rev. Ansel Nash, Agt.]

Middlesex County.

Charlestown, 1st Chh. and Cong. in part, by Rev. Dr. Fay	55 00	
Woburn, Mr. Rufus Peirce, by Rev. Joseph Bennett	6 00	
Marlboro', Mrs. Eager	5 00	

South Conference of Churches, Middlesex County.

[Mr. Patten Johnson, Southboro', Tr.]

Holliston, Maternal Assoc. by Mr. Johnson	3 62

Religious Char. Soc. of Middlesex North and Vicinity.

[Dea. Jonathan S. Adams, Groton, Tr.]

Ashby, Ladies' and Gent. Asso.	27 04	
Boxborough, do.	11 00	
Dunstable, do.	10 79	
Fitchburg, do.	23 57	
Groton, do.	10 75	
Harvard, do.	25 18	
Leominster, do.	20 40	
Pepperell, do.	33 36	
Shirley, do.	5 00	
Townsend, do.	15 13	
Westford, do.	5 47	
	187 69	
Deduct expenses of printing report, &c.	3 90	
	183 79	
Leominster, Ladies' Aux. Ed. Soc. by Miss Susan Lincoln, Tr.	17 00	
Westford, Ed. Soc.	9 62—210 41	

Charitable Society of Lowell and Vicinity.

[Dea. William Davidson, Lowell, Tr.]

Lowell, Ladies' Ed. Soc. in 1st Cong. Ch. and Soc. by Mrs. Wm. Davidson, Tr. asn. pay't for Blanchard Temp. Schol.	75 00	
A subscription in said Soc.	78 47	
Ladies' Benev. Soc. of the 1st and 2d Cong. Soc. of Lowell, by Mrs. W. S. Merrill, Tr.	26 84—180 31—460 34	

Norfolk County.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Dea. Jonathan Newcomb	50 00
Brookline, Avails of a charity box $9, a Friend $3	12 00
Roxbury, Sewing Circle in "Eliot Soc." by Miss Seymour, Tr.	75 00—137 00

Taunton and Vicinity.

[Mr. Charles Godfrey, Taunton, Tr.]

Fall River, Cong. Ch. and Soc. forwarded by Rev. James O'Barney, of Seekonk	122 54

Worcester County South.

[Hon. Abijah Bigelow, Worcester, Tr.]

Grafton, Ladies, by Miss Sabra Leland	34 81	
Milford, a Lady	2 00	
North Mendon, Evang. Soc. by Mr. Thomas Edwards	5 00—41 81	

Rhode Island (State) Aux. Ed. Soc.

[Mr. Albert Peabody, Providence, Tr.]

Providence, Ladies' Ed. Soc. in Rev. Mr. Wilson's Ch. by Miss Elizabeth Coville, Tr.	75 00
	$6,506 67

Maine Branch.

[Prof. Samuel P. Newman, Brunswick, Tr.]

Augusta, contribution	45 11	
Ladies, do.	20 50	
Daniel Williams, Esq.	20 00	
Rev. B. Tappan, D. D.	20 00	
Asa Redington, Jr. Esq.	5 00—129 61	
Bangor, Ladies of Evang. Cong. Soc. ann. pay't for the Pomroy Temp. Schol.	77 78	
Collection at ann. meet. of Co. Soc.	23 50	
Individuals	14 25	
Contributions in the Churches	180 26—294 80	
Brewer, Cong. Ch. and Soc. of which $40 is to const. their pastor, Rev. W. Lewis, an H. M.	50 00	
Bluehill, Cong. Ch. and Soc.	14 00	
Chesterville, individuals	5 00	
Clinton, Cong. Ch. and Soc.	5 50	
East Brewer, do. do. in part	14 24	
Farmington, individuals, to const. Rev. Isaac Rogers a L. M. of Me. Br.	25 00	
Hallowell, Ladies' Temp. Schol. by Mr. E. Bond	75 00	
Mr. R. K. Page, to const. himself a L. M. of Me. Branch	25 00—100 00	
Norridgewock, balance of subscription	1 00	
New Sharon, subscription in part	9 20	
North Augusta, individ. to const. Rev. E. Gillet, D. D. a L. M. of Me. Br.	25 00	
Orrington, Ch. and Soc. to const. their pastor, Rev. Cyril Pearl, a L. M. of Me. Br.	25 00	
Temple, subs. in part	2 79	
Vassalboro', South Cong. Ch. subs. in part	4 25	
Waterville, individuals	10 00	
Wilton, do.	9 57	
Winthrop, subscription in part	12 80	
Winslow, individuals	21 00	
	$750 06	

[Principally by Rev. Wm. L. Mather, Sec'y and Agt.]

New Hampshire Branch.

[Hon. Samuel Morril, Concord, Tr.]

Merrimack County.

[Dea. James Moulton, Tr.]

Canterbury, Mr. Enoch Gerrish	15 00	
Mr. Henry Clough	5 00	
Col. Abiel Foster	2 50—22 50	
Concord, Cont. 14 01, subscription 25	39 01	
Epsom, bal. to complete L. M. of Rev. F. P. Smith, of N. H. Br.	18 98	
Franklin, Parker Noyes, Esq. 5, Mrs. Esther Eastman 5	10 00	
Mr. Dearborn Sanborn 5, individ. 3 50	8 50—18 50	
Henniker, Ladies' Education Soc.	18 25	
Hopkinton, Capt. John Cavis, to const. his son Joseph M. Cavis, a L. M. of Co. So.	15 00	
Cong. Ch. and Soc. towards const. Rev. Moses Kimball an H. M. by Mr. Arthur Savage	27 37—42 37	
Loudon, John Batcheldler, Esq. to const. his son, C. L. B., a L. M. of Co. Soc.	5 00	
Rev. E. Corser, in part, to const. himself a L. M. of N. H. Br.	11 78	
Mr. Wm. Wheeler	1 00—17 78	
Pittsfield, Mr. J. L. Thorndike, by Rev. Jona. Curtis	10 00	
Major Thomas Berry	4 00—14 00	
West Boscawen, Ed. Soc. by Mr. David Kimball, Jr.	12 00—208 34	

Rockingham County.

[Dea. T. H. Miller, Tr.]

Chichester, subs. to const. Rev. Rufus A. Putnam a L. M. of N. H. Br.	30 00
Deerfield, Dea. Eastman, to const. his son a L. M. of Co. Soc. in part	5 00
Northfield, John Mooney, Esq.	4 50
Pembroke, a subscription	3 75—43 25

Cheshire County.

[Samuel A. Gerould, Esq. Tr.]

Alstead, Gent. of West Par. 6 00
Jaffrey, Mrs. Sybil Fox, to const. herself a L. M. of the Co. Soc. 15 00
A Friend 5, Mr. Abel Spaulding 2 7 00—22 00
Keene, Mr. C. F. Wilder 1, Mr. C. White 1 2 00
Ladies' Ed. Soc. 28 50, Mr. William Lamson 5 28 50—30 50
Nelson, Rev. Gad Newell 2, Mrs. Elizabeth Parker 10 12 00
Rindge, a friend 1, Yo. Men's Benev. Soc. 20 21 00
Roxbury, a friend 1 00—92 50

$339 09

[Principally by Rev. John K. Young, Agt.]

NORTH WESTERN BRANCH.

[Elnathan B. Goddard, Esq. Middlebury, Tr.]

Bridport, Ladies' Asso. 18 60
Gent. Asso. 23 53—42 13
Hardwick, Ladies' and Gent. Asso. by Mr. Lewis H. Delano 25 00
Middlebury, Ladies' Ed. Soc. by Mrs. Miller 80 00
Orwell, 1st Cong. Ch. 17 50
Mr. P. B. Reed 50—18 00
Springfield, Ch. and Cong. of Rev. H. B. Holmes, to const. him an H. M. by Hon. Nomalas Cobb 40 00
Weybridge, Cong. Soc. 4 53

Washington County.

[Mr. C. W. Storrs, Tr.]

Barre, Widow Mary Dodge 16 00
Berlin, by Mr. Samuel Emerson 10 00
By Mr. Israel Dewey 10 00
Zachariah Perrin, Esq. 10 00
Abel Knapp, Esq. 10 00—40 00
Montpelier, Ladies' Sewing Circle, by Miss Mary Ann Washburn, Tr. to const. Rev. Buel W. Smith, of 1st Cong. and Rev. Sherman Kellogg, of 2d Cong. Hon. Members 100 00
Mr. Samuel Perrin 10 00
Mr. C. W. Storrs, ann. subs. 5 00—115 00—165 00

[The following by Rev. Joseph Emerson, Agt.]

Addison County.

Addison, individuals, in part 3 00
Bristol, Cong. Ch. and Soc. in part 7 25
Ferrisburg, individuals 11 00
Monkton, do. 2 50
New Haven, Cong. Ch. and Soc. in part 19 00
Ladies' Asso. 20 00—39 00
Salisbury, individuals, in part 6 35
Shoreham, Cong. Ch. and Soc. in part 23 43
Vergennes, Cong. Ch. and Soc. $40 of which to const. their pastor, Rev. H. S. Leavitt, an H. M. and $40 in part to const. Mrs. Leavitt an H. M. 105 92
Weybridge, Ladies' Asso. 3 50, Church and Cong. 10 33 13 83
Whiting, Mr. Joseph Simonds 2 00—214 28

Chittenden County.

[H. Leavenworth, Esq. Tr.]

Charlotte, Cong. Ch. and Soc. 9 25

Rutland County.

[Wm. Page, Esq. Tr.]

Brandon, Cong. Ch. and Soc. in part 20 32
Sudbury, Mr. A. Saunders 50—20 82

Windsor County.

[Job Lyman, Esq. Tr.]

Hartland, Cong. Ch. and Soc. in part 22 00
Hartford, Church and Cong. White River 24 50
Do. Quechee Village, in part 6 00
Do. West Hartford, in part 6 85—37 35
Royalton, individuals 2 00
Sharon, Mr. Chester Baxter, his wife and daughter 30 00
Windsor, Cong. Ch. and Soc. in part 16 69—108 04

$727 05

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Deep River, Rev. D. Mead, by Mr. Wm. Hudson 8 00
East Hartford, bal. of subs. by Mr. J. O. Pitkin 65 12
East Haddam, Mr. Augustus Olmsted 5 00
Marlboro', Mr. E. Strong 1 81
Middletown, Ladies' Ed. Soc. by Miss Eliza B. Pratt, Tr. 75 00
Newington, Ed. Asso. by Mr. D. Willard, Jr. 5 25
Upper Middletown, by Rev. Z. Crocker 75

$160 93

PRESBYTERIAN EDUCATION SOCIETY.

[Oliver Willcox, Esq. New York, Tr.]

Newark, Fem. Assoc. for Prayer, 1st Ch. 14 00
Albany, 4th Ch. by Mr. E. P. Prentiss, bal. collection 59 25
Donations from a few young men of a Soc. 11 75
Bloomfield Academy, in part sales 1,008 50
Central Pres. Ch. Mon. Con. coll. Oct. 3 34 84
Mon. Con. coll. Nov. 28 02
Fr. Mr. A. Edwards 100 00
Fr. Miss Patton 25, Miss Inea 1 26 00
Mon. Con. coll. Dec. 19 72—203 58
Fort Edward, fr. Mrs. A. L. Harbrook 2 00
Kingsborough, Pres. Ch. by Rev. E. Yale 3 38
West Tennessee Agency, by Rev. B. Laberee 54 00
Allen St. Ch. fr. R. T. Haines, Esq. 500 00
Utica Agency, draft on J. W. Doolittle 316 00
Laight St. Ch. fr. Wm. A. Tomlinson 101 50
Fr. Sundries, collection 150 56—252 06
Brooklyn, 1st *Ch.* fr. Mr. David Leavitt, Fr. Sundries 200 00
20 00
Duane St. Ch. Mr. John C. Johnson 100 00
Middletown, South, fr. Ladies and sundry others, bal. to const. Rev. D T. Wood Director for life 21 75
Mercer St. Ch. fr. John L. Mason, Esq. 100 00
West Point, fr. Mrs. Sophia B. Ford 5 00
Newark, N. J. fr. a female Friend 10 00
Phila. Ed. Soc. coll. at Orange, N. J. 18 00
Coll. fr. J. S. Condit, Newark 75 00—93 00
Brick Ch. from Horace Holden, Esq. 37 50
Western Reserve Br. by Rev. Elisha Phelps, Agt. 200 00
Lansing, fr. Mrs. Louisa S. Cuyler, to const. her son Theodore L. Cuyler, a L. M. in part 10 00
Spring St. Ch. coll. by S. B. Halleday 76 28
Brainerd Ch. fr. Mr. A. C. Demeritt 500 00
West Ch. fr. Tracy & Gould, to const. George Manning Tracy, Esq. a Life Director 100 00
West. Ed. Soc. H. B. Seely, of Geneva 147 75
Do. rec'd by J. S. Seymour, Tr. 300 00
Do. fr. Jamestown 3 00—303 00
Do. fr. J. S. Seymour, Tr. 400 00
Brooklyn, 1st *Ch.* by Mr. F. How, collection 86 19
Fr. Sundries, by do. 182 50—268 69
Brooklyn 3d Pres. Ch. fr. Sundries 59 32
Donation fr. J. H. Taylor, Life Director 100 00
Bleecker St. Ch. coll. by Rev. Mr. Patton 101 62
J. Aspinwall 20, C. Palmer 5 25 00
Cash 5, R. M. Blatchford 10 15 00—141 62
Bowery Ch. by Mr. Patton, coll. 20 81
Fr. W. A. and I. Bull 5 00—25 81
Central Pres. Ch. fr. R. L. Nevins 100 00
Miss M'Clenachan's school, a Christmas gift from the Young Ladies 75 95
Laight St. Ch. fr. A. R. Wetmore 100 00
Donation of a stranger, a Christmas gift, by Rev. Wm. Patton, D. D. 5 00

$5,625 19

Whole amount received $14,117 39.

Clothing received during the quarter ending Jan. 11, 1837.

Boston, Ms. Mrs. Christian Baker, 6 yds. white flannel, and 6 pr. woollen socks, valued at $6.
Cohasset, Ms. Ladies' Miss. Soc. by Mrs. Studley, Tr. 10 shirts and 1 pr. socks.
Dover, N. H. Ladies' Benevo. Society, by Miss Elizabeth C. Wheeler, Tr. 12 shirts, 7 collars, and 3 pr. socks, valued at $13 50.
Dover, N. J. a few females, by Miss Caroline C. Allen, a box of clothing valued at $63 56.
Hancock Factory Village, N. H. Ladies' Sewing Soc. by D. Whittemore, 24 shirts, 13 pr. socks, 21 bosoms, 23 collars, and 1 comfortable, valued at $31 66.
Holliston, Ms. Ladies, by Miss Irene Dickinson, 2 shirts and 4 pillow-cases.
Leominster, Ms. Ladies' Aux. Ed. Soc. by Miss Susan Lincoln, Tr. a bundle, valued at $7.
New Ipswich, N. H. Ladies' Reading and Char. Soc. by Miss Hannah Johnson, Sec'ry, a box valued at $37 33.
North Rochester, Ms. 7 shirts, 13 collars, and 3 pr. socks.
Templeton, Ms. Ladies' Char. Soc. by Miss Almeda Cutting, Tr. a box, valued at $65.
Wenham, Ms. Fem. Read. and Char. Soc. by Mrs. Abigail Foster, Tr. 16 collars and 2 pr. socks.

REV. ZEPHANIAH SWIFT MOORE, D.D.

First President of Amherst College.

Pub for the American Quarterly Register.

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MEMOIR OF PRESIDENT DAVIES.

[Brief biographical notices of President Davies may be found in the preface to his sermons; in the funeral sermons of Drs. Gibbons and Finley, generally prefixed to the sermons of Davies; in the second volume of the Panoplist; Middleton's Evangelical Biography; Assembly's Missionary Magazine; State of Religion in Virginia; Rev. David Bostwick's account prefixed to Davies' sermon on the death of George II.; Appendix to Rev. Dr. Ashbel Green's Baccalaureate Addresses; and in President Allen's American Biographical Dictionary. The most copious and interesting biography is found in the second volume, 1819, of the Evangelical and Literary Magazine, published in Richmond, Va., and edited by the Rev. Dr. John H. Rice, afterwards professor of theology, in the Union Theological Seminary. This memoir was from the pen of the editor, and is the result of much careful inquiry by a man of a spirit remarkably kindred to the subject of his sketches. The Sabbath school book, published by the Massachusetts Sabbath School Society, is, for the most part, a selection from the biography by Dr. Rice. To Dr. Rice's Memoir we are indebted for most of the following statements. Dr. Green has furnished us with some important facts. We have, however, compared all the accessible notices on the subject. We have endeavored by correspondence to secure some original materials, but have been for the most part, disappointed in our efforts.—EDITOR.]

SAMUEL DAVIES was born November 3d, 1724, in the county of Newcastle, in what is now the State of Delaware.* His father was a farmer of small property, of intellectual endowments rather below the ordinary level, of unpolished manners, but of a blameless and religious life. His mother was a woman of superior powers of mind, of affectionate disposition, and of ardent piety. Her first child was a daughter. Her anxiety to be instrumental in promoting the Redeemer's kingdom, induced her, like Hannah of old, earnestly to pray that God would bestow upon her the blessing of a son. She believed that the son whom she afterwards bore, was given to her in answer to her prayers, and she determined to devote him to the Lord, for the service of the sanctuary, all the days of his life. President Davies subsequently, in a letter to Dr. Gibbons of London, writes: "I was blessed with a mother whom I might account, without filial vanity or partiality, one of the most eminent saints I ever knew upon earth. I am a son of prayer, like my name-sake Samuel the prophet; and my mother

* Both his parents, it is supposed, were of Welsh descent. In Dr. Rice's memoir, it is stated that "the *Christian* names of his parents, we know not." Yet Dr. Finley's funeral sermon is dedicated to Mrs. *Martha* Davies, the mother, and to Mrs. Jean Davies, the widow, etc.

called me Samuel, because, she said, I have asked him of the Lord. This early dedication to God has always been a strong inducement to me to devote myself to him by my own personal act; and the most important blessings of my life I have looked upon as immediate answers to the prayers of a pious mother. But, alas! what a degenerate plant am I! How unworthy of such a parent, and such a birth!"

It may well be supposed that the mother of young Davies would regard him with more than common maternal tenderness and solicitude, and would earnestly endeavor to prepare him for that sacred service to which she had devoted him. At a very early age, he was taught to read, by herself, and his proficiency in learning, under a mother's instructions, is said to have surprised all who had the opportunity to observe it. He continued at home with his parents till he was about ten years old; and as there was no school in the neighborhood, he had, till that age, no teacher but his mother. Up to this time, he had experienced no remarkable religious impressions. His character was merely that of a sprightly and docile child, under the influence of pious example and instruction. At ten years of age, he was sent to an English school, at some distance from his father's residence, where he continued two years, and where he is said to have made rapid progress in his studies. He excelled in penmanship, in after life; and he probably acquired the elements of it in this school. But for want of the pious instruction with which he was favored at home, he became, according to his own statement, sadly inattentive to religious things. Yet he still made a practice of secret prayer, especially in the evening; assigning as the reason for his punctuality in his evening devotions, "that he feared lest he should die before morning." But what is most particularly observable in his prayers at this time is, "that he was more ardent in his supplications for being introduced into the gospel ministry than for any other thing."

At about the age of twelve, he was awakened to solemn concern respecting his eternal state. So deep was his sense of his danger, as to make him habitually restless, till he obtained scriptural evidence of his interest in the forgiving love of his Saviour. Yet, he was afterwards troubled with many perplexing doubts, for a long time; but, at length, after years of impartial, repeated self-examination, he attained to a settled confidence of his interest in redeeming grace. This he retained to the end of his life. A diary which he kept in the first years of his religious history, clearly shows how intensely his mind was fixed on religious subjects, how observant he was of the state of his heart, and how watchful over all his thoughts, words, and actions. If any were disposed to censure his juvenile indiscretions, they would have done it compassionately, had they known how severely he censured them himself.

The precise period at which Davies made a public profession of religion, is not known. It is believed to have been in the fifteenth year of his age, perhaps a little earlier. It is, likewise, unknown at what age he first entered on a course of liberal studies, or who was his first grammar-master. It is probable, that either with or without a teacher, he early acquired some knowledge, at least of the Latin language. The principal part of his education was, however, acquired under the direction of the Rev. Samuel Blair, of Fog's Manor, Chester county, Pa.* Mr. B. inspired his pupil

* This gentleman was a native of Ireland, but came to this country early in life, and was one of the Rev. Wm. Tennent's pupils, at Neshaminy, about twenty miles north of Philadelphia. Mr. Blair opened his academy at Fog's Manor, in 1745, with particular reference to the study of theology, as a science. He was one of the most learned, pious, and useful men of his day. He died, it is believed, in 1751, and was succeeded in the care of the seminary by his brother John. An account of this seminary, and a biography of the Blairs, is a desideratum.

with strong affection for his person and reverence for his character. In proof of this, we give two short extracts from a fragment of a journal, kept by Mr. Davies, when on the mission to England, in behalf of the college of New Jersey.

"Thursday P. M. Sept. 1755, rode to Mrs. Blair's in company with Mr. Smith, and enjoyed much satisfaction in the mutual communication of our Christian and ministerial exercises. How happy am I in having so many valuable friends in various parts! The sight of Mrs. Blair, and my old walks about her house in the happy days of my education, raised a variety of tender and solemn thoughts in my mind. When I had passed by the meeting-house, where I so often heard the *great* Mr. Blair, I could not help crying out, 'Oh, how dreadful is this place! This is no other than the house of God, and this is the gate of heaven.'

"Tuesday, Oct. 1753, rode to the presbytery at Fog's Manor, solitary and pensive. Was refreshed in the company of my dear brethren. Lodged at Mrs. Blair's, where every thing suggested to me the image of the *incomparable* Mr. Blair, once my minister and tutor, but now in superior regions."

The powers of Mr. Davies, and his assiduous attention to study, would of course render his progress unusually great, for the time which he passed at Mr. Blair's academy. His poverty, however, probably prevented his spending as much time as was common, and as was earnestly desired by himself, in the acquisition of knowledge before he began to preach. He resided at Fog's Manor about five years. He received pecuniary aid from Virginia, the circumstances of which we will here mention.

About 1740, some individuals in the county of Hanover, Va., were awakened to attend with great earnestness to their religious condition. A few leaves of Boston's Fourfold State fell into the hands of a rich planter, and made so deep an impression on his mind, that he never rested till he procured a copy of the book. The reading of it brought peace to his heart. A Mr. Samuel Morris derived similar advantage from Luther on the Galatians. These books were read to others, and produced very great and happy effects. So deep was the interest, that multitudes assembled to hear Morris read. His house was soon too small to contain them, and a meeting house was built for the purpose, long known by the name of *Morris's Reading Room*. About this time, the Rev. Wm. Robinson, of the presbytery of New Brunswick, was sent on a mission to the frontier settlements. He entered Virginia, and preached with great acceptance to the Scotch-Irish in Prince Edward, Charlotte, and Campbell counties. At Cub Creek, in Charlotte county, he was heard by some of the young people from Hanover, who had gone to visit their friends, and who sent back word what manner of man was among them. Two messengers were immediately sent from Hanover for Mr. Robinson. Though he had left the place, they followed his track, and induced him to visit Hanover. For four days he continued among them, preaching to the crowds that had assembled at the Reading Room. This is described as a very remarkable season. On Mr. Robinson's taking leave, some of the gentlemen presented him with a considerable sum of money as a compensation for his services. This Mr. R. resolutely refused to take, urging as a reason, that it would bring into suspicion the purity of his motives. Having withstood all their entreaties he took his leave. But at the first house at which he stopped for refreshment, he discovered the money which he had refused, in his saddle-bags. He immediately returned to Mr. Morris's. His friends were mortified that he had come, solely to bring the money back, urging that they knew not what to

do with it, as it had been collected from a great variety of sources. In this dilemma, Mr. R., with much animation, as though a new thought had just entered his mind, said: "I will tell you what must be done with the money. There is a very promising young man, now studying divinity at the North, whose parents are very hard pressed, and find great difficulties in supporting him at his studies. I will take this money, and it shall be given to help him through. And when he is licensed, he shall come and be your preacher." The proposition was at once accepted, and the money faithfully appropriated to the benefit of young Davies. "And that is the reason," said a pious lady who communicated the fact to Dr. Rice, "that Mr. Davies came to Hanover; for he often used to say, that he was inclined to settle in another place, but that he felt under obligations to the people of Hanover." "This was the first money," says Dr. R. "which, so far as we can learn, was ever contributed in Virginia, for the education of poor and pious youth for the gospel ministry."

Aided in the manner just recited, young Davies prosecuted his studies with alacrity, and was licensed to preach the gospel early in the year 1747.* Mr. Bostwick says: "Scarcely was he known as a public preacher, but he was sent to some of the distant settlements of Virginia." At this time, his age was twenty-two years and six months. He remained in Virginia but a few weeks on his first visit, and then returned to Newcastle. The remainder of this year, and the beginning of the next, were spent in preaching in Delaware, Pennsylvania, and Maryland; and scarcely was there a vacant congregation in which his voice was heard, that did not desire and endeavor to secure his permanent services. In the mean time, he was attacked by a disease, which was supposed to be an irrecovèrable consumption of the lungs. But, though he believed himself to be on the borders of the grave, he determined to spend the little remains of an almost exhausted life, as he apprehended it, in endeavoring to advance his Master's glory, in the salvation of souls. With this view, he went to a place at a considerable distance, which was destitute of the preaching of the gospel, where he labored in season, and out of season, preached in the day, and had his hectic fever at night, and that to such a degree as to be sometimes delirious, and to stand in need of persons to sit up with him. Nor did he thus labor in vain, but received, at this very time, some of the first fruits of his ministry, in several instances of the hopeful conversion of sinners, two of which he considered as very remarkable.

In the Spring of 1748, Mr. Davies returned to Virginia, in obedience to a call which he had received from several congregations. At this time he had begun slowly to recover, from what he calls his "melancholy and consumptive languishments;" though he adds, "I then looked upon it only as the intermission of a disorder that would finally prove mortal. But upon the arrival of a messenger from Hanover, I put my life in my hand, and determined to accept of their call, hoping I might live to prepare the way for some more useful successor; and willing to expire under the fatigues of duty, rather than in voluntary negligence."

The condition of Dissenters, at that time, in Virginia, was any thing but comfortable. Episcopacy was established by law. A number of very severe acts had been passed, much in the spirit of the famous act of uniformity, and enforcing attendance at the parish church by various penalties. When the people flocked to Morris's reading room, they were fined for absence from church. Morris himself was fined at least twenty times

* Dr. Rice says 1745. But on his tomb-stone it is recorded "Sacris ibidem initiatus 19 Feb. 1747."

The act of toleration had indeed passed long before this period; but as there had never been occasion for its application, it seemed to have been very little understood in Virginia. Davies appears, however, to have studied it carefully, and had the forecast to procure the licensure of several places of worship, before he commenced his preaching; of these, one was in the county of Henrico, two in Hanover, and one in New Kent. It was an interesting sight to behold a youth of his age engaged alone in the cause of vital piety and religious liberty, while the power and authority of the State were against him. At first he was regarded as a youthful adventurer, who would speedily ruin his own cause. But his ardent zeal and splendid talents soon brought him into notice. Opposition being excited, the general court of the colony reversed the order of the county court for a meeting-house. This took place about the year 1748. On this, and on other occasions, Davies appeared before the general court for the support of his own cause. On one occasion, rather from an inclination in the king's officers to amuse themselves at the expense of the poor Dissenters, than from any other motive, Davies was allowed to plead his own cause. The attorney-general, Peyton Randolph, delivered a speech of great legal learning, attempting to show that the act of toleration did not extend to the colony of Virginia. When Davies rose to reply, there was a general *titter* through the court. His very first remark, however, discovered so intimate an acquaintance with the law on that subject, that marks of surprise were manifest on every countenance. In a short time, the lawyers present began to whisper, "The attorney-general has met with his match to-day, at any rate." Davies' position was, that if the act of toleration did not extend to Virginia, neither did the act of uniformity. This was illustrated with great force, ingenuity, and knowledge of the law. The general sentiment among the members of the bar was: "There is a most capital lawyer spoiled." This display of talents called forth universal admiration, and Davies was treated in Williamsburgh with great attention. The lieutenant-governor, Sir William Gooch, and James Blair, a member of the general court, were marked in their civilities. Still, however, the Dissenters were occasionally harassed until Mr. Davies returned from England. While there, he brought the case of his brethren before the court; and had the satisfaction to find that the king's attorney-general, Sir Dudley Rider, agreed with him against the king's attorney-general in Virginia. A copy of his opinion on the subject, brought over by Mr. Davies, put the affair at rest; and Dissenters' meeting-houses were allowed to be licensed in Virginia as in England.* Mr. Davies remained in Virginia about eleven years. The following extracts from a letter of his to Dr. Bellamy of Bethlem, Conn., furnish an account of his labors from the time of his settlement till the year 1751.

"Upon my arrival, I petitioned the general court to grant me a license to officiate in and about Hanover, at four meeting-houses, which after some delay, was granted, upon my *qualifying* according to the act of toleration. I preached frequently in Hanover, and some of the adjacent counties: and

* "The church of England was the established religion of Virginia. The whole colony was divided into parishes, commonly about two in a county—in each of which was a glebe and parsonage house for the minister, who also received 16,000 lbs. of tobacco a year from the public treasury. Great jealousy seems to have been entertained by the early settlers against other sects, particularly the Quakers. In 1660, all of this sect who came into the colony were to be imprisoned till they gave security to leave it; and masters of vessels were subjected to a penalty of £100 for every Quaker brought into the country. Dissenters from the church of England, however, gradually increased, particularly Presbyterians, Baptists, and Methodists, and at the breaking out of the revolution, they constituted, according to Mr. Jefferson, one half of those who professed themselves members of any church. Mr. Madison, however, thought that the proportion of Dissenters was considerably less.—*Tucker's Life of Jefferson*, i. 19. Philad. 1837.

though the fervor of the late work was considerably abated, and my labors were not blessed with success equal to those of my brethren, yet I have reason to hope they were of service in several instances. The importunities they used with me to settle with them, were invincible; and upon my departure they sent a call for me to the presbytery. After I returned from Virginia, I spent near a year under melancholy and consumptive languishments, expecting death. In the spring of 1749, I began slowly to recover, though I then looked upon it only as the intermission of a disorder that would finally prove mortal. But upon the arrival of a messenger from Hanover, I put my life in my hand, and determined to accept of their call, hoping I might live to prepare the way for some more useful successor, and willing to expire under the fatigues of duty, rather than in voluntary negligence. Sir William Gooch, our late governor, always discovered a ready disposition to allow us all claimable privileges, and the greatest aversion to persecuting measures; but, considering the shocking reports spread abroad concerning us by officious malignants, it was no great wonder the council discovered a considerable reluctance to tolerate us. Had it not been for this, I persuade myself they would have shown themselves the guardians of our legal privileges, as well as generous patriots to their country, which is the character generally given them.

"In October, 1748, besides the four meeting-houses already mentioned, the people petitioned for the licensing of three more, which with great difficulty was obtained. Among the seven, I have hitherto divided my time. Three of them lay in Hanover county, the other four in the counties of Henrico, Carolina, Louisa, and Goochland. The nearest are twelve or fifteen miles distant from each other, and the extremes about forty. My congregation is very much dispersed; and notwithstanding the number of meeting-houses, some live twenty, some thirty, and a few forty miles from the nearest. Were they all compactly situated in one county, they would be sufficient to form three distinct congregations. Many of the church-people also attend, when there is a sermon at any of these houses. This I looked upon at first as mere curiosity; but as it continues, and in some places seems to increase, I cannot but look upon it as a happy token of their being at length thoroughly engaged. And I have the greater reason to hope so now, as experience has confirmed my former hopes; fifty or sixty families having thus been happily entangled in the net of the gospel by their own curiosity, or some such motive. There are about three hundred communicants in my congregation, of whom the greatest number are, in the judgment of rational charity, real Christians; besides some who through excessive scrupulousness do not seek admission to the Lord's table. There is also a number of negroes. Sometimes I see an hundred or more among my hearers. I have baptized about forty of them within these three years, upon such a profession of faith as I then judged credible. Some of them, I fear, have apostatized; but others, I trust, will persevere to the end. I have had as satisfying evidences of the sincere piety of several of them, as ever I had from any person in my life; and their artless simplicity, their passionate aspirations after Christ, their incessant endeavors to know and do the will of God, have charmed me, but alas! while my charge is so extensive, I cannot take sufficient pains with them for their instruction, which often oppresses my heart.

"There have been instances of unhappy apostasy among us; but, blessed be God, not many in proportion to the number brought under concern. At present there are a few under promising impressions, but, in general, a lamentable security prevails. Oh for a little reviving in our bondage! I

might have given you a particular account of the conversion of some persons here, as indeed there are some uncommon instances of it; but I shall only observe in general, that abstracting from particular circumstances, the work of conversion has been carried on in such steps as are described by experimental divines, as Alleine, Shepard, Stoddard, Flavel, etc. And nothing confirms me more in the truth of their opinions concerning experimental piety, than this agreement and uniformity as to substance, in the exercises of those that can make the fairest claim to saving grace.

"I forgot to inform you, in its proper place, that the Rev. Mr. Davenport was sent by the synod to Hanover last summer, and continued here about two months: and blessed be God, he did not labor in vain. Some were brought under concern, and many of the Lord's people much revived, who can never forget the instrument of it. Thus, dear Sir, I have given you a brief account of what I am persuaded you will readily own to be the work of the Lord. We claim no infallibility, but we must not fall into skepticism. Why should we pretend to promote the conversion of men, if we cannot have any satisfying knowledge of it, when it appears? Indeed, the evidence of its divinity here is so irresistible, that it has extorted an acknowledgment from some, from whom it would hardly have been expected. Were you, Sir, a narrow bigot, you would, no doubt, rejoice to hear that there are now some hundreds of Dissenters in a place, where a few years ago there were ten: but I assure myself of your congratulations on a nobler account, because a considerable number of perishing sinners are gained to the blessed Redeemer, with whom, though you never see them here, you may spend a blissful eternity. After all, poor Virginia demands your compassion; for religion at present, is but like the cloud which Elijah's servant saw. O that it may spread and cover the land!"

Notwithstanding the humility and despondence manifested in the above extract, yet we have satisfactory evidence of the powerful effects every where produced by the labors of Davies. His home was in the county of Hanover, about twelve miles from Richmond; but his efforts were extended through no small portion of the State. He acquired an influence which perhaps no other preacher of the gospel in Virginia ever possessed; it was the influence of fervent piety and zeal directed by a mind of uncommon compass and force. Aged people, who sat under his ministry, assert, that his powers of persuasion seemed sufficient for the accomplishment of any purpose which a minister of the gospel could undertake. Many persons, who were parents, and had children around them, were induced to learn the elements of religious knowledge. A mother might be often seen rocking her infant in a cradle, sewing some garment for her husband, and learning her catechism at the same time. A girl employed in spinning, would place her book of questions at the head of the wheel, and catching a glance at it as she ran up her yarn on the spindle, would thus prepare for public catechising; and plough-boys, were often to be seen at mid-day, while their horses were feeding, reclining under an old oak in the yard, learning their weekly task. Young and old were willing to be taught by their preacher; and when assembled for catechetical instruction, the heads of families, and the elders of the church, were always first to be examined. Households were generally furnished with a few standard works, and were expected to study them carefully. In the families of Mr. Davies' congregation, are now to be found copies or remnants of Watson's Body of Divinity, Boston's Fourfold State, Luther on the Galatians, Flavel's Works, Baxter's Call, the Saint's Rest, Alleine's Alarm, etc.

Mr. Davies took no little pains to afford negroes religious instruction.

Within three years after his settlement in Virginia, he had baptized about forty; and before his removal to Princeton, the number had greatly increased. There is now a considerable congregation of their descendants at Polegreen, a church in Hanover county. Some of the survivors at the present day can read well, and know perfectly the Assembly's Shorter Catechism. At Cub-Creek, is a church of one hundred negro communicants. Of these a very large proportion could read, and are instructed in religious doctrines and duties, beyond many professors among the whites. In this connection we will quote again from a letter of Mr. Davies, written to a friend in London, in 1755:

"The poor neglected negroes, who are so far from having money to purchase books, that they themselves are the property of others; who were originally African savages, and never heard of the name of Jesus or his gospel till they arrived at the land of their slavery in America; whom their masters generally neglect, and whose souls none care for, as though immortality were not a privilege common to them as with their masters; these poor unhappy Africans are objects of my compassion, and I think the most proper objects of the society's charity. The inhabitants of Virginia are computed to be about 300,000 men, the one half of which number are supposed to be negroes. The number of those who attend my ministry at particular times is uncertain, but generally about 300, who give a stated attendance; and never have I been so struck with the appearance of an assembly, as when I have glanced my eye to that part of the meeting-house where they usually sit, *adorned* (for so it has appeared to me) with so many black countenances, eagerly attentive to every word they hear, and frequently bathed in tears. A considerable number of them (about an hundred) have been baptized after a proper time for instruction, having given credible evidence not only of their acquaintance with the important doctrines of the Christian religion, but also a deep sense of them on their minds, attested by a life of strict piety and holiness. As they are not sufficiently polished to dissemble with a good grace, they express the sentiments of their souls so much in the language of simple nature, and with such genuine indications of sincerity, that it is impossible to suspect their professions, especially when attended with a truly Christian life and exemplary conduct. There are multitudes of them in different places who are willing and eagerly desirous to be instructed, and embrace every opportunity of acquainting themselves with the doctrines of the gospel; and though they have generally very little help to learn to read, yet, to my agreeable surprise, many of them, by dint of application in their leisure hours, have made such a progress that they can intelligibly read a plain author, and especially their Bibles; and pity it is that any of them should be without them. Some of them have the misfortune to have irreligious masters, and hardly any of them are so happy as to be furnished with these assistances for their improvement. Before I had the pleasure of being admitted a member of your society, they were wont frequently to come to me with such moving accounts of their necessities in this respect, that I could not help supplying them with books to the utmost of my small abilities; and when I distributed those among them which my friends with you sent over, I had reason to think that I never did an action in all my life, that met with so much gratitude from the receivers. I have already distributed all the books that I brought over which were proper for them. Yet still, on Saturday evenings, the only time they can spare, my house is crowded with numbers of them, whose very countenances carry the air of importunate petitioners for the same favors with those who come before

them. But alas! my stock is exhausted, and I must send them away grieved and disappointed. Permit me, Sir, to be an advocate with you, and by your means with your generous friends, in their behalf. The books I principally want for them are Bibles, and Watts's Psalms and Hymns. The two last they cannot be supplied with any other way than by a collection, as they are not among the books which your society give away. I am the rather importunate for a good number of these, as I cannot but observe that the negroes, above all the human species that I ever knew, have an ear for music and a kind of ecstatic delight in psalmody; and there are no books they learn so soon, or take so much pleasure in, as those used in that heavenly part of divine worship."

After having received another supply of books, Mr. Davies writes:—

"When the books arrived I gave notice of it after sermon at the next opportunity, and desired such negroes as would make a good use of them, and were so poor that they could not buy such books, to come to me at my house, and I should distribute them among them. For some time after this, the poor slaves, whenever they could get an hour's leisure from their masters, would hurry away to my house, and receive the charity with all the genuine indications of passionate gratitude, which affectation and grimace would mimic in vain. The books were all very acceptable, but none more so than the Psalms and Hymns, which enable them to gratify their peculiar taste for psalmody. Sundry of them have lodged all night in my kitchen, and sometimes when I have awaked, about two or three o'clock in the morning, a torrent of sacred harmony has poured into my chamber, and carried my mind away to heaven.. In this seraphic exercise some of them spend almost the whole night. I wish, Sir, you and other benefactors could hear any of these sacred concerts. I am persuaded it would surprise and please you more than an oratorio or a St. Cecilia's day."

In 1757, Mr. Davies writes to Dr. Bellamy: "As to the state of religion in Virginia, I can only say, that my brethren have of late been much more successful than myself; particularly honest Mr. Henry and our common friend, Mr. Wright; and that what little success I have lately had, has been chiefly among the extremes of gentlemen and negroes. Indeed, God has been remarkably working among the latter. I have baptized about 150 adults; and at the last sacramental solemnity, I had the pleasure of seeing the table of the Lord *graced* with about 60 black faces. They generally behave well as far as I can hear, though there are some instances of apostasy amongst them."

In the course of four or five years after Davies's settlement in Hanover, he found it impossible to afford even a monthly supply of preaching to the congregations organized by him. Accordingly, he sought an assistant in Mr. John Todd, a young preacher from Pennsylvania, who was installed in the upper part of Hanover, Nov. 12, 1752.

The general state of religion in Virginia, as well as the catholic opinions of Mr. Davies, may be seen from the following extract from a communication of his to Mr. Dawson, a member of the council of the colony: "I am not fond, Sir, of disseminating sedition and schism; I have no ambition to *Presbyterianize* the colony. But I hope I may declare, without suspicion of ostentation, or wilful falsification, that I have a sincere zeal, however languid and impotent, to propagate the catholic religion of Jesus in its life and power, though I feel but little anxiety about the denomination its genuine subjects assume. The profession of Christianity is universal in this colony; but alas! Sir, if the religion of the Bible be the test of men's characters, and the standard of their final doom, multitudes, multitudes are

in a perishing condition. Their ignorance, their negligence, their wrong notions of vital Christianity, their habitual neglect of its known duties, their vicious practice, proclaim it aloud, and he that can persuade himself of the contrary, in spite of evidence, is possessed of a charity under no rational or scriptural regulations. For my part, Sir, should I believe that religion is in a flourishing state in this colony, I must renounce the Bible, disbelieve my eyes, and my ears, and rush into universal skepticism. Could I indulge the pleasing dream, my life below the skies would be an anticipation of heaven. I do not conclude religion is in so lamentable a state, because I see the generality pray by form, receive the sacrament kneeling, etc.; or, in a word, because they conform to the debated peculiarities of the established church. No, Sir, I freely grant that these things are not tests of men's characters. These may be so far from hindering, that for what I know, they may promote religion in such as have no scruples about them, though the case would be otherwise with others; but the unwelcome evidences that force this conclusion upon me, are the general neglect, and stupid unconcernedness about religion, the habitual omission of its duties, and the vicious practices that glare upon me around; and which are utterly inconsistent with true religion in any denomination."

Early in 1753, Mr. Davies was appointed by the trustees of the college of New Jersey to visit Great Britain in company with Gilbert Tennent, to solicit donations for the college. He accepted this appointment, and was absent from the country about a year and a half. He kept a diary, a fragment of which has been preserved, and from which we shall make some brief extracts. "When I was informed of the appointment," he remarks, "by letter from the worthy president, Burr, it struck me into a consternation and perplexity unknown before. All the tender passions of the husband, the minister, the father and the son, formed an insurrection in my breast against the proposal; and with these I have struggled ever since. My conjugal anxieties were increased by the languishing state of my tenderer and better part, which my absence for so long a time might perhaps increase. I was also afraid lest my dear congregation, whose hearts are so excessively set on me, should suffer by my absence. The danger of the seas likewise appeared terrible. And above all, my just consciousness of my want of qualifications for so important an embassy, sunk my spirit; and yet my remonstrances on this head would not be regarded by others."

Sept. 3, 1753, he writes: "This morning I felt the painful rupture of the tender relative ties which bind my heart to Hanover. I took leave of some thousands yesterday in public; and to-day, I parted with some of my select friends, and my dear, dear spouse, my honored parents, and three helpless children, and left them in a flood of tears. To thee, O Lord, I then solemnly committed them; and now I renew the dedication." "Sunday. Preached at Mr. Finley's, [Nottingham, Pa.] on Deut. x. 13, a sermon which I preached at Hanover with great satisfaction and prospect of success; but alas! I have lost that spirit with which it was first delivered; and indeed I can but rarely retain the spirit of preaching in the hurries of a journey. The materials of the sermon were very solemn, and nothing appears to me a more unnatural incongruity, than to speak the most solemn things with a trifling spirit. Indeed the incongruity appeared so great, that I was obliged to omit sundry things, though written before me in my notes, for want of a heart to express them with suitable tenderness and fervor." "Monday, Sept. 17, went with Mr. Tennent to wait on the governor and secretary, [of New Jersey,] but they were not at home. Waited

on three Lutheran ministers and a Calvinist, and was not a little pleased with their candor and simplicity. How pleasing is it to see the religion of Jesus appear undisguised in foreigners! I am so charmed with it, that I forget all national and religious differences, and my very heart is intimately united to them. On Thursday, came to Newark, and was received with much affection by the worthy president [Burr.] On Friday, waited on his excellency the governor, in company with the president and his lady. Was kindly received. On Sunday, heard the president preach a valedictory sermon to the candidates for a degree, who are to leave the college this week. I was amazed to see how readily good sense and accurate language flowed from him extempore. On Wednesday, I delivered a thesis, (personales distinctiones in triniatate sunt aetarnae,) and vindicated it in a public dispute against three opponents; and afterwards was honored with the degree of A. M. Monday, Oct. 1, lodged at Mr. Brainerd's, the good missionary among the Indians, and was pleased with his accounts of the progress of religion among them. Tuesday, took a view of the Indian town, and was pleased at the affection of the poor savages to their minister, and his condescension to them. Monday, Oct. 8. Preached a sermon in the morning from Isa. lxvi. 1, 2. And through the great mercy of God, my heart was passionately affected with the subject; and what tended not a little to increase my affection, was my observing the venerable Mr. G. Tennent weeping beside me in the pulpit. Spiritual poverty and humility appeared very amiable and charming to me."

On Saturday, Nov. 17, 1753, Davies and his friend Tennent went on board a vessel bound for London, and on the next day set sail. On the 25th of December they arrived in London, and were very kindly received.

"Wednesday, Dec. 26, were visited by Mr. Hall, a venerable old gentleman, author of some of the Lime-street sermons, who seems to be of a true, puritanic spirit, and full of religion. Were visited by Mr. Gibbons, my dear correspondent, who informed us of the general apostasy of the Dissenters from the principles of the reformation. He told me that Dr. Young had erected two schools, over the door of one of which he had written, 'Doctrinæ filia virtus;' and over the other, 'Filia matre pulchrior.' Monday, Jan. 7. In the evening, visited Mr. Winter, a Congregational minister, but his dry orthodoxy, and severe reflections upon those who deviated from rigid Calvinism, were disagreeable to me. Heard good Mr. Whitefield in the evening. Sunday, Jan. 13. In the afternoon, preached for Mr. Gibbons on these words, 'I will be your God, and ye shall be my people.' I had a good deal of readiness and vivacity, though, alas! but little tender solemnity. Tuesday, Jan. 15. Heard Dr. Guise, in Pinner's-hall, preach a judicious, experimental discourse. It was well adapted to comfort the people of God, but the languor of his delivery, and his promiscuous, undistinguishing manner of address, seem to take away its energy and pungency. Wednesday, Jan. 16. Visited Mr. Pike, an Independent minister. He appears sound in principle, and a great friend to experimental religion, and promised to promote the college. He has a penetrating, philosophical genius, and is properly a man of books. I next visited Dr. Lardner, the celebrated author of the 'Credibility of the Gospel History;' and I was really surprised at the sight of him, as he differed so much from the ideas I had formed of so great a man. He is a little pert old gentleman, full of sprightly conversation; but so deaf that he seems to hear nothing at all. I was obliged to tell him my mind and answer his questions in writing; and he keeps pen and paper always on the table for

that purpose. He treated me very kindly, and constrained me to dine with him."

"Saturday, March 16. Last Sunday I preached, A. M., for Mr. Gibbons on these words, 'So then neither is he that planteth any thing,' etc.; and as I was deeply sensible of the withdrawing of the divine influences, and the inefficaciousness of the means of grace without them, my tender passions were frequently moved throughout the sermon, and in the conclusion I burst out into a flood of tears. Sundry of the hearers were tenderly affected, particularly Mr. Cromwell, great-grandson of the famous Oliver; who gave Mr. Gibbons three guineas for the college after sermon, and thanked me for my discourse with tears in his eyes. He afterwards conducted me to Dr. Stennett's, and talked freely and warmly of experimental religion. Heard Mr. Reed last Tuesday, at Salter's-hall, on these words, 'Enter not into judgment,' etc. But there was such a *legal* spirit diffused through the sermon, that I thought it rather calculated to promote the security than the conversion of sinners. I could not help thinking of a pun I have heard of a minister's, who preached a sermon on these words; 'Salt is good, but if the salt has lost its savor,' etc.; and when he was desired to publish it, he said, he believed he would, and dedicate it to the preachers at *Salter's* hall, for they wanted *seasoning*.' Tuesday, March 19. Went to the Amsterdam coffee-house among the Baptist and Independent ministers, where I enjoyed much satisfaction. Received the thanks of the governors of the charity school in Bartholomew-close, for my sermon there, which were presented to me in a very respectful manner by Dr. Guise as their deputy. Though it be hard to repress the workings of vanity even in a creature so unworthy as I, under so much applause, yet I think my heart rises in sincere gratitude to God for advancing me from a mean family and utter obscurity, into some importance in the world, and giving me so many advantages of public usefulness. Indeed, I hardly think there is a greater instance of this in the present age. Alas! that I do not better improve my opportunities. Went to Hamlin's coffee-house among the Presbyterians, where they are generally shy and unsocial towards me. They have universally, as far as I can learn, rejected all tests of orthodoxy, and require their candidates, at their ordination, only to declare their belief in the Scriptures. Mr. Prior, with the appearance of great uneasiness, told me that he heard we would admit none into the ministry without subscribing the Westminster Confession, and that this report would hinder all our success among the friends of liberty. I replied that we allowed the candidate to mention his objections against any article in the Confession, and the judicature judged whether the articles objected against, were essential to Christianity; and if they judged they were not, they would admit the candidate, notwithstanding his objections. He seemed to think that we were such rigid Calvinists, that we would not admit an Arminian to communion."

"April 7, 1754. We have had a most surprising success in our mission, which, notwithstanding the languor of my nature, I cannot review without passionate emotions. From the best information of our friends, and our own observation upon our arrival here, we could not raise our hopes above £300; but we have already got about £1,200. Our friends in America cannot hear the news with the same surprise, as they do not know the difficulties we have had to encounter; but to me it appears the most signal interposition of Providence I ever saw."

From England, Mr. Davies went to Scotland, where he was well received, and where he met with considerable success. The exact date of his return

to this country is not known. Early in 1755, we find him laboring among his people in Hanover, with his accustomed diligence. The country was then agitated in a high degree by a French and Indian war. Designs were on foot to abandon to the enemy a part of the colony. July 10th, 1755, general Braddock sustained his memorable defeat, and the remnant of his army were saved by the courage and skill of colonel Washington, then only twenty-three years of age. On the 20th of this month, Mr. Davies preached a sermon, "On the defeat of general Braddock going to fort Du Quesne." In this sermon he calls on all his hearers, in the most impassioned strains, "to show themselves men, Britons, and Christians, and to make a noble stand for the blessings they enjoyed." His influence among the negroes was perhaps greater than that of any other man; and he used it all to persuade them from any thoughts of joining the enemy. In August, he delivered a sermon to a company of volunteers, under the title of "Religion and Patriotism the constituents of a good soldier." In a note to this sermon he says: "As a remarkable instance of this, [the diffusion of some sparks of a martial influence through the colony,] I may point out to the public that heroic youth, colonel Washington, whom I cannot but hope Providence has hitherto preserved, in so signal a manner, *for some important service to his country.*"

The celebrated Patrick Henry is known to have spoken in terms of enthusiasm of Mr. Davies. And as that distinguished orator lived from his eleventh to his twenty-second year in the neighborhood where the patriotic sermons of Mr. Davies were delivered, and which produced the most powerful effects, it has been supposed with much probability, that it was Mr. Davies who first kindled the fire and afforded the model of Henry's elocution. Mr. Davies, however, never permitted patriotism or politics to interfere with his duties, or tarnish his character as a Christian minister. With him every thing was subordinate to religion, or rather he did all that he did as a part of his religious duty.

The limits of the presbytery of Hanover originally comprehended the whole of Virginia, and a considerable part, if not the whole, of North Carolina. Through this great territory, there were scattered numerous settlements of Protestant Dissenters, besides many who had originally belonged to the established church, but had chosen to join the Dissenters. It was a vast charge to be committed to Davies and his five brethren of the presbytery. Yet there was no part of it which seems to have been neglected by them. Davies made his influence to be felt every where; he transfused his own spirit into the bosoms of his associates, and roused them by the force of his example. The presbytery met about four times a year; and from one meeting to another, a committee was appointed to attend to any business that might occur. Every movement gave tokens of a zeal that nothing could damp, of a perseverance that nothing could exhaust. The popularity of Davies in Virginia was almost unbounded. He was urged to preach in almost all the settled parts of the State. The presbytery, willing to gratify the people as far as possible, at every session directed Mr. D. to supply a number of vacancies. Indeed, this was carried so far, that Davies's congregation in Hanover earnestly remonstrated against it, contending that he should not be appointed to supply vacancies, unless his congregation were provided for in his absence.

On the 22d of March, 1758, the Rev. Jonathan Edwards, president of the college of New Jersey, died. "Some of the trustees," says Mr. Davies, "to my great surprise, had some thoughts of me, upon the first vacancy that happened. But knowing the difficulty of my removal, and being very

unwilling to bereave my congregation, they made an attempt, upon president Edwards's death, to furnish the college with another; and therefore chose the Rev. Mr. Lockwood, [of Wethersfield, Conn.] a gentleman of worthy character. But being disappointed as to him, they elected me on the 16th of last August, [1758,] and were at the trouble and expense of sending two messengers to solicit the affair with me and the presbytery. I can honestly say, never any thing cast me into such anxious perplexities. Never did I feel myself so much in need of divine direction, nor so destitute of it. My difficulty was not to find out my own inclination, which was pre-engaged to Hanover, but the path of duty; and the fear of mistaking it in so important a term of life, kept me uneasy night and day. I submitted the matter to the presbytery, and gave them an honest representation of it, as far as it was known to me. As I was at an entire loss in my own mind to discover my duty, I could not, upon the authority of my own judgment, approve or reject their decision; but cheerfully acquiesced in it, and sent it, with my own negative answer, to the board of trustees, and expected never to hear any more about it. But the trustees, to my still greater surprise, made a second application, requesting I would act as vice-president during the winter, till the synod should sit, when the judgment of the presbytery might be referred to the higher judicature. After making all the inquiries in my power to discover what was my duty in so perplexing a case, I thought I had certainly found out the will of God, and returned an absolute refusal in the strongest terms, transferring all my interest at the board to another gentleman, [Mr. Finley,] whom I looked upon as incomparably better qualified for the place, and of whose election I then had considerable hopes. But how was I surprised and struck to receive a third application in more importunate terms than ever."

The matter was referred to the synod of New York and Philadelphia, who dissolved the relation between Mr. Davies and his people, and directed his removal by an almost unanimous vote.

Mr. Davies entered on his office as president of the college, on the 26th of September, 1759. He remained in this office a few days more than eighteen months. During this short period, his reputation, talents and services were of incalculable benefit to the institution. His popularity in the church to which he belonged was great and unrivalled. He was highly respected by other religious denominations, and was personally and favorably known to the friends of the college in Britain, as well as in this country. He was in the full vigor of life, with a mind capacious and ardent, and with habits of activity and energy fully established by time and use. He devoted all his faculties unremittingly to the service of the college, and was instrumental in introducing into it some of the best permanent usages; and indeed every change he made was a manifest improvement. A poet and orator himself, he turned the attention of his pupils to the cultivation of English composition and eloquence, with great effect.

The number of students under his administration cannot be exactly ascertained. It probably did not, at any one time, exceed one hundred; and at his death it must have come very little short of that number.

His death has been attributed to his being unskilfully bled. It was more probably precipitated by his unremitting application to study, and to the duties of his office. His previous situation had afforded little leisure, and comparatively few means, for the cultivation of general science. It was natural, therefore, that even his friends should have had some doubts of his complete preparation to fill and adorn the new sphere in which he was

called to move. To qualify himself for this, his application to study was intense and unremitted. He rose by break of day, and seldom retired till midnight. The habit of his body being plethoric, his health had, for some years, greatly depended on the exercise of riding, to which he was, from necessity, much habituated in Virginia. This salutary exercise had, from the time he took charge of the college, been almost entirely relinquished. Towards the close of January, 1761, he was seized with a bad cold, for which he was bled. The same day he transcribed for the press his sermon on the death of George II. The day following he preached twice in the college chapel. The arm in which he had been bled became much inflamed, and his febrile tendencies were greatly increased. On the morning of the succeeding Monday, he was seized, while at breakfast, with violent chills, succeeded by an inflammatory fever, which terminated his earthly existence on the 4th of February, 1762. The violence of the disease deprived him of the exercise of his reason, through the greater part of his sickness. Had it been otherwise, his friends and the public would, in all probability, have been gratified with an additional evidence of the power of the gospel, in supporting the soul in the near prospect of death and eternity. In his delirium, he manifested what were the objects which chiefly occupied his mind. His faltering tongue was continually uttering some expedient, to promote the good of the church and the world.

His death was greatly and extensively lamented. An affectionate tribute was paid to his memory by his successor, Dr. Finley, in a sermon preached on the occasion from Rom. xiv. 7, 8, and printed at the request of the trustees of the college. The Rev. David Bostwick,* of New York, the dear and intimate friend of Mr. Davies, had been intrusted by him with the printing of the sermon on the death of George II. Mr. B. accompanied the publication of the sermon with a preface, in which the talents, piety and usefulness of Mr. Davies were exhibited with great warmth. Dr. Gibbons of London, to whom his MS. sermons were committed for publication, and who had been for several years his correspondent, preached a funeral sermon, which he published with that of Dr. Finley, in the beginning of the first volume of the sermons of Davies.

The first characteristic of president Davies, which we notice, was his glowing and eminent piety. It pervaded his preaching, his studies, his pastoral intercourse, his conversation, and all his actions. Next to his ardent emotions, humility was the most prominent trait in his religious character. Writing to Dr. Gibbons he says, "I desire seriously to devote to God and my dear country, all the labors of my head, my heart, my hand and pen; and if he pleases to bless any of them, I hope I shall be thankful, and wonder at his condescending grace. Oh! my dear brother, could we spend and be spent, all our lives, in painful, disinterested, indefatigable service for God and the world, how serene and bright would it render the swift approaching eve of life! I am laboring to do a little to save my country, and, which is of much more consequence, to save souls from death—from that tremendous kind of death which a *soul* can die. I have had but little success of late, but blessed be God, it surpassed my expectation, and much more my desert. Some of my brethren labor to better purpose. The pleasure of the Lord prospers in their hands." Again, "As for myself, I am just striving not to live in vain. I entered the

* Mr. Bostwick was born in New Milford, Conn., in 1721, graduated at Yale college in 1740, settled in the ministry in Jamaica, L. I., installed pastor of the Presbyterian church in New York, where he died, Nov. 1773, aged 52.

ministry with such a sense of my unfitness for it, that I had no sanguine expectations of success. And a condescending God, O how condescending! has made me much more serviceable than I could hope. But alas! my brother, I have but little, very little, true religion. My advancements in holiness are small, extremely small. I feel what I confess, and am sure it is true, and not the rant of excessive or affected humility. It is an easy thing to make a noise in the world, to flourish and harangue, to dazzle the crowd, and set them all agape; but secretly to imbibe the spirit of Christianity, to maintain a secret walk with God, to be holy as he is holy, this is the labor, this is the work. I beg the assistance of your prayers in so grand and important an enterprize. The difficulty of the ministerial work seems to grow on my hands. Perhaps once in three or four months I preach in some measure as I could wish; that is, I preach as in the sight of God, and as if I were to step from the pulpit to the supreme tribunal. I *feel* my subject. I melt into tears, or I shudder with horror, when I denounce the terrors of the Lord. I glow, I soar in sacred ecstasies, when the love of Jesus is my theme, and, as Mr. Baxter was wont to express it, in lines more striking to me than all the fine poetry in the world,

> 'I preach as if I ne'er should preach again;
> And as a dying man to dying men.'

But alas! my spirits soon flag, my devotions languish, and my zeal cools. It is really an afflictive thought, that I serve so good a Master with so much inconstancy; but so it is, and my soul mourns upon that account."

In another letter, he says: "I am laboring to do a little good in the world. But alas! I find I am but of little use and importance. I have many defects, but none gives me so much pain and mortification as my slow progress in personal holiness. This is the grand qualification of the office we sustain, as well as for that heaven we hope for, and I am shocked at myself when I see how little I have of it."

In a letter, dated Hanover, Sept. 12, 1757, he says: "I am just beginning to creep back from the valley of the shadow of death, to which I made a very near approach a few days ago. I was seized with a most violent fever, which came to a crisis in a week, and now it is much abated, though I am still confined to my chamber. Blessed be my Master's name, this disorder found me employed in his service. It seized me in the pulpit, like a soldier wounded in the field. This has been a busy summer with me. In about two months, I rode about 500 miles, and preached about forty sermons. This affords me some pleasure in the review. But, alas! the mixture of sin, and of many nameless imperfections that run through and corrupt all my services, give me shame, sorrow, and mortification. My fever made unusual ravages on my understanding, and rendered me frequently delirious, and always stupid. But when I had any little sense of things, I generally felt pretty calm and serene, and death, that mighty terror, was disarmed. Indeed, the thought of leaving my dear family destitute, and my flock shepherdless, made me often start back and cling to life; but in other respects, death appeared a kind of indifferency to me. Formerly I have wished to live longer, that I might be better prepared for heaven, but this consideration had but very little weight with me. After a long trial, I found this world is a place so unfriendly to the growth of every thing divine and heavenly, that I was afraid, if I should live longer, I should be no better fitted for heaven than I am. Indeed, I have hardly any hopes of ever making any great attainments in holiness, while in this world, though I should be doomed to stay in it as long as Methuselah. O

my good Master, if I may dare to call thee so, I am afraid I shall never serve thee on this side the region of perfection. The thought grieves me, it breaks my heart, but I can hardly hope better. But if I have the least spark of true piety in my breast, I shall not always labor under this complaint. No, my Lord, I shall yet serve thee—serve thee through an immortal duration, with the activity, the fervor, the perfection of the rapt seraph that adores and burns. I very much suspect that this desponding view of the matter is wrong. I only relate it as an unusual reason for my willingness to die. In my sickness I found the unspeakable importance of a Mediator in a religion for sinners. O! I could have given you the word of a dying man for it, that that Jesus whom you preach, is indeed a necessary, and an all-sufficient Saviour. Indeed, he is the only support for a departing soul. None but CHRIST. None but CHRIST. Had I as many good works as Abraham or Paul, I would not have dared to build my hopes on such a quicksand, but only on this firm, eternal rock. I am rising up, my brother, with a desire to recommend him better to my fellow-sinners than I have done. But alas! I hardly hope to accomplish it. He has done a great deal more by me already than I ever expected, and infinitely more than I deserved. But he never intended me for great things. He has beings both of my own and of superior order that can perform him more worthy service. O! if I might but untie the latchet of his shoes, or draw water for the service of his sanctuary, it is enough for me. I am no angel, nor would I murmur because I am not. My strength fails me, and I must give over. Pray for me—write to me—love me living and dying—on earth and in heaven."

Mr. Davies was among the brightest patterns of the domestic virtues. The example of his excellent mother made an indelible impression upon him. He looked on the most important blessings of his life as an immediate answer to her prayers.* As a husband, he was kind, tender, and cordial; mingling a genuine and manly fondness with a delicate respect. Rev. Dr. John Rodgers, one of his most intimate friends, says: "I never saw him angry during several years of unbounded intimacy, though I have repeatedly known him to be ungenerously treated." In a letter to a friend, he says: "We have now three sons and two daughters, whose young minds as they are opening, I am endeavoring to cultivate with my own hand, unwilling to trust them to a stranger; and I find the business of education much more difficult than I expected. My dear little creatures sob, and drop a tear now and then, under my instructions, but I am not so happy as to see them under deep and lasting impressions of religion; and this is the greatest grief they afford me. Grace cannot be communicated by natural descent; and if it could, they would receive but little from me."†

President Davies was remarkably generous and catholic in his sentiments. "He considered the visible kingdom of Christ," remarks Dr. Finley, "as extended beyond the boundaries of this or that particular denomination,

* At the time of his death, this venerable woman made a part of his family. When the corpse of her son was laid in the coffin, she stood over it in the presence of a number of friends, for some minutes, viewing it attentively, and then said: "There is the son of my prayers and my hopes, my only son, my only earthly support. But there is the will of God, and I am satisfied." This eminent saint was taken into the family of the Rev. Dr. Rodgers, of New York, and by him was treated with the utmost kindness and veneration, till her death.

† Mr. Davies's widow returned to her friends in Virginia, and remained there till her death. His eldest son, Col. Wm. Davies, graduated at the college of New Jersey, in 1765. He settled as a lawyer, in Norfolk, Va. In the revolution he was an officer of distinguished merit, and possessed, in an eminent degree, the confidence of Washington. He was a man of a powerful and highly cultivated mind. He died a few years since, leaving one daughter. John Rodgers Davies, graduated at the same college, in 1769, and settled as a lawyer in Sussex county, Va. Samuel, the third son, was settled in Petersburg, Va., and died there several years since. An unmarried daughter was living a few years ago. Several of his grandchildren are living. Dr. Rice mentions one at Petersburg, as leading him a MS. of her grandfather.

and never supposed that his declarative glory was wholly dependent on the religious community which he most approved. Hence he gloried more in being a Christian than in being a *Presbyterian*, though he was the latter from principle. His truly catholic address to the established clergy of Virginia, is a demonstration of the sincere pleasure it would have given him, to have heard that CHRIST was preached, and substantial religion, common Christianity promoted by those 'who walked not with him,' and whom he judged in other points to be mistaken. His benevolent heart could not be so soured, nor his enlarged soul so contracted, as to value men from circumstantial distinctions, but according to their personal worth."

The eminence of Mr. Davies's character as the head of a college was generally acknowledged. In his administration, the firmness of authority was tempered with benignity, mildness, and condescension. He watched over his pupils with the tender solicitude of a father. He repressed their youthful irregularities by the gentlest methods possible; nor did he ever inflict punishment, without evident reluctance and pain. The consequence was, that he was equally revered and loved by every member of his literary family. They esteemed it a privilege to be under his care. In his method of instruction, there was something unusually captivating. Conveying his ideas with the utmost facility, and, by the aid of a lively imagination, imparting the charms of novelty even to common subjects, he could not fail to rivet the attention of his pupils. He communicated to them of his intellectual treasures without reserve. At the same time, he considered religion as unspeakably the brightest of all accomplishments; the only sure foundation either of usefulness or honor. He therefore bent his principal attention, as every instructor should, to impress the youthful mind with the importance of this object. He seized with avidity every occasion to inculcate on his pupils, in private, the worth of their souls, and the pressing necessity of their immediately securing the blessings of salvation. Towards the close of a new year's sermon, he says: "I beg leave of my promiscuous auditory, to employ a few minutes in addressing myself to my important family, whom my paternal affection would always single out from the rest, even when I am speaking in general terms to a mixed crowd. Therefore, my dear charge, my pupils, my children, and every tender and endearing name—ye young immortals, ye embryo angels, or infant fiends, ye blooming, lovely, fading flowers of human nature, the hope of your parents and friends, of church and state; the hope, joy, and glory of your teachers! hear one that loves you; one that has nothing to do in the world, but to promote your best interest; one that would account this the greatest blessing he could enjoy in his pilgrimage; and whose nights and days are sometimes made almost equally restless, by his affectionate anxieties for you. Hear him upon a subject in which you are most deeply interested; a subject the most important that even an apostle or an angel could address you upon, and that is, the right improvement of time, the present time, and preparation for eternity."

The public and official appearance of President Davies was marked with dignity, decorum, and elegance. His performances at anniversary commencements reflected equal honor on himself and the institution, and highly gratified the crowded auditories, which those occasions brought together.

President Davies was not more than fourteen years in public life; for he probably began to preach in his twenty-third year, and died a little after he had completed his thirty-sixth. And when it is considered how imperfect was his early education, how numerous were the difficulties with which he

always had to contend, and yet to what eminence he rose, and what extensive and lasting good he effected, where shall we find an individual whose talents, or whose holy zeal and fidelity, we shall have greater reason to admire? That he had the advantage of genius, no one can doubt. But let it not be forgotten, that he was as much distinguished by laborious and incessant application to study, as by the facility with which he made his attainments. He disliked to preach if he could avoid it, without careful preparation. Sometimes, when pressed to speak extemporaneously, he replied: "It is a dreadful thing to talk nonsense in the name of the Lord." Nor was he one of those who boasted how easily and rapidly his sermons were composed. He is known to have declared, that "every discourse of his which he thought worthy of the name of a sermon, cost him four days' hard study in the preparation." "It was by this combination of talent and diligence," remarks Dr. Green, "that he became, probably, the most eloquent and accomplished pulpit orator that our country has ever produced; and what was infinitely more important and desirable, was more successful in winning souls to Christ, than almost any other individual of the day in which he lived; for his sermons have been benefiting thousands and tens of thousands, since his death; and are likely to do so, while the language in which they are written, shall be in use."

The collection of sermons, in three volumes octavo, published by Dr. Gibbons, has passed through very numerous editions, both in this country and in Britain. The ninth edition was published forty-five years ago. Perhaps there are no sermons in the English language which have been more read, and for which there has been so steady a demand, for more than sixty years. Yet these sermons were almost wholly posthumous in their publication. They are not distinguished by minute accuracy of language, by finished periods, nor are they wholly free from pomp and declamation. His style, though rich and entertaining, is probably rather a dangerous model for imitation. Yet there is every where so much just thinking, such powerful reasoning, such pungent addresses to the conscience and the heart, with such an unction of holy love, that the reader soon ceases to attend to any thing but the subject discussed, and is carried delightfully along by the powerful charm of genius and piety. A chief excellence is that they abound in clear, forcible, and affecting delineations of the great doctrines of the gospel, in union with the very spirit of love and meekness. It is said, that he seldom preached without producing some visible emotions in great numbers present; and seldom, without some saving impressions being left on one or more of his auditory.

We close with an extract of a letter addressed to the writer of this sketch, by the Rev. Dr. Benjamin H. Rice, of Princeton, New Jersey.

"I suppose you have ample evidence of the power and popularity of President Davies as a preacher. In this indeed, consisted his great superiority. I have seen persons who heard his sermon on the Final Judgment. They said is was delivered under the oaks that shaded his church, to about five thousand people; and that when they were dismissed, they dispersed in their carriages, on horseback, and on foot, without uttering a single word—all seemed so absorbed with the awful theme.

"I have no means of ascertaining the amount of his success, but there is abundant proof that his preaching was blessed to the conversion of many souls, both among the white people and the colored. Indeed, he paid special attention to the slaves; contrived to have many of them taught to read, and obtained for them from the Society for the Propagation of the Gospel, religious books, particularly a number of Watts's Psalms and Hymns.

I have seen some of the old slaves that were brought into the church under his ministry. They were venerable not only for age but for Christian experience and intelligence, and remembered their pastor with strong affection.

"The influence of Davies is one of the most interesting aspects in which he can be remembered. He still lives by a propagated influence in many hearts, not only in Virginia, but also in Tennessee and Kentucky. This may be seen not only in the pleasure with which he is spoken of, but in his name given to the sons from one generation to another, and in the delight with which his sermons are read and handed down from father to son."

NOTE.—A collected and uniform edition of the works of President Davies is a great desideratum. Drs. J. H. Rice and Green mention important papers which have been overlooked. Some of his poems are well worthy of being included. The individual who shall undertake this work will deserve well of the church and of his country. He should make a personal investigation of the places where Davies resided,—Newcastle in Delaware, Princeton in New Jersey, and the scenes of the labors of Davies in Virginia—examining the records of the college of New Jersey, and of the ecclesiastical bodies with which the president was connected. Something might possibly be found in Nottingham, Pa., and among the papers of Dr. Gibbons of London. The works should include some account of the descendants of President Davies. It is not honorable to the country, that while the memorials of her greatest general are carefully prepared and elegantly published, many of the memorials of one of her most distinguished pulpit orators, should be left to decay and utter loss.

A COLORED SELF-TAUGHT MAN.

REV. DR. COOLEY of Granville, Mass. has prepared and published some very interesting sketches of the life and character of a colored clergyman, who was, for many years, minister of large and respectable congregations of people almost exclusively white. The biographer was long and intimately acquainted with the subject of his sketches, and has exhibited good judgment in the selection and arrangement of his materials, and in his own interspersed remarks. Rev. Dr. Sprague of Albany has prefixed some appropriate introductory observations. LEMUEL HAYNES was born at West Hartford, Conn. July 18, 1753. His father was of unmingled African extraction, his mother a white woman of respectable ancestry. Haynes bore the name of neither father nor mother, but probably of the man under whose roof he received his birth. When five months old, he was bound as a servant to Dea. David Rose of Granville, Mass. till he was twenty-one years of age. He was treated with singular affection by his master and mistress, and carefully instructed in the principles of the Christian religion. As a servant-boy, Haynes was strictly faithful. At length, he discovered such prudence in the management of his master's business, that the superintendence of it was almost wholly committed to him. The remark has been a thousand times repeated, that 'Lemuel Haynes got his education in the chimney corner.' This is literally true. While his comrades were sporting in the streets and even round the door, you might see him sitting on his block with his book in his hand. Evening after evening, he plied his studies by fire-light, having laid in a store of pine-knots for the purpose.

Here he almost literally devoured his spelling-book and psalter. He could refer with nearly infallible accuracy to the book, chapter and verse of the Bible where most of the texts bearing on the essential doctrines of the gospel may be found. He could repeat large portions of Young's Night Thoughts, and of Watts's Psalms and Hymns. One day, on meeting a school-mate, he said, 'How do you succeed in your studies?' On hearing the reply, Haynes said, 'I make it my rule to know something more every night than I knew in the morning.'

Haynes early became pious, and joined the Congregational church in Granville, under the charge of the Rev. Mr. Smith. He soon gave decisive evidence of true conversion, and became very useful in the promotion of piety and morality among his friends and neighbors. In 1774, he enlisted as a 'minute-man,' in the revolutionary army. Soon after the battle of Lexington, he joined Washington's army at Roxbury. The next year, he was a volunteer in the expedition against Ticonderoga. He then returned to his agricultural labors at Granville. By diligent study in the evenings, and by rising early in the morning, he had made considerable proficiency in theology. In the family of Dea. Rose, Saturday evening was employed in a religious manner. Occasionally, young Haynes was deputed to read a sermon of Watts, Doddridge, Whitefield or Davies. One evening, being called upon to read, he slipped into the book his own written sermon, and read it to the family. The deacon was greatly delighted with the discourse, and, his eyes being dim, he had no suspicion of any thing having happened out of the ordinary course. He inquired, 'Lemuel, is it Davies's sermon, or Watts's, or Whitefield's?' Haynes blushed, and hesitated, but was obliged to confess the truth, 'It is Lemuel's sermon.' Dr. Cooley has given us this discourse, and it is certainly a sound, and well-prepared performance. This incident brought young Haynes very favorably into notice. He had always been regarded as a youth of uncommon purity, amiableness and humility. The parish being destitute of a minister, he was frequently called upon to read approved sermons, and to lead in the devotional exercises. He was soon encouraged to look forward to the Christian ministry. He commenced his studies with the Rev. Daniel Farrand of Canaan, Ct., with whom he obtained a good knowledge of the Latin and English languages, and of the composition of sermons. He thoroughly read the Greek Testament and the Septuagint with the Rev. William Bradford of Wintonbury, Conn. November 20, 1780, he was licensed to preach the gospel, when he was twenty-seven years of age. His first sermon was preached at Wintonbury. He then labored five years in Middle Granville, Mass., with great acceptance. Not a few were savingly benefited through his honored instrumentality. November 22, 1783, he was married to Miss Elizabeth Babbit, a well-educated and pious white lady of Granville, under circumstances which met the unanimous approbation of ministers and others. Nine children survive. All but one are hopefully pious. One son is a farmer, one a physician, and one a lawyer. In Nov. 1785, Mr. Haynes was ordained as an evangelist, in Torrington, Conn., where he continued preaching the gospel about two years. In the spring of 1788, he was ordained to the pastoral office in the west parish of Rutland, Vt. Here he remained greatly useful and honored, till, on account of some political excitement, he was dismissed, at his own request, April 19, 1818. A great part of the church at West Rutland were his spiritual children. He had gathered more than three hundred into it, and had seen the parish rise under his influence and labors to a state of great respectability. For the four following years, he labored at the delightful village of Man-

chester, Vt., the residence of governor Richard Skinner, of Joseph Burr, and other intelligent men. From February, 1822, till his death, 28th of September, 1833, he preached the gospel in Granville, N. Y. His last words were, 'I love my wife, I love my children, but I love my Saviour better than all.'

We commend this volume to our readers as one of great interest. No one can read it without advantage. It shows that no circumstances are so depressed and discouraging as to be insuperable to one who has determination, and a spirit of unyielding perseverance. Haynes triumphed over three most formidable obstacles—illegitimacy—color—want of early school instruction. Who, then, need to be disheartened? He rose to eminence, not by original genius, but by a humble deportment, by indefatigable exertion, and by that blessing of Heaven which is denied to none who ask for it.

ADAM SCHALL, MISSIONARY TO CHINA.

Translated from the French of Abel-Rémusat.

JEAN ADAM SCHALL, a learned jesuit and missionary to China, was born at Cologne, in 1591. In 1611, he went to Rome, and took the religious habit. After he had studied theology and mathematics many years, he embarked for China, in company with Trigault, who was now returning, and reached China in 1622. He landed in the province of Shen-si, and resided for several years at Si-'an-fou. He employed himself without intermission in his apostolic duties and the study of the sciences which are connected with astronomy. He directed the construction of a church, which had been built, partly by the aid of the new converts, and partly by the assistance of the Chinese who had not embraced the faith of the missionary, but who wished to bear a part in the missionary work, solely in consequence of the interest which had been awakened in the study of mathematics.

The reputation which he had acquired by his scientific knowledge was the occasion of his being called at an early day to the court, where he had the charge of reducing the imperial calendar, in connection with the padre Rho, till the death of the latter, when Schall took the entire direction. He performed this duty with ability, during the consecutive reigns of three emperors, in the Ming dynasty, and of two others in the Tartar dynasty. It was in the reign of the first Mantchou sovereign, named by Europeans Chun-tchi, that Schall obtained a much higher degree of estimation and favor. He was then nominated directing counsellor in the department of celestial affairs, where (in connection with other missionaries) he was president of the tribunal of mathematics, with the particular title of *master of the abstruse doctrines*. This title was rendered the more honorable as it enabled him to connect various Chinese distinctions, which it would be difficult to render into French. It must be added that the emperor held Schall personally in great consideration; that he came four times into the study of the missionary in order to enter into familiar conversation with him; that, in his visits, he sat on the couch of the learned jesuit, and that he amused himself in admiring the elegance of the church, and in tasting the fruits of the garden which Schall had planted.

Schall took advantage of these royal favors in promoting the cause of the mission. He obtained a decree for the free publication of Christianity, which so increased the number of converts, that in fourteen years, 1650–1664, 100,000 Chinese were baptized. On the death of Chun-tchi, the hopes which the happy commencement had allowed the missionaries to indulge, very soon vanished.

The regent, who governed the empire, during the minority of Khang-hi, began a persecution against the Christians, in which Schall was one of the first victims. He was accused of having had the audacity of holding up a crucifix in veneration, before the image of the deceased emperor. With his three companions, he was thrown into irons, dragged, during nine months, from tribunal to tribunal, and finally condemned to be strangled, and *cut into ten thousand pieces*, for having omitted certain rites prescribed in the sepulture of an imperial prince.

This sentence was on the point of being carried into execution, when a comet, which in the meantime had made its appearance, an earthquake, and a conflagration which destroyed four hundred rooms of the palace, were regarded as manifest signs of the divine displeasure, and of the innocence of the prisoners. They were, therefore, set at liberty. Schall, however, profited little by this release. He was already seized with paralysis; he was then accused anew, and carried, his neck being placed in a kind of movable iron collar, called *cangue*, to two tribunals. All these fatigues contributed to exhaust his strength; and he expired on the 10th moon of the 8th year of Khang-hi, 15th of August, 1669.

That happened in relation to Schall which has occurred to many other illustrious personages. After death, honors were heaped on a man who had been persecuted during his life. The ceremony in respect to his sepulture was regulated by high authority. There were expended on it 524 ounces of silver, about 3,930 francs; and an officer was directed to preside. The astronomical calendar left in the hands of Schall, fell, after a short time, into those of a very ignorant Chinese, named Yang-kouang-sian. But the errors which abounded in his work compelled its prompt restoration to the missionaries. Verbiest, a true successor of Schall, undertook the labor. He also had direction of the casting of pieces of artillery; in like manner as Schall had done, in 1636, on the first incursion of the Tartars into the interior of the empire.

Schall had taken the Chinese name of Tang-jo-wang, and the surname of Tao-weï. It was with this twofold name that he published his works in the Chinese language, to the number of twenty-four, mostly relative to the subjects of astronomy, optics, and geometry. There has been attributed to him the composition of 150 volumes in Chinese. This number is greatly exaggerated. Those which were really published were very considerable; and one cannot but find occasion of surprise, that he could devote himself with so great assiduity to labors so difficult, since these did not cause any relaxation from the principal duties of his profession. In the time of his highest popularity, he did not cease to catechise. The following is an instance of his zeal. In order to receive the confession of two prisoners, in confinement, and sentenced to death, he disguised himself in the habit of a coal-man, and under the pretext that the roughness of the season had suggested his attire, he entered into the prison, his bag on his back, as if to sell his merchandise.

Some of his Chinese treatises are at Paris in the royal library; and there is extracted from his letters an historical narration of the origin and progress of the missions of the jesuits to China; the same rendered into Latin in Vienna, in 1665, in 8vo. The portrait of Schall has been engraved, and is in the *Chine illustrée* of Kircher, p. 154.

TABULAR VIEW OF THE COLLEGES IN NEW ENGLAND;

Showing the number of Students of the different classes at each College, belonging to each of the several States in the Union, and to other countries; the number of Students in each class at each College; the whole number at each College, and the total at all the Colleges.

Colleges.	Classes.	Maine.	N. Hamp.	Vermont.	Mass.	R. Island.	Conn.	N. York.	N. Jersey.	Penn.	Delaware.	Maryland.	Virginia.	N.Carolina.	S.Carolina.	Georgia.	Alabama.	Mississippi.	Louisiana.	Tennessee.	Kentucky.	Ohio.	Illinois.	Indiana.	Dist. of Col.	Michigan.	E. Florida.	U. Canada.	L. Canada.	W. Indies	Rio Jane'o.	Brazil.	G. Britain.	Ireland.	Asia.	Total.
Harvard	Sen.	1	5	0	31	0	0	1	0	0	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	47
	Jun.	0	4	0	52	1	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	67
	Soph.	3	7	1	49	1	0	4	0	1	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	72
	Fresh.	1	1	1	38	1	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	47
		5	17	2	173	3	1	7	0	2	0	5	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	0	1	0	0	0	0	0	233
Yale.	Sen.	0	1	0	10	0	58	15	0	3	1	0	1	1	4	3	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	98
	Jun.	0	1	2	8	0	24	15	0	5	0	1	0	1	0	1	0	0	0	3	0	1	1	0	1	0	0	0	0	1	0	0	0	0	0	74
	Soph.	0	2	0	12	4	51	23	0	4	0	1	2	3	2	4	2	0	0	0	0	3	3	0	1	0	0	0	0	0	0	0	0	0	0	116
	Fresh.	1	4	4	16	2	51	12	0	2	0	0	1	3	2	5	1	4	2	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	123
		1	8	6	46	6	184	65	2	14	1	2	4	7	8	13	3	4	5	7	1	4	4	0	3	1	1	1	0	2	0	1	0	0	0	441
Brown.	Sen.	0	5	2	14	7	1	6	0	0	0	2	0	1	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	41
	Jun.	1	0	0	24	13	2	1	1	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	45
	Soph.	0	6	1	30	13	2	4	0	1	0	1	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	80
	Fresh.	0	2	0	24	7	4	2	0	2	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	43
		1	13	3	92	30	9	13	1	4	0	4	0	1	4	2	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1	0	0	0	0	189
Dart-mouth.	Sen.	4	18	8	4	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	35
	Jun.	4	20	12	9	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	17
	Soph.	2	42	7	10	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	1	0	0	66
	Fresh.	1	41	8	9	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0	0	53
		11	122	33	32	0	0	3	0	0	0	0	2	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	3	0	0	0	1	0	0	211
Wil-liams.	Sen.	0	1	0	8	0	2	5	0	0	0	0	2	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	20
	Jun.	0	1	2	16	0	1	8	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	33
	Soph.	0	1	2	18	0	2	13	0	3	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	40
	Fresh.	0	0	2	10	0	3	9	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	26
		0	3	6	52	0	8	35	3	4	0	0	2	0	1	1	0	0	0	0	0	2	1	0	0	0	0	0	1	0	0	0	0	0	0	119
Bow-doin.	Sen.	27	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	28
	Jun.	40	1	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	46
	Soph.	27	3	0	4	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	37
	Fresh.	24	2	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	28
		118	7	0	10	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	1	0	139
Am-herst.	Sen.	1	2	2	30	1	6	14	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	2	0	60
	Jun.	1	2	2	34	0	4	5	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	50
	Soph.	0	2	4	42	1	10	10	0	2	0	1	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	73
	Fresh.	0	3	2	54	0	3	16	0	4	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	76
		2	9	10	158	2	23	39	0	7	1	0	1	1	0	2	0	0	0	0	0	1	0	0	0	1	0	0	0	0	0	0	0	0	2	259
Ver-mont.	Sen.	0	1	17	0	0	1	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	23
	Jun.	0	0	17	1	0	0	3	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	2	0	0	0	0	0	0	24
	Soph.	0	0	21	1	0	0	6	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	28
	Fresh.	0	0	13	0	0	0	4	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	0	0	20
		0	1	68	2	0	1	16	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	5	0	0	0	0	0	0	95
Water-ville.	Sen.	7	1	0	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	13
	Jun.	8	2	1	7	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	19
	Soph.	12	1	4	9	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	27
	Fresh.	22	1	0	3	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	28
		49	5	5	24	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	87
Middle-bury.	Sen.	0	0	18	1	0	0	6	0	1	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	28
	Jun.	0	0	34	0	0	1	10	0	2	0	0	0	0	0	2	0	0	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0	0	51
	Soph.	0	0	33	2	0	0	14	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1	0	1	1	0	0	0	0	0	0	51
	Fresh.	0	1	27	0	0	0	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	4	0	0	0	0	0	0	37
		0	1	112	3	0	1	33	0	3	0	0	2	0	0	0	2	0	0	0	0	1	1	0	0	2	0	1	5	0	0	0	0	0	0	167
Wesley-an.	Sen.	2	0	0	2	0	4	5	0	2	1	1	0	0	0	0	0	0	0	0	1	0	0	0	1	0	0	1	0	0	0	0	0	0	0	20
	Jun.	2	1	3	5	0	7	6	1	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	28
	Soph.	2	0	1	8	0	9	14	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	38
	Fresh.	1	0	1	7	1	8	8	0	0	0	2	2	0	1	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	34
		7	1	5	22	1	28	33	2	2	1	4	3	0	1	2	0	2	0	0	1	0	0	1	2	0	0	2	0	0	0	0	0	0	0	120
Wash-ington.	Sen.	0	0	0	1	0	8	0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	12
	Jun.	0	0	2	0	0	4	5	0	0	0	0	3	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	15
	Soph.	0	1	0	1	0	9	1	0	1	0	1	0	1	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0	16
	Fresh.	0	2	0	2	0	1	4	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	11
		0	3	2	4	0	22	10	0	4	0	1	3	2	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0	0	0	0	0	1	54
Total,....		194	190	254	618	55	279	255	9	47	3	16	17	11	20	20	5	6	8	7	7	13	7	1	5	4	1	6	14	2	1	1	1	1	3	2084

Whole number of students at the New England Colleges, 2,084.

Of these, 425 belong to the Senior class.
" 499 belong to the Junior class.
" 624 belong to the Sophomore class.
" 536 belong to the Freshman class.

Of those belonging to New England, the proportion to the population is as follows, viz. In Maine, there is 1 student to every 2,061 inhabitants; in New Hampshire, 1 to 1,417; in Massachusetts, 1 to 960; in Vermont, 1 to 1,104; in Rhode Island, 1 to 1,785; and in Connecticut, 1 to 1,067.

Concord, N. H. 27 February, 1837.

HISTORICAL SKETCH OF HARVARD UNIVERSITY.

[Prepared by Alden Bradford, Esq., late Secretary of the Commonwealth of Massachusetts.]

Several of the principal characters in the company, by which Massachusetts colony was first settled, in 1630, were men of learning. It has been said, and it is believed justly, that there was as great a proportion of them who had received a classical and collegiate education, as were to be found in most parts of England, when they emigrated. The whole number of those who came into the colony between 1628 and 1630 inclusive, has been estimated at 2,000; and within the next three years, about the same number was added to the colony. Among them were not less than twenty who had been educated in some university in England; and the most of these were clergymen who, for their learning and education, were inferior to very few then in the parent country. And many others among the laity were well educated persons, though few of these had been favored with the measure of literature to be attained in a university. They may, however, justly be ranked among the friends of learning. The religious disputes of that period, in Europe, had led many, not educated in a university, to extensive reading and to the study of the ancient languages, and thus had convinced them of the importance of classical and general literature. The principal men in Plymouth colony, also, appear to have been fully impressed with the benefit and importance of a learned education. Among them, Brewster only had been educated in an university; but several others of the company were acquainted with the ancient languages, and justly appreciated the uses of human learning in the cause of Christianity.

It is also well known, that the leading object in settling New England, was religion; and the free enjoyment of the privilege of religious worship and instruction according to the word of God. Piety was the predominant and ruling motive. Yet so far from charging the first and early settlers with fanaticism, we have just cause to approve and commend them, in that they provided all proper human means for the maintenance of pure religion. They perceived the necessity of having a learned clergy, who would be able to convince gainsayers and to stop the mouths of opposers, whether of the hierarchy, or of wild and ignorant fanatics; and their writings testify, that, in their opinion, men so qualified by learning were requisite for maintaining the peace of the church and promoting the edification of the faithful. With all their experimental and deep piety, they insisted on a learned education, in those who were set for the propagation and defence of the gospel. They would endure none but men of learning for public teachers and guides of the people: and this furnishes an apology for the magistrates who sometimes interfered, when it was found the people were disposed to choose or to encourage illiterate men as ministers of the gospel.

The clergy were among the most zealous in favor of learning; and their conduct and views in this respect were entirely different from the Catholics, whose great desire was to keep the people in ignorance. We cannot be surprised, that men of such characters and with such views, were desirous, even in the infancy of the colony, of providing permanent means for the support and diffusion of human learning.

We only wonder that, in their situation, whilst struggling almost for existence, burdened with heavy expenses on account of their new and distant settlement, and thus necessarily obliged to make great sacrifices of property, they should have the resolution to found a college, or have obtained means to support it. And we must impute their zeal and their efforts, for the promotion of good learning, to the same cause that we do their readiness to endure privations and to meet perils, in building up a Christian community in this new world. It was a solemn sense of duty; it was the power of religious faith and principles, which animated and sustained them. And a goodly number of them were learned enough and wise enough to perceive that the permanence of the social

state, as well as of religious institutions, required the aid of well educated men, in all coming generations. As they did not expect miracles, though possessing strong faith in Providence, they would not neglect the proper means for securing these important ends. They had seen the evils, in a moral and religious view, of ignorance both in the clergy and people in England; and they knew from experience, that it was only to enable men to read and understand the Bible for themselves, and to be acquainted with the history of past ages, to prevent the reign of error and superstition. They left numerous declarations on record, in proof that such were their convictions. 'It is an object near our hearts,' they say, 'to have an able and learned ministry when those of the present age are laid in their graves.' In the strong language of the times, they said, 'that it was the device of Satan to keep men in ignorance, especially of the holy scriptures in the original tongue, so that they might be deluded by fatal errors and deceived to the ruin of their souls.'

Sixty years after the college was founded, the Rev. Cotton Mather says, 'our fathers foresaw that without a college to train up an able and learned ministry, the churches in New England must have been less than a business of one age, and soon have come to nothing. That the other hemisphere could not have sent us learned men enough for our necessities; and without a nursery for such men among ourselves, darkness must have soon covered the land and gross darkness the people:' and that it had been of great benefit both to church and commonwealth.—The learning there cultivated, he said, 'was the salt of the nation.' The learned men of that day were sensible that true religion was friendly to literature and science, and that, in return, learning was a great support to true religion. The whole number educated at the college in this period, was about 460, and 250 of these were clergymen.

The following is the language of President Oakes, (1680,) some years before the time of Mr. Mather. 'The wisdom and foresight and care of our first leaders, for future times, was in nothing more conspicuous or admirable, than in the planting a nursery of learning; and New England is enjoying the sweet fruits of it to this day. And it becomes our faithful and worthy patriots, who would tread in the steps of our pious fathers, to water what they planted.' I may also refer to a writer of the colony, of a still earlier day, and one indeed of the first resolute company of planters; and though his writings give no evidence of an academical education, they show his conviction of the importance of learning.* 'Towards the end of this year (1640) came over the Reverend and learned Mr. Henry Dunster; before whose coming the Lord was pleased to provide a patron for a college, his provident hand being now no less visible, in pointing out a President abundantly fitted to manage the work: and, as in all other passages of this history, Zion's Saviour hath appeared, so especially in this work—the fountains of learning being in a great measure stopped in our native country, at this time, so that the sweet waters of Shiloh's streams ordinarily pass into the churches *there* through the impure channels of prelatical pride, besides the filth† which the fountains themselves were encumbered with; insomuch that the Lord turned aside often from them, and refused the breathings of his blessed Spirit among them; which caused Satan, in these days of his transformation into an angel of light, to make it a means to dissuade people from the use of learning, that in the next generation they might be destitute of such helps as the Lord hath hitherto made use of, as chief means for the conversion of his people and building them up in the holy faith; as also for breaking down the kingdom of antichrist. And verily had not the Lord been pleased to furnish New England with the means of learning, the work would have been carried on heavily, and the hearts of godly parents would have sunk within them for their poor children, whom they must have left destitute of the means of grace. They are not among those who count *ignorance the mother of devotion*,‡ yet a greater part of them have been de-

* E. Johnson, author of 'Wonderworking Providence of Zion's Saviour.'

† Referring to the Universities, in which, long after the partial reformation took place in England, popish errors were in some measure tolerated and taught.

‡ The number of clergymen, who came to New England before 1642, has been estimated at about one hundred. Of these nearly twenty returned to England in the course of a few years—thirty-six died in this

voted to the plough, and have had many difficulties to struggle with, in providing for their families in this destitute place.—Amidst all these difficulties, knowing that in this age many are out of conceit of learning, it was thought meet, that it should speak for itself.—Hereupon all who had tasted the sweet wine of wisdom's drawing and fed on the dainties of knowledge, began to set their wits to work; and as the progress of the work had a further dependence on other means in future, so now the end being fixed on a sure foundation, namely the glory of God and the good of his elect through the world, in vindicating the truths of Christ and promoting his glorious kingdom; means they know there are many thousands unperceived by mortal man, which Providence daily brings forth. Upon these resolutions, to work they go; and with thankfulness take up all lawful means, as they come to hand, and withal to let the world understand, that *spiritual* learning was the thing they chiefly desired, to sanctify the other and make the whole lump holy; and that learning, being set upon its right object, might not contend for error instead of truth.' But though the principal object of encouraging human learning was a regular succession of able pastors and teachers for the churches, it is evident that they deemed a classical education important for the legislator and the civil magistrate. Men of learning, if discreet and religious characters, were held in great respect, and always selected by the people for places of trust and authority in the government. They thought it as necessary for the legislator and magistrate to be learned, as for those who were pillars in the church and teachers of religious doctrines and duties. The learned and the wise were thought most important agents for the dignity and safety of the community. And in this respect, as well as in their ardent piety, their opinions and practice commend themselves highly to our imitation.*

The first measure for establishing a literary institution in New England, was a grant of £400, by the magistrates and deputies of Massachusetts, in 1636, for a 'school, or college,' at Cambridge (then called the New town) in that colony. It is probable that this sum was for the erection of a building, and not for a fund, nor for the support of the instructors.† For it is added, in the order of the magistrates (or assistants) and of the house of deputies, that £200 should be soon advanced, and the other moiety when the building should be finished. And it was, at the same time ordered, that Mr. Winthrop, Mr. Dudley, Mr. Bellingham, Mr. Humphrey, Mr. Harlackenden, Mr. Stoughton, Rev. Mr. Cotton, Mr. Wilson, Mr. Davenport, Mr. Weld, and Mr. Peters, be desired to carry the order into effect.‡ It is reasonable to suppose, that these distinguished men were among the most zealous friends of learning and of the seminary. But it does not appear, however, that they were then appointed for any other service than to bargain for and to oversee the erection of a suitable building. Sir Henry Vane, who came into the colony in 1635, was now (1636) the Governor; and no doubt was friendly to the college; but other duties of a public nature might not have left him leisure to be on a committee for preparing the building. His not being named with the others of this time affords evidence that they were not meant to be the permanent governors of the institution; but agents for building the house for the college. In 1637, the General Court voted, that the school should be called a college; and Nathaniel Eaton was appointed the principal: and, on the bequest of Reverend *John Harvard* of Charlestown of nearly £800,§ it received the name of HARVARD COLLEGE. This was a most seasonable donation,

country before 1666. Within thirty-five years after Harvard College was founded, one hundred and twenty ministers were educated there, and more than thirty of these went to England and settled; but some of them came back to America after 1661. See also second note preceding.

* None but well-educated men were elected to places of high civil trust and power, in either of the New England colonies, at an early period, and but very seldom since.

† Whether it was then intended further to aid the school at the public expense, than to provide a building, it is difficult now to decide; and yet there can be no doubt that it was the design to aid and encourage it in all ways the colony might be able.

‡ The first six were magistrates—Humphrey was not long in the colony; Harlackenden came over in 1635, and died in a few years; Israel Stoughton was of Dorchester, and father of William Stoughton much distinguished in his day, 1680—1700. Weld and Peters returned to England in the time of the long Parliament—Davenport was some time at New Haven and then in Boston.

§ The precise sum was £779 17*s.* 2*d.* It does not appear that it was specially applied, or that any conditions were connected with the bequest.

and encouraged the friends of the school to make still further efforts for its liberal endowment. In 1639, the Legislature granted five hundred acres of land to Mr. Eaton, the head of the institution, on condition that he should continue his labors therein; and the year following ordered the income from Charlestown Ferry, then from £30 to £50 a year, to be appropriated towards the salary of the teachers. The sums paid by the pupils could not have been large, and it was the policy, no doubt, to tax them as moderately as possible. It soon appeared that Mr. *Eaton* was an unfit character for governing the college, on account of his irritable and unhappy temper, though his competency as a classical scholar seems not to have been disputed.* He was dismissed from the college towards the close of the year 1639, for cruel treatment of his usher, and his general severity in the discipline of the students.† But the college did not long remain destitute of a principal. Mr. Eaton was censured and fined by the General Court for the assault on his usher; and by the same authority was deprived of his office in the institution; for there had then been no board of overseers or trustees of the college appointed.‡ The contemporary and early notices of Mr. *Harvard* are so brief, that it is not possible to gratify the laudable curiosity of the friends of learning and the university with a very satisfactory biography of one who ought to be gratefully remembered. It is only known that he came to this country in 1637, and resided in Charlestown till his decease, which was in September 1638; that he had received a university education; was a non-conformist or puritan clergyman; and preached occasionally in Charlestown during the short period he continued there, though it does not appear that he was the regular pastor of the church.§

In addition to the sum given by Mr. Harvard, already mentioned, which was nearly a full moiety of his property, he bequeathed his library to the institution, consisting of three hundred and twenty volumes; which was a very acceptable present, especially as books were not then to be purchased in the colony.

The example of Mr. Harvard induced many others to contribute to the funds or the library of the infant seminary. Several of the clergy presented books,‖ which were as valuable, in most cases, as money; most of the magistrates made contributions, though not in very large sums. Some pious men in England, friendly to the first settlers of Massachusetts also gave books or money, and the General Court continued to extend a fostering care to the college, by several grants of land at different times; then, however of comparatively little value, and yielding but a small income.

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* Rev. Dr. Eliot, in his Biographical Dictionary, calls him Dr. Eaton; but by what authority, does not appear.

† Corporal punishment was inflicted and expressly allowed for some time (as it then was in England.) But there are no instances related since about the middle of the last century. Before that period, boxing and whipping were used The late Judge David Sewall has told me, that Flint and Hancock (tutors) sometimes boxed the scholars when he was an undergraduate, 1752.

‡ The act or order of the General Court, in 1636, appointing a committee 'to take care for a building for the school, or college,' was very brief; and seems, when strictly construed, to give no other powers, and clearly not the power of filling vacancies in the committee or board. And yet in the act of 1642, it is said the former persons or committee were authorized 'to order the college;' But as several had removed out of the jurisdiction, the Court proceeded to form a board of overseers, and making them in fact a corporate body. —Power was granted with caution, by the General Court, in all these and other acts, or orders for the government of the college. They chose to retain a supervising and controlling authority over the institution in their own hands, and such has been the claim and practice to the present time.

§ The first printing press in the English American colonies was established at Cambridge in 1638. It was particularly patronized by the government of the college; and in 1662 was put under the inspection and censorship of a committee appointed by the General Court, one of whom was a clergyman and the other a layman. The General Court it appears could control the licensers of the press; for when the latter had allowed the printing of a treatise of Thomas à Kempis, a Roman Catholic, the former interfered and forbid their proceeding. The Court also at that time ordered that no other printing press should be established within the colony.—Eliot's Indian Catechism and New Testament were printed at this press in 1653 and 1661; and in 1663, his Indian Bible, and some tracts on religious subjects for the use of the Indians. The Society in London for Propagating the Gospel in New England, of which Sir Robert Boyle, a distinguished philosopher, was the president, was at the expense of printing these books in the Indian language. The same society contributed in a great measure to the support of Mr. Eliot, his son, Rev. Mr. Bourne, Mayhew, Cotton and others, as missionaries among the Indian tribes. The first owner of the press was Rev. Joseph Glover, whom Governor Winslow of Plymouth colony engaged in 1636—7 to come to New England; but who died on his passage or in England, while preparing to come over. His widow and family came and brought the printing press, which was soon set up and used by Stephen Day.

‖ The most of the clergy had good libraries, though they consisted chiefly of works in dogmatic theology, polemic divinity, ecclesiastical history, and biblical commentaries.

Among the early donors and benefactors of the institution, for fifty or sixty years, besides Mr. Harvard, were Captain Robert Keane; Sir Richard Saltonstall; Israel Stoughton; Edward Hopkins, (some time governor of Connecticut colony,) who first gave £100 and afterwards £500 for the purchase of land, which, at a later period, was effected by buying a large tract now called Hopkinton; Governor Eaton of New Haven; Mr Hobart, a schoolmaster; a person unknown £50; donations to the library early amounted to £200; gentlemen in England also gave £150, for the benefit of the library; John Bulkley, A. M. gave a lot of land in Cambridge; Major Robert Sedgwick and John Newgate of Boston; John Glover of Boston; Reverend John Wilson of Boston; Governor Bellingham; John Doddridge of England; Henry Webb of Boston; Sir Kenelm Digby; John Winthrop; Rev. Mr. Rogers of Rowley; Capt. Richard Sprague of Charlestown; Mr. John Ward of Ipswich; Richard Champney; William Pennoyer Esq., and Henry Ashurst, England; James Penn of Boston; some gentlemen of Portsmouth N. H. by the influence of Rev. Mr. Moody, gave £60 a year, for seven years; Lady Moulson; John Hull Esq. of Boston; Robert Cook of Charlestown; Rev. Theophilus Gale, England, gave a large sum, and his library also, which was very large for a private library of that day; Sir Matthew Holworthy, England, was a very liberal benefactor; Samuel Ward of Charlestown; Mr. Henry Clarke of Hadley; Richard Russell; Edward Jackson; Joseph Brown; Rev. Owen Stockton of England; Robert Thorner of England; Samuel Sewall of Boston; Wm. Brown of Salem, Wm. Brown, Jr.; Sir Robert Boyle, England; Eliakim Hutchinson, Boston; Nathaniel Hulton, England; Rev. Edmund Brown of Sudbury; Lieut. Gov. Wm. Stoughton (near the close of that century) gave a large sum, by which Stoughton Hall was built, which stood till the year 1781; Sir Thomas Temple,* England; Benjamin Gibbs, &c. &c. &c. Numerous other persons made contributions of small sums, among which were the magistrates of the colony, as they were able. There was also application made to all the towns in the colony; and about £2,000, collected, viz.: Boston £800. Cambridge £200. Charlestown £196. Salem £130. Braintree £87. Dorchester £67. Ipswich £60. Dedham £61. Watertown £41. Roxbury £37. Hadley £33. Springfield £18. Dover £33. Westfield £12. Chelmsford £18. Hingham £19. Andover £12. Milton £14. Reading £30. Haverhill £18. Beverly £13. Hatfield £14. Woburn £27. Malden £10. Sudbury £24. Concord £33. Rowley £40. Marblehead £9. Northampton £20. Weymouth £40. Lynn £20. Newbury £21. Marlborough £11. Billerica £12. Salisbury £17. Exeter £10. Kittery £22. &c. &c.

Within a year from the dismission of Mr. Eaton, Reverend Henry Dunster was placed at the head of the college and soon received the title of president.† Mr. Dunster came into the country in 1640; and the same year (in August) was appointed the principal officer and teacher in the seminary. He is represented as a man of sincere piety and a distinguished scholar. He received his education in one of the universities in England; and was some time a regular clergyman in *that* country, before coming to New England. He was well acquainted with the ancient and oriental languages; and his attainments were great in general literature. In all respects he was well qualified to preside over a literary institution. As a theologian also, he had a high reputation. And this was most important in a teacher for the school of the prophets; and such, it may even be repeated, was originally one great design of the college. While he was principal of the institution, which was from 1640 to 1654, several young men were there educated who were afterwards highly celebrated for their learning and piety. He revised the version of the Psalms, first prepared by Rev. Mr. Eliot and Rev. Mr. Weld of Roxbury, and Rev. Mr. Mather of Dorchester, for the use of the churches in New England, and his edition was esteemed much improved and more polished in style and metre. In reference, probably, to this volume of sacred poetry by Mr. Dunster, Cotton Mather applied to him an ex-

* Who Dr. Cotton Mather said "was as true a gentleman as ever stept on the American strand."

† Mr Eaton was not called president—and even Mr. Dunster was sometimes mentioned as at the head of the *school* in Cambridge.

pression used by Chrysostom, when speaking of a departed Christian, '*Μετ' Ἀγγέλων ᾄδεις, Μετ' Ἀγγέλων ὑμνοις.*' His fidelity to conscience was fully manifested by relinquishing the presidency of the college in 1654, rather than to prevaricate or to acquiesce in any injunction against the convictions of his own mind. He was of the opinion that the baptism of infants was not authorized by scripture; and this was considered so important both by the clergy and magistrates of that period that it became necessary for him to give up his own opinion, or retire from the college, where young men were to be prepared for the pastors and teachers of the churches of New England. When the subject was pressed upon him he did not hesitate; but removed to Scituate in Plymouth colony, where he lived several years. With all his honesty and independence of mind, he possessed a mild and conciliatory temper. He remembered his old friends in Boston and Cambridge with kindness, though they had compelled him to resign his presidency; and at his death left several of them small legacies, in proof of his friendly sentiments for them. While president of the college, Mr. Dunster often suffered from the smallness of his salary, or from the delay of payment long after it was due. He frequently applied to the General Court for pecuniary assistance; and sometimes complained that his family was actually in want. The income arising from the ferry over Charles river, from some cause was diminished, or was withheld from him, and appropriated for other purposes; for he stated in 1649, that he received less by £10 a year from it, for four years successively. It would not be just, perhaps, to assert that president Dunster was restricted in his salary or perquisites with design, on account of his peculiar opinion as to infant baptism; the resources of the colony were then small, and it was, no doubt, often impossible, as well as inconvenient, promptly to pay the public debts contracted and promised. And yet a correct and candid writer of the last century said, 'that the college suffered from the niggardliness of the General Court; and that the magistrates of the colony might have given a better support to president Dunster and president Chauncey, his suceessor, than they did.'

During the presidency of Mr. Dunster, which was fifteen years, the donations to the college amounted to more than £1,000, besides grants of land and annuities. But most of these have been already enumerated; and the offerings of others were like the widow's *mites*, though they showed the good disposition of the donors towards the institution, and their sense of the importance of good learning. One gave a few sheep, one a few yards of cloth, one a pewter flaggon; and some of the presents were valued at only ten or five shillings.

Soon after Mr. Dunster was chosen president of the college (probably indeed, before, as the regular collegiate studies had already began) the course to be pursued was pointed out and ordered, and the knowledge requisite to admission into the seminary, was also prescribed. But it is not improbable that during his presidency, some alterations and improvements were made. For admission into the college, it was necessary to construe and write Latin, to construe and write Greek, particularly of the New Testament, and to be of good moral character. The studies pursued in college were—the Latin, Greek, and Hebrew languages; arithmetic, geometry, geography, mathematics, composing Latin both in prose and verse, logic, ethics, physics or natural philosophy, public declamation, disputations both in English and Latin, the Chaldee and Syriac languages, and astronomy. The students were also required to attend the lectures given by the president and other instructors, which were numerous in the course of a week. From a statement made by one early acquainted with the college, it is evident the pupils were diligently occupied in their studies, and in attending the lectures delivered for their instruction;* and that it was also made their duty to read the scriptures daily, and submit to an examination of their teachers, as to their understanding of the doctrines of the Bible and of their proficiency therein. Lectures were read to those of the first year on the second and third days of the week, in the morning, in logic a part of the year, and in physics the remainder. In the

* The same writer says, 'there were three weeks in June, called weeks of visitation, when all who chose might hear the classes in Latin, Greek and the sciences, which they pretended unto; and some of the overseers usually attended these examinations.'

afternoon of the same days, they had disputes. On the fourth day, read Greek; study the grammar and construe the language. The fifth day, study Hebrew and other oriental tongues, in the morning; and an examination in the Bible. The sixth day rhetoric and declamations, in the morning and in afternoon *vacate studies*. The seventh day catechetical divinity.*

Those of the second class (or second year) ethics and politics, on the second and third days—and on other days, public disputations, prosody and dialectics—practice in Latin poetry—the Chaldee language; difficult parts of the Bible for examination; rhetoric, declamations, and catechetical theology. Those of the third year, arithmetic, geometry, astronomy; a review of some former studies, and a study of the profession he is to be devoted to; also composition, imitation and abridgment of other writers both in prose and verse; the Syriac language; the New Testament in the original; rhetoric and declamations and catechetical divinity. The General Court, or civil government of the colony, from the first, seem to have assumed and exercised the authority to direct the affairs of the college. And, from the nature of the case, it was necessary to do this. No others might justly have done it. The General Court has also in fact the honor of founding the institution, by granting £400 for the purpose of a public school or college, in 1636. The history of that period informs us that they made general laws for its governance, and appointed agents and bodies of men to direct and manage its various concerns. They appointed a committee to take charge of a college building, in 1636, as before observed. But the duty of that committee was for a specific and limited object; and without the usual authority of a corporation.

In 1642, the Court established a board of overseers with corporate powers, 'to make orders, statutes and constitutions, for the rule and management of the college, and to manage and dispose of its lands and revenues.' This board was composed of the governor, deputy governor, and magistrates, (or assistants) with the teaching elders of the six adjoining towns, including Cambridge,† and the president of the college for the time being. An early writer says the overseers were twelve; six magistrates or laymen, and six clergymen; and the first thesis, in 1642, was dedicated to six magistrates, and six clergymen, viz.: John Winthrop, Governor; John Endicot, Deputy Governor; Thomas Dudley, Richard Bellingham, John Humphrey, Israel Stoughton, Rev. John Cotton, John Wilson, John Davenport, Thomas Shepard, Thomas Weld, and Hugh Peters: but the magistrates were then at least eleven in number. The act provided that the

* From the theses of the first class of graduates, in 1642, we give the following extracts.—*Grammar:* Hebræa est linguarum mater. Linguarum Græca est copiosissima. Lingua Latina est eloquentissima. *Rhetoric:* Oratoris est celare artem. Actio primas tenet in pronunciatione. Rhetorica specie differt a logica. *Logic:* Causa et effectus sunt simul tempore. Omnia argumenta non sunt relata universalia non sunt extra intellectum. *Ethics:* Philosophia practica est eruditionis meta. Voluntas est virtutis moralis subjectum. Voluntas est *formaliter* libera. Justitia mater omnium virtutum. Prudentia est virtus intellectualis et moralis. Non injuste agit, nisi qui libens agit. Mentiri potest, qui verum dicit. Mors potius subeunda quam aliquid culpæ perpetrandum. Juveni modestia summum ornamentum. *Physics:* Materia secunda non potest existere sine forma. Forma est accidens. Privatio non est principium eternum.—Forma est principium individuationis. Ex meris accidentibus non fit substantia. Quicquid movetur, ab alio movetur. Cœlum non movetur ab intelligentiis. Non dantur orbes in cœlo. Anima not fit ex traduce. *Metaphysics:* Omne ens est bonum. Omne creatum est concretum. Quicquid æternum idem et immensum.

† Rev. Mr. Shepard, one of the first board of overseers, was the minister of Cambridge, and succeeded Hooker who early removed with his church to Hartford. Mr. Shepard was equally eminent for piety and learning. He was a very popular preacher; and of great benefit to the infant college, especially to the students in theology. He said the study of every sermon cost him tears—and the work of a minister was one of great seriousness. He always wished to derive personal improvement from his sermons, before he delivered them. The celebrated John Cotton of Boston, who was one of the overseers and friends of the college, deserves a passing notice, though his biography may be found elsewhere. He was a distinguished classical scholar as well as an able logician and theologian. "He was a man of great candor, and meekness and rare wisdom; very loving even towards those who differed from him in judgment, and yet stoutly held his own opinion; *arcte tenens acurateque defendens* what he judged to be truth." His reply to the bishop of Lincoln, is worthy of record. 'Your Lordship well knows that it is a principle both of the prophets and apostles (and it holds in every righteous man) *justus ex fide sua vivit, non aliena:* and therefore, however I do highly prize other men's judgment, learning, wisdom, and piety, yet in things pertaining to God and his worship, I must, as I ought, live by my own faith, and not by theirs.' His benevolence, and candor, and conciliating manners were such that he received more favor from high churchmen than most other Puritan ministers: which led Mr. Ward of Ipswich to say, 'of all men in the world I envy Mr. Cotton of Boston most, for he doth nothing in the way of conforming, and yet hath his liberty; and I do every thing that way and cannot enjoy mine.'

business of the board might be transacted by the majority, though all the members were not present. But still this body was often found too large for the prompt discharge of the duties necessarily devolving on it: and in May 1650, on a statement or petition of president Dunster, the General Court saw fit to create a corporation, by the name of 'The President and Fellows of Harvard College;' which should have perpetual succession, and power to elect officers and teachers in the college; and the entire direction and disposition of its funds; subject, however, to the supervision of the overseers before appointed; and providing for their consent or allowance, to give full effect to any of its elections or orders.

This body, or the corporation, was composed of Mr. Dunster, the president, and five other persons, who were then probably teachers or residents in the college; two of them, Samuel Mather and Samuel Danforth, being masters of arts, having taken their first degree in 1643; and Jonathan Mitchell, Comfort Star and Samuel Eaton, bachelors of arts; two being graduates in 1647, and one in 1649.* There is no good reason to be assigned for selecting these *young* men to be associated with the president, in a board with extensive power for governing the college and managing its funds and general concerns, but that they were instructors, or resident graduates, and therefore particularly interested in the prosperity of the institution, and of some practical knowledge relating to the proper discipline of the youth belonging to it. There is indeed, nothing in the act, creating the corporation, called the President and Fellows of the college, that requires the fellows to be teachers or residents; and nothing to justify a teacher or resident to claim an exclusive right to an election into the corporation, against all others who have not such a plea to offer. But it appears, from the nature of the case, in the instance now referred to, that the first fellows were teachers or residents in the college; and it was designedly so ordered, no doubt, for the more prompt and efficient government of the institution and the students belonging to it.

There does not appear, at the time the college was founded, nor at any future period of its history, that a theological creed as to speculative points, was attempted to be imposed on the officers or students. A belief in the divine origin of Christianity, and in the inspiration of the scriptures and their fundamen-

* The persons associated with Mr. Dunster in the first board of corporation, are described by our early writers as very good scholars, especially, Mather, Danforth and Mitchell. The former was son of Rev. Richard Mather of Dorchester. He preached with acceptance to the second society in Boston, at the north part of the town, but declined a settlement. In 1650, he went to England (so that he was not long one of the fellows of Harvard College) where he was distinguished, both as a man of letters and a divine. He was some time chaplain in Magdalen College, Oxford; and afterwards senior fellow in the University of Dublin. Mr. Danforth was a son of Nathaniel Danforth, one of the first settlers of Roxbury, and a man of property and reputation, (being offered a knighthood by a king of England.) Mr. Danforth (the son) was settled in the ministry in Roxbury, as an assistant to Mr. Eliot, in the fall of 1650; but he continued to be a fellow of the college, or one of the corporation. He had the character of a very learned man, and was well acquainted with the science of astronomy, as far as known as that period. Mr. Mitchell was the able and eloquent teacher of the church in Cambridge, where he was settled a few years after leaving the college: but his seat in the corporation was probably still retained. With reference both to his learning and wisdom, he was sometimes called the *Matchless* Mitchell. It was considered a great favor by the students in the college, to have so learned and powerful a preacher. Comfort Star is supposed to be a son of Dr. Comfort Star who was of Duxbury, Plymouth colony, in 1639, and some years after on Cape Cod. By looking at the catalogue of the college, those who were fellows, in early days, are probably the following, as they are severally recorded with the addition of *Socius*, (though it has been said there are no means of knowing who were members of the corporation from 1650 to 1673.) The catalogue must be evidence of their being fellows, and therefore members of the corporation, at some time; and this was probably within a few years after they were graduated. For the teachers in the college were generally young men, as now; and seldom remained many years as officers. The cases of Flint and Hancock are exceptions; and few continued so long teachers as Robie or *Prince*. The catalogue gives the following, next after Samuel Eaton in 1649: Urian Oakes, who was probably a fellow before going to England; John Collins, of whom the same may be said; Michael Wigglesworth; Thomas Dudley, a son of the first Governor Dudley; Thomas Shepard; Samuel Bradstreet; Nehemiah Ambrose; Gershom Bulkley; Increase Mather; Thomas Graves; Zacharias Symmes, Zechariah Brigden; Samuel Shepard: Samuel Willard; Samuel Eliot; Peter Bulkley; Nathaniel Chauncy; Josephus Whiting; Solomon Stoddard; Alexander Nowell; Joseph Pynchon; Joseph Brown; John Richardson; Nehemiah Hobart: Daniel Gookin; Daniel Russell; Joseph Taylor; Ammi R. Corlet; Isaac Foster; Samuel Sewall; Samuel Danforth; Peter Thacher and Samuel Angier. All these must have been teachers or fellows in the college for a longer or shorter period. That they were all members of the corporation is not certain; the term *fellows* being early given to all the tutors, and *resident* graduates, who probably gave public lectures—and were thus called fellows of the college—though not always of the board of corporation. Cotton Mather, President Oakes, and even Dr. Appleton use the terms tutors and fellows as synonymous. Prince calls Stephen Sewall, (1721,) and Daniel Rogers of 1725, fellows, who were tutors, and not of the corporation.

tal or principal doctrines appear to be all which was required.* And yet when we recollect the particular views of those who formed the college, on the doctrines of revealed religion, we must suppose that they appointed none to be instructors whose theological sentiments did not essentially agree with their own. In most colleges, a creed has been imposed on the teachers, as an indispensable qualification. This was the case in Yale college, in Connecticut, founded more than sixty years after Harvard.† Whether this be proper or expedient, will not here be examined. But, in giving a history of the institution, it cannot be considered irrelevant to notice it.‡

Mr. Dunster, the first president, was opposed to infant baptism; and yet he was continued at the head of the institution, for nearly fifteen years. It is true, that he was an eminent scholar; but Mr. Norton and others, who agreed on all religious subjects with the majority of the rulers and clergy in the colony, were fully qualified by their classical learning to preside over the college. Neither Wheelwright, the ultra antinomian, nor the eccentric Roger Williams, however fitted by literary acquirements, would have been appointed to the office of teacher in the seminary. In selecting men for instructors, there is no doubt inquiry was made, as to their soundness in the faith, in the judgment of the electors; but a particular theological formula, for some reason, was omitted to be imposed. There was no distinct professor of divinity, in the early days of the college; and whoever was chosen president, who was the principal instructor in theology, had such an established character for piety and correctness of religious opinions, that it was not probably deemed necessary to require of him a formal declaration of his faith on minor doctrines.

Mr. Dunster, as already stated, often complained to the General Court, while he was president of the college, both of an insufficient salary, and of delay of payment by the government. Donations, made for the institution both in this country and in England, were often paid into the public treasury of the colony—and it was difficult to obtain what really thus belonged to the college, for the support of the teachers. In 1653, a committee was appointed to examine and report the state of the college funds, what was due the officers, and what they ought to receive. This committee consisted of Increase Nowell, Daniel Gookin, John Leverett, Edward Johnson, and Edward Jackson. If Yale college, in 1701, and Bowdoin college, in 1802, had great difficulties to struggle with, in obtaining funds sufficient for their successful operation, it may well be supposed, that, in the infancy of the colony, the institution at Cambridge must have long suffered for want of means to render it very prosperous. Its foundation and support, in the condition the country was for twenty or thirty years from its first settlement, can be accounted for, by referring to the strong love of learning, the zeal and the personal efforts and sacrifices of the leading characters of New England. On the report of this committee, the court ordered, 'that what was due to the college from the country, be forthwith paid; or otherwise to allow eight per cent. to the college, annually, so long as it lies in the hands of the country.'

In 1654, which was the year Mr. Dunster retired from the presidency, the General Court confirmed and continued the grant of the profits of Charles river ferry to the college. And further ordered that £100 a year should be allowed from the public treasury of the colony, towards the salary of the president and the support of the other instructors. They also appealed, about the same time, to the people of the several towns in their individual capacity, to contri-

* The distinguishing principle was that the Bible was the source and standard of religious truth. In this they all agreed, as is most manifest from their writings. The writer of 'New England's First Fruits,' 1642, says, 'our endeavor is to have all God's institutions, and *no more*; and these in their native simplicity, without any *human dressings*.' The celebrated Mr. Cotton of Boston, as well as Rev. Mr. Robinson of the Leyden and Plymouth church, expressed the same opinion. Whether there were not some deviations in practice from this principle, I shall not here undertake to show.

† Dr. Stiles, when inaugurated president of that college, objected to the creed required, and subscribed it with some qualifications.

‡ A liberal spirit early prevailed also respecting the studies, and the ancient philosophy. An early writer says, 'the Roman discipline is preferred in the college, to the Aristotelian; yet they are not so confined to it as to deprive themselves of that liberal philosophy, taught by the great Lord Bacon. They may be called eclectic; who adhering to no former sect, chose out of *all* what they like best in each. At least, they do not show such veneration for Aristotle as is done at Oxford (England), where they read him on their knees; and when they take their degrees, are *sworn* to defend his philosophy.'

bute to the funds of the institution. And at a period, not much subsequent to this, the case of the college was commended to the favorable notice of the commissioners of the four New England colonies, with a request that they would urge the inhabitants to afford their aid according to their ability. The opposition of Mr. Dunster to infant baptism was a great grief and trial to the friends of the college; and they labored to persuade him to give up his opinion on that point. But his opinion was the result of honest and careful inquiry, and he could not act or speak in opposition to it; and the overseers parted with him at last with much reluctance.

The literary character of the institution, especially in its infancy, must have depended chiefly on the president. The young men who were assistant teachers, though most of them afterwards eminent scholars, cannot be supposed to have contributed much to the celebrity of the college.* The president was then personally engaged in the labor of teaching, by lectures, or the more humble duty of hearing the recitations of the pupils. Among the eminent scholars educated at the college under his presidency, were Woodbridge, Wilson, Bulkley, Hubbard and Saltonstall, in the first class; Mather and Danforth in 1643; Mitchell and Star, in 1647; Oakes, Rogers, Collins and Eaton, in 1699; Stoughton, Glover, Hobart, Hoar, in 1650; Wigglesworth, Chauncy, Dudley, Collins, in 1651; Shepard, Nowell and Whiting, in 1652; Moody, Whiting, in 1653; and Bulkley, in 1655. The whole number of graduates, during the term of Mr. Dunster's presidency, a period of fourteen years, amounted to seventy-five, besides seventeen who left the college in 1654, without their degrees, as they were required to remain longer than the time previously appointed, which had been three years, but now was four. An early writer, indeed, who appears to have been one of the magistrates of Massachusetts colony at the time, (1643,) says 'the students of the first class who have been these *four* years trained up in university learning,' &c. But it is believed that these four years included one year in the grammar school in Cambridge preparing for college.† The programm of collegiate studies in 1642 also shows that the students were there only three years; and Cotton Mather also states, 'that the term of time for remaining at college was changed in 1654 from three years to four, when seventeen pupils who had been there three years left the college without receiving degrees.' Rev. Mr. Wiswall of Duxbury, in Plymouth colony, was one of the number, so was Mr. Brimsmead of Marlborough. Several others were eminent as settled ministers of the gospel.

As the principal design of founding the college was to prepare able teachers and defenders of the gospel in its purity, so it will be found that the greatest number of graduates, for several years, devoted themselves to the Christian ministry. And it is probable that the greater portion of those who sought an education in this institution, especially in early times, were intended for the sacred office. 'All things,' says an early writer, (1642,) 'in the college are likely to proceed as we wish. May it please God to go on with his blessing in Christ, and stir up the hearts of his servants, in our native land and here also, (as he has graciously began,) to advance this useful and honorable work, the beginning whereof and progress hitherto, do fill our hearts with comfort and inspire us with hope for the good of posterity and the churches of Christ.' Many, we might say *all* the fathers of New England were of the same opinion

* No doubt they were good scholars, for their age, by being named in the first board of corporation; and it is probable they were recommended by the president, on account both of their learning and good characters. The fellows were then resident graduates and instructors of the students in the college. This appears from Dr. C. Mather and the late Dr. Eliot. Dr. Mather says that *Collins* and others remained at the college a year or two after they had received their first degree. The act of 1650 does not make a residence necessary; but it is apparent, that those who were early fellows were residents and tutors. Collins was a good mathematical scholar, and studied astronomy with success. He was also very conscientious, as a Christian, and when reciting from the classics, he often spoke with disapprobation of their heathen sentiments, and their mythology.

† At an early period, a grammar school was maintained in Cambridge for the purpose of preparing young men for the college, and for instructing such children of the native Indians as might be desirous of receiving a literary education. Several Indian youth attended it about 1655—1670: but one only passed through the whole course of collegiate studies. Some who were at the college and in the school lost their health; and it was supposed the confinement and the sedentary mode of life required did not agree with their physical constitution.

of Luther, when he said, 'If ever there be any considerable blow given to the kingdom of Satan, it must be by well-educated young men.' In the early days of the college and while Mr. Dunster was president, several young men were sent over from England for an education at this institution. They were, no doubt, the children of those who were friendly to the leading characters in New England and to the Puritan cause. But unhappily, some of these youth had a good deal of money at command, and in some instances were extravagant and dissipated. A number of the sons of Harvard college, educated within the first fifteen years, several of whom were preachers, went to England, and officiated there in the sacred profession. But after the restoration of Charles II. in 1661, some of them returned to New England, having been ejected from the ministry there for their non-conformity.

Soon after the resignation of Mr. Dunster, which was in October 1654,* the friends of learning and of the college were fortunate in obtaining Rev. Charles Chauncy for the important office of president. He had then been in the country about sixteen years; part of the time in Plymouth, and part at Scituate in that colony, being some years the pastor of the church in the latter, and having some time assisted Rev. Mr. Rayner of Plymouth. But the wants and sufferings of a large family,† while in that infant settlement, and the urgent request of friends in England, (as the civil government then had become favorable to the Puritans and Independents) had induced him to resolve to return to his native country. He had taken his family to Boston,‡ with a view to embark for England, when he was solicited to take the office of president of Harvard college, then recently become vacant. He accepted the invitation, and immediately engaged in the duties thus devolving upon him. His reputation, as a classical and general scholar, and as a theologian also, was not inferior to that of president Dunster. He had been favored with a public education in one of the universities in England; where he had been distinguished for his literary attainments, and had proceeded Bachelor of Divinity.

Mr. Chauncy as well as Mr. Dunster was a great Hebrician. He was represented, in England, when a young man, as *vir doctissimus* et piissimus. He was sometime professor of Hebrew in one of the colleges at Cambridge, (England,) from which he was removed to accommodate a relative of one who had power, to fill the office. He was then sometime Greek professor. At an early period of his life, he was opposed to the ceremonies and forms of the English church; especially, as then imposed and required. And he soon became obnoxious to Bishop *Laud*, and others of the high church party. He was accused of saying in one of his public discourses, 'that idolatry was admitted into the church; that the preaching of the gospel would be suppressed; and that there was much atheism, popery and heresy in the church.'

Unhappily, at one time, he did submit to some impositions; which afterwards was a cause of regret to him for many years. He accused himself of having complied too far with unscriptural forms and rites, as *Cranmer* did; but no future temptations or trials probably would have led him astray. That was a time of great temptation; and no doubt some good men, for the sake of peace and quiet, conformed to ceremonies which they did not fully approve. Where the real motive, in such cases, is a love of peace, and an aversion from strife and controversy, the failing, if it be one, should be regarded with charity and forgiveness; and yet the bold and uncompromising, like Luther and the Puritan fathers of New England, are often necessary in opposing old errors and vain and corrupt tenets, and therefore deserve the gratitude and admiration of all the sincere friends of religious truth.§

* In 1654, there was an effort made to place *John A. Commenius*, a distinguished Moravian scholar, in the president's chair at Cambridge; but he was under a previous engagement, and declined the offer.

† In one of his letters, from Scituate, to a friend, he said, '*deest quidem panis.*'

‡ It is remarkable that the two first presidents of Harvard college were long residents of Scituate. But in 1636—1650, there were several very respectable families in that place.

§ Mr. Chauncy referred to his having submitted to some ceremonies of the established church relating to the manner of partaking of the sacrament, in his last will, and lamented such *sinful* compliances, in conformity to human inventions; (which he calls will-worship, superstition and patcheries stitched into the service of the Lord;) and he left it in charge to his posterity, 'as they would answer for their conduct, at the tribunal of Christ,' not to conform to rites and ceremonies in religious worship of man's devising, and not of God's appointing.

When Mr. Chauncy was inducted into office, as president of the college, (which was towards the close of 1654,) he delivered a Latin address, in which he said—'Doctiorem, certe præsidem, et huic oneri ac statione multis modis aptiorem, vobis facile licet invenire; sed amantiorem, et vestri boni studiosiorem non invenietis.' He continued to preside over the institution, for a period of seventeen years, and till he was past the age of eighty. He was highly esteemed as president, as well for his exemplary piety as his eminent learning. He wrote pure and elegant Latin; and was distinguished generally as a good oriental scholar. In his opinion, as to the mode of baptism, he also differed from most of the clergy in New England, at that period. But he did not feel conscience-bound to insist upon others conforming to his views. He thought immersion was the proper mode of baptism; but did not consider it so important as to make it a test of a true disciple of Christ. In the time of Dr. C. Mather, thirty or forty years after Mr. Chauncy, the Congregational clergy sometimes assisted in ordaining a Baptist minister.

President Chauncy was very eminent as a theologian and a biblical critic;* and during the period of his being at the head of the college, many able divines there laid the foundation for great usefulness to the churches, long after he descended to the tomb. We may enumerate the following, who were eminent in their day, and shone as lights in the Christian community through New England: Increase Mather, Shubael Dummer, Gershom Bulkley, Zachariah Symmes, Joseph Eliot, Samuel Shepard, Samuel Willard, Simon Bradstreet, Nathaniel Chauncy, Joseph Whiting, Solomon Stoddard, Moses Fiske, Nehemiah Hobart, Abraham Pierson, Daniel Gookin, Samuel Mather, Peter Thacher.

The General Court was more liberal, and had now greater means to provide for the support of the officers of the college, than during the presidency of Mr. Dunster. The whole income of Charles river ferry was engaged to be appropriated for that purpose: and £100 were voted to be paid annually from the treasury of the colony. Donations were also made by generous individuals†; and contributions received from many of the towns in New England.

The care bestowed on the college by the General Court, and the sense of their obligations to cherish the interests of learning, will appear from the preamble to the order of October, 1654, above referred to. 'Whereas we cannot but acknowledge the goodness of God to his people in this wilderness, in raising up schools of learning; and especially the college, from whence there hath sprung many instruments both in church and commonwealth, both to this and other places; and whereas, at present, the work of the college hath been several ways obstructed, and seems yet also at present, for want of a comfortable maintenance for the encouragement of the president.—This Court taking the same into serious consideration, and finding that though many propositions have been made for voluntary contributions, yet nothing hath been obtained from several towns, (though some have done very liberally,) fearing lest we should show ourselves ungrateful to God, and unfaithful to posterity, if so good a seminary of knowledge and virtue should fall to the ground, through any neglect of ours, it is therefore ordered,' &c. The following order, passed the same month, will further show both the care and the authority of the General Court touching the college:—Whereas divers elders who were overseers of the college are taken.

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* The following is a part of his epitaph.—

'Collegii Harvardiani Novanglia,
Per XVII annorum spatium,
Presidis Vigilantissimi,
Viri plane integerrimi,
Concionatoris eximii,
Pietate
Pariter ac liberali eruditione
Ornatissimi.'

And Dr. Increase Mather, while president of the college, a few years after the death of Mr. Chauncy, spoke thus of him in a public address on commencement day; 'clarissimus ille Chaunceus, quem Carolum magnum, jure optimo nominare possumus: fuit ille senex venerandus, linguarum et artium præsidiis instructissimus, gimnasiarcha præclare doctus; qui in filiis prophetarum erudiendis fidelem navavit operam, omnemque diligentiam adhibuit.'

† Most of the benefactions and subscriptions in the time of Mr. Chauncy have been already mentioned

from us by death, and others gone for England,* so that there is at this time great need of some other elders to supply their places, this Court doth order and desire Mr. John Allen, pastor of Dedham, Mr. John Norton, now teacher at Boston, Mr. Samuel Whiting and Mr. Thomas Cobbet, elders of Lynn, to be overseers of the said college, with the rest of the overseers, for the ordering and disposing of the concerns of the same.'† Notice has already been taken of the act of the General Court, of 1642, creating a board of overseers; of that of 1650, making a corporation to consist of the president and five fellows, with the style and title of 'President and Fellows of Harvard College;' the latter intended to remedy the defects of the first, so as to have the affairs of the institution managed with more promptness. But this constitution was also found defective or inconvenient in its operation; for it required the concurrence and consent of the overseers in all cases, to give validity to any of the acts of the corporation. Another act of the General Court was therefore passed in 1657; which was considered supplementary to the act of 1650; by which the orders and votes of the corporation should, in most cases, take immediate effect; subject, however, to be annulled and set aside by the overseers; and requiring the corporation to communicate their doings, from time to time, to the supervising body. But the overseers were not prohibited meeting, without a request from the corporation, and when they might see fit. The act last named did not materially change the authority and government over the college as given and defined by that of 1650; (it only served to render the orders of the corporation valid and complete, until concurred by the overseers;) and the authority granted by it continued to be exercised in a uniform course or manner till a very recent period. Some alterations were proposed after 1657; especially in 1672, at the time Dr. Hoar was elected president of the college, but they were not agreeable to the corporation, and never therefore took effect. There was a provision in the act of 1672, giving civil jurisdiction to the college government, in certain cases, as was the case in the English universities. Whether this clause were the most disagreeable to the corporation or overseers, I am not able to show.

On the dismission of Mr. Eaton, Mr. Dunster was appointed by the General Court, or by the governor and assistants, with the advice of several clergymen. Mr. Chauncy was chosen by the overseers, who requested Rev. Richard Mather of Dorchester and Rev. John Norton of Boston (who was then teacher of the first church, Mr. Cotton having died before that time) to wait on Mr. Chauncy and request him to accept of the presidency. Dr. Hoar was appointed in 1672; and the General Court seem to have had a great if not a controlling influence in his election, whatever may have been the wishes of the overseers or corporation; for it was ordered 'that £150 be paid by the treasurer of the country, out of what he receives in money for the support of the president; provided Dr. Hoar be the man to supply that place now vacant, and that he accept thereof; and that when this order of £150 takes place, the former order for £100 a year settled on the president in the printed laws be made void.' When this resolve was adopted, it was also ordered, that Leonard Hoar be president. Samuel Danforth, (then fellow of the college,‡) Urian Oakes, pastor of the church in Cambridge, Thomas Shepard, pastor of the church in Charlestown, Joseph Brown and John Richardson, Masters of Arts, be the fellows,§ and John Richards, treasurer of the college and corporation for the time being.

There is evidence not only that Dr. Hoar was acceptable to the General Court; but that they excercised an influence in the appointment of president and the board of fellows, or corporation; and that the election of members into that body was not completed by the existing members, if they nominated them. There is some obscurity in the orders of the General Court on the sub-

* It has already been mentioned, that several clergymen returned to England, a little before this period, 1655; but who of these were members of the board of overseers, except Rev. Mr. Weld and Rev. Mr. Peters, I am not able to state; but I believe there were no others.

† Thus it appears that the clergy in the board of overseers at this period, by order of the General Court, were not a precise number, nor of the six adjoining towns only.

‡ S. Danforth had been a fellow of the corporation from 1650, and was long a settled minister in Roxbury.

§ Brown and Richardson were then tutors or instructors in the college.

ject: for it was also ordered that the salary to Dr. Hoar be continued until the General Court or the overseers find some other way to make it good.

Mr. Hoar was among the early graduates of Harvard college, and was the first president who had been educated in New England. He was of the class of 1650; and must therefore have received his collegiate education under the learned Mr. Dunster. In 1653, he went to England, as did several other sons of the college about that period; the greater number of whom were ordained ministers in that country. Mr. Hoar was also a settled clergyman there, a few years, and was one of the great number ejected for non-conformity, in 1661, after the restoration of Charles II. He is represented as being a good classical scholar, and a man of general literature. Just before he was chosen president, he had an invitation to the South church in Boston. He received the degree of Doctor of Medicine in Cambridge university, which affords proof of some literary eminence. But with all his learning, he was very unpopular with the students; whether owing to want of a good temper, or of courteous manners, does not appear. The overseers and guardians of the college fell in with the popular feeling, instead of supporting him in his official authority, which they should have had firmness to do, if he was worthy and learned as he is represented.* After being president about two years and an half, he resigned the office and retired to Braintree, where he died soon after his removal. He was married, while in England, to a lady of a noble family, by the name of Lisle.

Some of Dr. Hoar's composition has been preserved. In a letter to a nephew, who was a student in the college, he gives good advice, both as to his studies, and his moral deportment. In his remarks, as to the former, it is evident he had read much, and had carefully reflected on what he had read. He advises to a thorough understanding of whatever should be required by the laws of college; and not to be content with what was expressly enjoined. He urges him to review his studies; and to make himself master of the subjects which he professed to learn. He also enjoins on his young friend the study of the inspired volume, and the love and practice of that wisdom, which are more important than any human learning.

Dr. Hoar was succeeded by Rev. Urian Oakes, the pastor of the church in Cambridge; over which he had been settled about four years. Mr. Oakes graduated at Harvard in 1649, with the reputation of a good scholar; and he was some time one of the fellows of that institution. But he went to England afterwards, and there continued, as a minister of the gospel, till 1671, when, at the urgent request of the church in Cambridge, then vacant by the death of Mr. Mitchell, he returned, and became the settled minister in that town. In 1675, he was elected president of the college, which he accepted †† but he remained pastor of Cambridge church, and faithfully performed the important duties of that office, as well as those of president. He officiated till his death, in July 1681; and was held in high estimation both for his unostentatious piety, and his ability to teach. His published sermons, which have been preserved, exhibit him as a man of strong, discriminating mind, and of a generous and patriotic spirit. Dr. Increase Mather said, 'that he was one of the greatest lights that has shone in this part of the world.‡ If we consider him as a divine, as a scholar, or as a Christian, it is difficult to say in which he did most excel.' And the following clause from his epitaph bears testimony to his literary attainments and his popular talents.—'Omniumque meliorum artium insigni peritia: spectatissimi, clarissimique, omnibus modis viri, theologi, merito suo, celiberrimi, concionatoris vere melliflui: maximam pietatis, eruditionis, facundiæ laudem, adepti.'

In one of his sermons, on a public occasion, president Oakes said, 'I look upon the settlement of the Congregational way, as a boon, the largess of divine

* There was probably some defect in his temper or his talent at government; for four of the corporation resigned, while he was president; and only seven persons were graduated during the years 1673 and 1674.

† He did not indeed then consent to be inducted into office, nor was he inaugurated in due form, till 1680, a short time before his death.

‡ Cotton Mather, who was educated under president Oakes, and a great scholar, says 'no one wrote the Latin language with more purity and elegance.'

bounty, which God graciously bestowed on his people who followed him into this wilderness, in their love and zeal for a pure worship. It will be our wisdom, our interest and duty to follow them, as they followed the guidance of the spirit of Christ.—The reformation in Edward's day was a blessed work; and the reformation of Geneva and Scotland was a larger step; but I believe the Congregational way exceeds them both; and for the substance, is such as was practised in primitive times.'

On the death of Mr. Oakes in 1681, Rev. Increase Mather of Boston was invited to preside over the institution; but he declined, as his church and society would not consent. Mr. Mather was then about forty-four years of age, with the reputation of a good scholar, and the son of one of the most eminent divines in New England, Richard Mather, of Dorchester. The friends of the college regretted the refusal of his church, in the belief that his reputation and talents would have contributed much to the prosperity of that institution.

Mr. John Rogers of Ipswich was then chosen to be president of the college. He was also an alumnus of that literary institution, and a few years older than Mr. Mather. He was son of Nathaniel Rogers, one of the most eminent ministers in the country; whose example and instructions must have had a happy effect on a dutiful son. Mr. John Rogers preached at Ipswich and other towns occasionally for several years; but having a desire for the study and practice of medicine, turned his attention to that profession.*

Though Mr. Rogers was not, strictly speaking, a clerical character, yet as he had made theology his study for several years, he was considered well qualified to be placed at the head of this school of the prophets. At that period, when one great, and indeed the chief object was to educate young men to be preachers of the gospel, and there was no separate professor of divinity, it might have been an objection to a layman or one unlearned in theology, to sustain the office of president. As a scholar, Mr. Rogers was well fitted for the station he was called to fill; his piety was sincere and active, and his gentlemanly and conciliating manners, 'together with a sweet disposition,' united to render him a popular character. But he died in little more than two years after he was chosen president.

Soon after the decease of Mr. Rogers, Rev. Increase Mather of Boston was again invited to take the office of president.† He consented, on condition of being excused from residing wholly in Cambridge: for it appears, that his people would not otherwise consent to his accepting the appointment. Mr. Mather had been a uniform and zealous friend of the college; and always a great advocate for good learning, as essential to the interests both of religion and civil government; and he justly merited the reputation of a good scholar. The father of Increase Mather, the minister of Dorchester several years, was also among the early friends of the college; and gave four of his sons an education there.‡ With his other qualifications, Rev. Increase Mather united popular talents as a preacher; a circumstance very important in the principal of a seminary designed chiefly for preparing young men for the pulpit. The fact of his being allowed to live in Boston, instead of residing wholly at the college, affords proof of his peculiar fitness for the office of president. But the tutors at that period were men of talents and learning; two of them were *John Leverett* and *William Brattle.* The number of students was then about forty-four or fifty. In 1685 and 1686, the number matriculated was greater than had been in any former year.

It has sometimes been an inquiry whether all the early teachers or tutors in

* Several ministers in the country, at an early period, were also practising physicians, as Thomas Thacher, Leonard Hoar, and Isaac Chauncy.

† Rev. Joshua Moody, who was some time pastor of the church at Portsmouth, and afterwards colleague pastor of First church in Boston, was chosen president of the college, but declined. The early writers who speak of him, say he was a good scholar and a powerful preacher. He had been a tutor and fellow in the college, and was at the time he was chosen, in 1685, about fifty-three. Samuel Sewall, some time chief justice of the Superior Court of Massachusetts, was a tutor while Mr. Rogers was president: so also about this time were Peter Thacher, Samuel Danforth, Samuel Angier, Nathaniel Gookin, John Danforth, John Cotton; and they are called socii in the catalogue.

‡ Several members of the following families were also educated at Harvard college within the first forty or fifty years. *Saltonstall*, five; *Chauncy*, eight; *Cotton*, five; *Danforth*, five; *Bradstreet*, four; *Bulkley*, three; *Hobart*, five; *Eliot*, five; *Shepard*, five; *Dudley*, four.

the college were fellows, or members of the board of corporation; and it is not long since the question was publicly discussed, and excited a good deal of interest with many. I shall not presume to settle the question: indeed, it has already been decided by competent authority, the board of overseers; and I believe to the satisfaction of the friends of the university and of all impartial men. I only propose here to state some facts relating to fellows and tutors, during the first fifty-four years, as matter of curiosity to some, and not irrelevant to the design of this sketch of the history of Harvard college.

In the late catalogues of alumni, socii, et cæt. there is a separate list of socii given, (and any one not acquainted with the history of the institution will probably conclude that it contains all who ever had the title,) beginning in 1707 with Nehemiah Hobart: and there is also a separate list of tutors, beginning in 1707, with Henry Flynt. And yet the catalogue itself, as any one may see on examination of it, gives more than fifty socii before the year 1698, or 1700; but only three of these are on the separate list of socii, in the first part of the triennial catalogue. Before 1707, it is evident, however, there was not so much precision, nor so much definiteness, respecting the corporation, as have been since that period. It would appear, that sometimes there were fourteen members of that board—and that the General Court, as well as the board of overseers, assumed authority over the institution, even as to its internal concerns and government. And it is probable also that most if not all the tutors were called fellows, for the first fifty years: and were actually members of the board of corporation; though the term was also generally applied to all the regular teachers and resident graduates who gave lectures. Rev. Thomas Prince, and Dr. Appleton at a later period, speak of tutors and fellows as convertible terms.* The first board of corporation, created in 1650, consisted wholly of tutors or resident graduates, except the president: but at an early day, some persons were chosen fellows of the board who were not tutors nor residents at the college. The appellation both of tutor and fellow was early given, probably, because then all who were tutors or instructors were members of the corporation. For it does not appear, that any were called fellows, of record, merely for residing at the college after having their degrees; nor for the reason that term is given to some graduates in the universities in England.† All those who have the addition of *socius*, no doubt were members of the corporation, though most of them were also tutors and residents. There is a distinction made between socii and tutors; for some are recorded only as tutors, and some as tutor et socius; as was the fact at a later period, when the oldest tutor was usually chosen into the board of corporation, till 1780.‡ It appears that the number of *socii* was great for the first fifty years. This is explained by the fact, or the supposition, that *all* the teachers and lecturers (and the resident graduates gave some lectures, though they were not regular tutors) were called *Fellows;* and that they remained, usually, only two or three years, as instructors. Several went to England, in a few years after leaving college, as before stated, and several became settled ministers, in this country, within four or five years after receiving their first degree. And it will be found that the greater part of the *socii*, at that period, were students in divinity and of the clerical profession.§ Even in the early days of the institution, when the number in each class was small, from eight to fifteen or twenty, there were usually four tutors; for each tutor instructed a class in all branches of science or literature, which undergraduates were required to study. No distinct *professors* were known in the college till more than eighty

* Dr. Appleton says of Stephen Sewall, (who was graduated in 1721,) 'that he was a fellow or tutor,' and yet he was only a tutor. Prince speaks of Judge Samuel Sewall (of 1671) as 'a fellow and a tutor.'

† And yet it has been supposed that in common and popular language, the resident graduates of Harvard college were often called fellows at an early period.

‡ It appears by the catalogue itself, though not from the separate list, in the former part of it, that Josias Willard, Nathanael Saltonstall, Jabez Fitch, Ebenezer Pemberton, and Paul Dudley were tutors. Paul Dudley is the first in the catalogue called *tutor*. He was first tutor and then socius; but Saltonstall and Willard were tutors and not socii. So that after the time of Dudley, there was a distinction between them; but not before his time, for all were *socii* previously.

§ In 1686, Samuel Mitchell, John Rogers, Thomas Dudley, and Henry Gibbs, Bachelors of Arts, (and no doubt residents at the college) were allowed £5 each from funds before given for the support in part of indigent scholars. Mitchell and Gibbs were afterwards *socii*.

years from its foundation; but lectures were given by the president, and sometimes by resident graduates. Rev. Mr. Sherman of Watertown, and Rev. Mr. Morton of Charlestown, also occasionally gave lectures for the benefit of the students.

The charter of Massachusetts was taken away in 1686, and Sir Edmund Andros exercised the civil power, by appointment of James II., in an arbitrary manner, and without a house of deputies. But Mr. Mather was continued at the head of the college, with the name of rector; and he held that place nominally, till the year 1701. This title was given him by Joseph Dudley, a short time president or chief magistrate of Massachusetts in 1686, till Andros arrived, near the close of that year: and it was Mr. Dudley who first gave Mr. Mather the name of rector. He was so little of a republican, or so much of a monarchist, that he was a fit person to carry into effect the arbitrary plans of James II. and his courtiers. In fact, he acted as if he thought the people in the colony had no rights or privileges but such as were granted or allowed by the crown of England, and that the agents of the king had unlimited power over the colonies. President Mather having gone to England in 1688, Governor Andros requested Rev. Samuel Lee of Bristol to preside at commencement, but he declined, or did not attend, and Reverend William Hubbard of Ipswich presided on the occasion. Three years, from 1688 to 1691, Mr. Mather was in England, as agent from Massachusetts, to procure a renewal of the colonial charter from William III., then king in right of his wife. And during his absence the tuition and immediate government of the students were committed to Mr. Brattle and Mr. Leverett, then tutors in the college.* Mr. Brattle was afterwards the able and respected pastor of the church in Cambridge; and so much distinguished for his learning that he was chosen a member of the Royal Society in England; an honor conferred only on a very few American citizens. Mr. Leverett was a layman, and some time a judge of the superior court of the province; and in 1708 was elected president of the college. His reputation as a scholar was so great in England, that he was also chosen a fellow of the Royal Society.†

President Mather was a faithful agent of the colony, at the British Court, and zealously advocated the rights of the people of New England. It was impossible, however, to obtain a charter, granting, in all respects, the full powers before delegated, or assumed. In most of its articles and provisions, the charter of 1691 was as favorable as the former, granted in 1629; but the king reserved a right to appoint the chief magistrate and secretary; which was the cause of much discontent, and proved inauspicious, in some cases afterwards, to the liberties of the people; as the governor was generally a Briton, who had less sympathy and regard for the inhabitants, than a native citizen chosen by the people in the province, would probably have had. No change was made in the government of Harvard college by this charter; and no reference to it, except to confirm to it and other corporations in the province, the property, rights, privileges and immunities, which they before severally possessed.

The royal governors often afterwards claimed a right to control the college government; but the friends of the institution opposed their authority, except as one of the board of overseers *ex officio;* and an attempt was made to alter the charter of the college, so as to exclude the governor from being at the head of the overseers; but it did not succeed, for the king would not approve of the proposed act. In 1707, an order was passed by the General Court, that the college government should remain with the powers granted in 1650 and 1657.

In 1692, soon after his return from England, as agent, and while president of the college, Increase Mather received the degree of doctor of sacred theology, and the only one conferred by that institution, for more than one hundred years from its foundation. The second was conferred on Rev. Nathaniel Appleton, minister of Cambridge, about eighty years after; but several of the clergy in

* The fidelity and ability of these teachers, in the absence of the president, were universally acknowledged.

† Other Americans, now recollected to have been members of that learned society, during the last century, were Rev. Cotton Mather, Hon. Paul Dudley, Professor John Winthrop, Hon. John Winthrop of Connecticut, Benjamin Franklin, James Bowdoin—and some of a later period have been members.

New England, within that period, received similar degrees from the universities in England and Scotland—as Cotton Mather, Benjamin Coleman, Joseph Sewall, Edward Wigglesworth, Samuel Mather, Charles Chauncy, Mather Byles, Jonathan Mayhew, Samuel Langdon, Andrew Eliot, Samuel Cooper.*

In 1694, proposals were made by the president and fellows of Harvard college, to the ministers in New England, to record remarkable events in Providence in the country, for the information and remembrance of after generations. This paper was signed by Increase Mather, president, James Allen, Charles Morton, Samuel Willard, Cotton Mather, John Leverett, William Brattle, and Nehemiah Walter. Here are seven fellows besides the president, and the last three were then tutors. Rev. James Allen, pastor of the First church and society in Boston, from 1688 to 1710, was several years one of the fellows of the corporation. He was born and educated in England, and did not come to America till 1664; which was after the restoration of Charles II. and the rejection of many ministers in England for non-conformity.† Rev. Charles Morton, who came to this country in 1685 and was some time pastor of a church in Charlestown, was vice-president of the college.‡ He had the character of a great scholar, both in England and America. While one of the corporation, he composed a system of logic, which was usually copied by the students, but probably never printed. Mr. Brattle prepared one afterwards, which was preferred. Mr. Morton sometimes gave lectures to the students, at his house in Charlestown; but it seems not to have been altogether approved by the other governors of the college, and he discontinued them. 'He wished to avoid giving offence, in any way;' as some one has said of him. One of his publications was entitled 'The Peace-maker.'

Hon. William Stoughton of Dorchester, and son of Israel Stoughton, a distinguished man of the first settlers of Massachusetts, who was educated in Harvard college, where he received his first degree in 1650, was a generous benefactor to the institution. At his expense a college building was erected, in 1698–1700, called Stoughton-Hall, containing sixteen rooms for students; and the cost somewhat exceeded £1,000. It was taken down in 1781–2. Massachusetts-Hall, still remaining and occupied by students, was built in 1720 by the government, at the expense of about £3,500. This building also contains rooms only for the occupation of the students. For at this period, the number had much increased.

Mr. Stoughton was some time a preacher, but never was settled over any particular church. He preached the election sermon on one occasion; and it is an able and eloquent discourse. For several years he was one of the governor's council; and afterwards lieutenant-governor and commander-in-chief of the province. He ranked among the first scholars of his time, and was a zealous, liberal friend of the college. Nor was he less distinguished for his piety, and his uniform Christian deportment.

In 1692, on commencement day, Dr. Increase Mather, the president of the college, made a Latin address, as was usual in former periods, in which he eulogized King William, Sir William Phips, then governor of the province, and Mr. Stoughton, the lieutenant-governor; of the latter of whom he said,—'Mæcenas noster æternum honorandus.'

Dr. Increase Mather continued to fill the office of president till the year 1701, when he resigned; and Rev. Samuel Willard, pastor of the South church in Boston, was soon after appointed to succeed him, with the title of vice-president. He continued at the head of the immediate government of the college for six years, and died in 1707. He had been one of the fellows or members of the corporation, and probably the oldest when elected vice-president. He had the reputation of a good classical scholar; his talents were respectable, and

* Few *honorary* degrees even of A. M. were conferred by the corporation of Harvard college for the first hundred and twenty years. The first was in 1703. Within the first hundred years, there were only sixteen, and most of these were alumni of Yale college. Rev. Daniel Neal of England (the historian of New England and of the Puritans) was one of these; and so was Rev. Experience Mayhew, father of the celebrated Dr. Jonathan Mayhew.

† The number has been stated to be nearly two thousand.

‡ Rev. Samuel Willard was also called vice-president. No others, I believe, received that appellation.

he was distinguished, in his day, as a writer in theology. His 'Body of Divinity' has been considered a learned and argumentative work; but has long since been superseded by other works of a similar nature. Spencer Phips, some time lieutenant-governor and chief magistrate of the province, Rev. Dr. Sewall of Boston, Rev. Mr. Holyoke, afterwards president, and Rev. Thomas Prince, were educated at the college, while he was at its head.

Rev. Mr. Barnard of Marblehead says, 'he was a hard student, an excellent preacher, and a man of solid judgment and great learning.' Mr. Willard was first settled in the ministry in Groton, county of Middlesex; but when that settlement was broken up by the Indians in 1676, he removed to Boston. It is to the honor of Mr. Willard, especially of his discernment, that he is recorded as one of the few who opposed the strange delusion of pretended witchcraft in 1692, when innocent and pious persons suffered imprisonment and death, on the pretence of having made a covenant *with Satan*. It was not malignity surely, but mistake in judgment, that any learned men encouraged or apologized for that most extraordinary persecution.

It has been said that Mr. Willard was never formally inducted into office as president, or as vice-president; probably, because of an order, about that period, that no one should be president, who did not reside near the college. There was an order of the General Court, also, that Mr. Willard be requested to take charge of the college. It was found to be an inconvenience in the immediate government of the college, that the president should reside at a distance. It was felt in the time Dr. Mather was president; and now, on the decease of Mr. Willard, it was determined to have the principal reside at or in the vicinity of the college. Hon. John Leverett, one of the justices of the superior court of the province, was at this time appointed president; and the election was generally esteemed judicious.* Mr. Leverett had been one of the fellows and an instructor in the college; and this fitted him, in some measure, for the important station in which he was now placed. He had long had the character of a good classical and general scholar; and his knowledge of mankind and the high judicial office he had held served to qualify him to preside over the institution with great reputation. There were then several clergymen of distinguished learning in New England, who would have presided over the seminary with honor and usefulness, as Cotton Mather, John Danforth, Gurdon Saltonstall, William Brattle, Benjamin Coleman, Nehemiah Hobart, Ebenezer Pemberton, Henry Gibbs; but some of these might have been deficient in the talent of government; and some might have declined the appointment. Cotton Mather was about the age of judge Leverett, (45 or 46,) but he was not then on terms of friendship with the governor, (Joseph Dudley,) while Leverett was his political and personal friend. Dr. Mather was acknowledged by all to be a very learned man, but too fond of displaying it, as deficient in judgment and capricious in his temper. He had very little influence in the government of the college during the presidency of Mr. Leverett. He and his father, who lived some time after this period, were considered ambitious, as too forward in political concerns, and as given somewhat to intrigue or *management* in obtaining their purpose.†

* The following paper may be acceptable in this place.

'To his Excellency Joseph Dudley, Governor, &c. The humble address of the fellows of Harvard college, sheweth, That we have, according to the rules of our house, unanimously declared our desires that the future head of this college may be resident, and as resident presidents were anciently wont to be, may govern the students and serve them with divinity expositions, &c. In pursuance thereof, we have chosen the Hon. John Leverett, Esq. our next president—of whom we have good confidence that he will (when accepted and subsisted) lay aside all interfering offices and employments, and devote himself to said work; and by the divine help be an able and faithful instrument to promote the holy religion here practised and established, by instructing and fitting for our churches and pulpits, and other public and useful services, such as, in this school of the prophets, shall be committed to his care and charge. We recommend him as our president to your Excellency's favorable acceptation, and pray that you would present him to the General Assembly and move for his honorable subsistence. Harvard Coll. in Cambridge, October 28, 1707. James Allen, Senior Fellow.' The importance of having the president reside at or near the college to govern the students, is here expressly stated. And it also appears from this paper, that the president was then expected 'to serve the students with divinity expositions;' and that he should be qualified 'to instruct and fit for the churches such as should be committed to his care.' Judge Leverett, though a layman, was a learned theologian. He studied divinity and preached occasionally while a tutor in the college.

† In thus speaking of Dr. Cotton Mather on the authority of some of his contemporaries, justice as well as candor may require us to refer to the following short notices of a more favorable kind. Dr. Coleman bears this honorable testimony to his character. 'His printed works, though numerous, will but give to posterity a just idea of his great learning and worth. They will indeed, inform all who read them of his

Gurdon Saltonstall was a settled minister in Connecticut and afterwards governor of the colony. Mr. Coleman was the first minister of the church in Brattle square, Boston, 'of extensive erudition, great devotion of spirit and behavior; a charming and admired preacher, very serviceable to the college and country; whose works breathe his exalted, devout, and benign spirit; an excellent man in faith, in spirit, in holiness, and charity.' Judge Leverett presided over the college till his death in 1724, when he was sixty-two years of age. He was a faithful and popular president. A contemporary writer, Rev. Dr. Appleton, says, 'he shone with almost a meridian lustre for forty years;* the morning of his life being so bright that it shone like noon; and both college and country greatly rejoiced in his early and uncommon light; and now his sun seems to us to have gone down at noon; such being his vigor and brightness to the last. His death was a great grief to the friends of religion and learning. He was the glory of the college and an ornament to society. In short, he was a great blessing while he lived. He has done a deal for the glory of God and for the good of this people. He has been a main pillar, both in church and state. He has been an honor and ornament to his country—and a faithful friend and father, a careful guide and guardian to the college; and in no little measure the crown and glory of that seminary; which has not only increased very much in its numbers, but flourished in solid and useful learning under his administration.'

Mr. Flynt, who was educated in the college while Leverett and Brattle were tutors, and afterwards was long a tutor and fellow of the college, used the following language when speaking of him—'De illo viro amplissimo et doctissimo, a quovis excellenti genio, dici potest, ut olim, *a longe sequor vestigia semper adorans.* Inscribere convenit in ejus monumento, quod Aristoteles Philosophus longe abhinc, in sepulchro magistri sui Platonis divini, exarari voluit, nimirum, Hic jacet homo, quem non licet, non decet, impiis vel ignorantibus laudare.'

Governor Joseph Dudley was a particular friend and supporter of president Leverett. And this intimacy was one cause of coolness, on the part of the Mathers, father and son, towards the latter and the college while he was the first officer of it. They had been some time opposed to governor Dudley; and their frankness, or officious interference, led the governor to withdraw himself from their confidence. With this they were much mortified and offended; and thus became less friendly to Mr. Leverett. But this distinguished man was without reproach; though Dudley was supposed by others, as well as by the Mathers, to be too much devoted to the British court, to be wanting in a patriotic zeal for the liberties of the people in the colonies, and even of suspicious probity in his public measures. He was a friend of *Andros*, in 1686, and the patriots of Massachusetts of that period reproached him as more ambitious of power than of preserving the rights granted by the charter.

When the corporation chose judge Leverett in 1707, they prayed the royal governor, (not the overseers,) as the record expresses it, 'to appoint and confirm him, and to advise the General Court to allow him a salary;' which was done accordingly—and Mr. Dudley, the governor, used the following language on the occasion:—'Agreeable to the choice of the fellows of the

extensive knowledge, his singular piety, his zeal for God, for holiness and truth. But it was his conversation which discovered the vast compass of his knowledge, and the projects of his piety. Here he excelled, here he shone, being very communicative, and bringing out of his treasure things new and old, without measure. Here was seen how his wit and fancy, his invention, his quickness of thought and ready apprehension, were all consecrated to God; as well as his heart, his will and affections.' His biographer says, 'his glowing charity and piety spread a further lustre on his other excellencies. He was an utter enemy to all religious tyranny and imposition; and of very catholic and comprehensive principles. He never valued any particular forms of worship, unless those clearly of divine appointment; but it was the spirit, the power, and the practice of the great and plain duties of religion in the Christian institution that his heart was set upon.' This praise was indeed from the pen of his son; but Dr. Chauncy also spoke of him in the following terms:—'In regard to literature and knowledge of books, I give the palm to Dr. Cotton Mather. No one in this country had read so much, or retained more of what he had read. He was the greatest redeemer of time I ever knew. There was scarcely a book written but he got sight of it. His own library was far the largest of any private one on this continent. He was always reading, or writing, and had a talent of going rapidly through a book. Had his power of judging and reasoning been equal to his other faculties, I should rank him with the first *three* in New England. He knew more of the history of this country, than any other man; and could he have conveyed his knowledge with good judgment, and the omission of a *show* of much learning, he would have given the best history of it. He was credulous, as is evident from his writings, and it has been detrimental to his character and his intentions.'

* From the time he was chosen tutor in 1684 to his death.

house, the approbation of the overseers, and the votes of the council and assembly at their last meeting, I direct you to govern and preside over the college, with duty and allegiance to our sovereign lady the queen, and obedience to her majesty's laws.' The greater part of the president's salary was then allowed and voted him by the General Court; and thus they seemed to have an indirect influence in the election. When Dr. Coleman was chosen by the corporation and approved by the overseers, the General Court refused or declined voting a proper salary or allowance, and he declined the office. On the vote of £150 to judge Leverett, as president, it is required that he should reside at the college, or in Cambridge and near it, and devote himself wholly to the duties of the office.

Worthy and deservedly popular as president Leverett was, the usual grants, to assist in his support, by the General Court, were sometimes withheld; and he expended part of his own estate (previously acquired) while he held the office. He was a particular friend of governor Joseph Dudley, who was never popular with the warm friends of liberty; and the General Court was more liberal towards some presidents than others, on account of their political opinions or associates. Wadsworth, the successor of Leverett, was a greater favorite with representatives.

In the time of president Leverett, there were frequent and unpleasant disputes on the claims of the tutors to be members of the corporation. The first board of corporation, created in 1650, consisted of the president and five others, called fellows, who were resident graduates and teachers in the college. But it was thought best that the governors of the college should be distinct from the immediate officers, and have control and direction over them, as to making laws for the institution, determining the studies, fixing salaries, &c. It was long the practice, however, to have some of the tutors, (and at a very early period *all* of them,) as well as the president, members of the corporation. In the time of Mr. Leverett, all the tutors claimed the *right* to be of that board; and referred to the members of the first board, in 1650, to justify their claim. This was opposed by the majority of the corporation, and by the most discreet members of the overseers, and by some of the General Court. It was a subject of much altercation; but it became the settled course from that period, to have only the senior tutor of the corporation; and this continued till 1780; though at a later day, one or more of the professors were members of that body. The popular voice was in favor of the tutors' claims; and Thomas Robie and Nicholas Sever were chosen fellows of the corporation, for the sake of peace, (as one writer says,) but without allowing that they had a right to a seat in that board, because they were teachers in the college.

It was during the presidency of Mr. Leverett, that Thomas Hollis, an eminent merchant of London, made large donations to Harvard college; a part of which was for the support of indigent scholars; a part for books and a philosophical apparatus; but the greatest portion was appropriated for the maintenance of a professor of sacred theology. This was in 1721; and a few years after, he made a further grant, towards the salary of a professor of mathematics and natural philosophy. Mr. Hollis was a great patron and friend of learning; and was also deemed liberal in his religious views. He was a Baptist, but not a sectarian. He chose chiefly to be distinguished as a Dissenter from the Episcopal established church, and considered Baptists, Presbyterians and Congregationalists as on a level, taking the Bible for their rule and guide. He only required, in his grants, that Baptists should not be excluded from the benefits thereof, (for at that period, there was a strong prejudice against Baptists in Massachusetts,) and none others, but *rakes* and *dunces*.

Some time before Mr. Hollis made these liberal donations, he had corresponded with president Leverett and Rev. Dr. Coleman, and thus was made acquainted with the resources and the condition of the college. He was surprised to learn from them that there was no professor of divinity in the institution;* and soon after made provision, in part, as already stated, for the support of one. The

*The President gave lectures in theology and ecclesiastical history; and was in fact the professor of divinity.

whole amount given by Mr. Hollis has been estimated at £2,000. The professors of divinity, and of mathematics and natural philosophy, were not wholly supported, however, by the funds furnished by Mr. Hollis, though they afforded a great part of their salary; and they are called Hollis professors, from respect to this generous benefactor of the college.*

What Mr. Hollis required in the character of the professor of divinity, was, 'That he should be a man of solid learning in divinity, of sound, or orthodox principles, one well gifted to teach, of a sober and pious life, and of a grave conversation.' The first professor of divinity was Mr. Edward Wigglesworth, chosen in 1721, at the age of thirty. He had been a preacher of the gospel for several years, and possessed popular talents, as well as 'solid learning.' He received all the votes of the overseers excepting three. Whether his 'orthodoxy' was doubted, or not, does not appear. One of his biographers speaks of him as *rational and catholic*; but whether this was mentioned to intimate any deviation of sentiments from the *orthodoxy* of that period, we shall not presume to determine. Dr. Wigglesworth continued to occupy the divinity chair in the university upwards of forty years, with a high reputation for piety and learning, and was always deemed well qualified for the station. The excitement occasioned by the first visit of Mr. Whitefield was in his day; and he, with Dr. Chauncy, Dr. Appleton and others, was opposed to the extravagancies with which Whitefield was justly chargeable, when he first preached in this part of the country. He was afterwards more mild and liberal, or less exclusive and censorious; and many of the clergy who condemned his conduct at first, became more friendly to him. The first professor of mathematics and natural philosophy was Isaac Greenwood, who was appointed in 1728, and soon after the funds were provided by Mr. Hollis for that purpose. The students had before been taught the physical sciences and mathematics by the tutors. Mr. Greenwood was distinguished in this department of science, and was elected within eight years after receiving his first degree. He held the office, however, only about ten years. His successor was John Winthrop, who was chosen to that important station at the age of twenty-six. He filled the professor's chair more than forty years, with singular ability, and was highly distinguished for learning and science. As an astronomer, he was ranked among the first of the age, either in America or Europe. And his character, in all respects, was highly estimable. He was a zealous patriot, a profound scholar, a sincere Christian. He died in the year 1779. His publications on astronomy, particularly on comets, were circulated in Europe, and gave him an extensive literary reputation. And he left his dying testimony to the truth of the Christian revelation, which he considered, after mature examination and study, as affording the only satisfactory proof of immortality, and the only means of salvation.

Rev. Benjamin Wadsworth, pastor of the First church in Boston, succeeded president Leverett in 1725, at the age of fifty-five or six; and continued in that place till March, 1737, the year of his death. His presidency does not appear to have been distinguished by any great changes or events connected with the college. Mr. Wadsworth had the reputation of a good classical scholar and of a learned theologian; and during the time he presided over the seminary, which was nearly twelve years, the number of students and graduates was about as large as it had been under Mr. Leverett; being from twenty-eight or thirty to thirty-eight or forty-five in a class.†

Dr. Cotton Mather was again a candidate for president; but seems then to have had few friends in the board of corporation; or but a few individuals who thought him the fittest character for that important station. Before Mr. Wadsworth was elected, the presidency was offered Rev. Dr. Sewall and Rev. Dr. Coleman; but they declined.‡ The General Court voted president Wadsworth

* Mr. Hollis was desirous of having the chair of professor of mathematics and natural philosophy filled by a friend of his in England; but he was a Baptist, and this was an objection with the corporation or overseers here!

† In 1725, the class consisted of 45; in 1728, of 42; in 1723, of 43; in 1724, of 40; in 1730, of 36; and in 1733, of 38.

‡ The remark of Dr. Cotton Mather, on the occasion, affords evidence that he was disappointed and mortified in not being chosen president—'Dr. Sewall,' he said, 'was chosen for his great *piety*, and Dr. Coleman, because he was a *popular* preacher.'

£400, and to provide a house for his family. President Leverett had occupied a house of his own. Part of the amount ordered or allowed by the legislature was to be paid out of the treasury of the province, and part from the rents of Massachusetts-Hall, then but recently erected. Before voting the salary, or grants to the president, the General Court chose to know who it was to be. When Dr. Coleman was chosen, they declined voting a salary for him; and this, with other reasons, induced him to decline.

When the condition and population of the province at this period are considered, the great number graduated in the college, in the time of Leverett and Wadsworth, (from 1707 to 1737,) will serve to show how highly the people of that day appreciated the benefits of a public, classical education. It should also be recollected, that in 1701, Yale college was founded, and soon became a literary nursery for many sons of New England.* The early professors and teachers in that institution had been educated in Harvard college; as Rev. Mr. Pierson, the first rector; Rev. Mr. Cutler, some time rector; Rev. Thomas Clap, rector, also; Rev. Jacob Hale; Daniel Hooker; Rev. Elisha Williams, tutor and rector also. Yale college is now second only to Harvard, in its resources and funds; and perhaps, this consideration even forms no real exception, in regard to the number and learning of its professors at the present time. That institution has long been highly respectable, as well as particularly fortunate in its presiding officers and most of its professors.†

Mr. Wadsworth was president of the college till his death; and the writers of that age, who knew him best, and were long associated with him in public life, bore full testimony to his piety, learning and fidelity. Many good scholars and able divines were educated in the college while Mr. Wadsworth was president; the proportion of ministers of the gospel, were one-third or one-fourth of the whole number. Those associated with him, as tutors, or fellows of the corporation, (and several of them held both these places,) were Rev. Dr. Coleman, Henry Flynt, Rev. Dr. Appleton, Rev. Professor Wigglesworth, D. D., Rev. Dr. Sewall, Rev. Nicholas Sever, Nathan Prince, Thomas Robie, (the three last named were tutors and fellows of the corporation,) and Judge Stephen Sewall, who was some time a tutor, but not a *socius*. Most of these were eminent for their learning; Prince and Robie were distinguished as mathematicians. The following public characters received an education in part, or wholly, under president Wadsworth:—Governor Hutchinson, Gov. Trumbull of Connecticut, Belcher Hancock, who was a tutor in the college afterwards more than twenty years; Lt. Gov. Belcher, Judge Trowbridge, Judge Peter Oliver, Judge Chambers Russell, Professor Winthrop, Judge Weare of New Hampshire, and Judge Benjamin Pratt.

President Wadsworth possessed a very amiable spirit, and from his youth was sober, correct and pious. He was a hard student in his youth, and reputed a good scholar while an undergraduate. His desire was to be useful; especially as a minister of the gospel.‡ Divinity was early his favorite study, and he perused the sacred Scriptures with great attention, to find their true meaning

* Before that time, Connecticut furnished many pupils for Harvard, among whom were Judge Burr, Gov. Law, Gov. G. Saltonstall, Judge Haynes, Rev. John Davenport, junior.

† When Mr. Wadsworth was inducted into office as president, there does not appear to have been very great ceremony on the occasion. The account of it is as follows:—'Commencement day, July 7, 1725. The overseers and corporation went in usual form to the meeting-house, where, after prayer by Dr. Coleman, Mr. Wadsworth being in the pew with the lieut. governor, Dummer, his Honor addressed him thus; Rev. Sir, you being duly elected and approved to be president of Harvard college, I do accordingly, in the name of the overseers, invest you with the government thereof, in the same extent as your predecessors, presidents of the college, have been heretofore vested; and deliver you the keys, with these books and papers, as badges of your authority; confiding that you will govern the society with loyalty to the king and obedience to his laws, and according to the statutes and rules of the college.' To this Mr. Wadsworth replied,—'I thankfully acknowledge the respect shown me by the reverend corporation and especially by your Honor, and the honored and reverend overseers. I freely own myself unworthy of the honor, and unequal to the labors of the important office, to which I am now called. I desire to depend wholly on the great God my Saviour for all the wisdom and grace needful for me in this weighty service. I shall endeavor to take the best care I can of the college, directing the members and affairs of it according to the constitution, laws and statutes thereof. I desire the prayers of God's people, that the God of all grace would make me faithful and successful in the great service I am called to. The president then went up into the pulpit, and called for the salutatory oration, and moderated one of the bachelor's questions.'

‡ His health was often feeble, and his friends urged him to spare himself. But he said 'he had rather *wear* out than *rust* out.'

for himself. It has been said that he was not fond of controversy, and seldom introduced speculative points of theology into his sermons. He was eulogized, after his death, by Rev. Dr. Appleton, the minister from Cambridge, and then one of the fellows of the corporation; and by Mr. Tutor Flynt; who delivered an 'eloquent and pathetic' Latin oration on the occasion, in which he said—'Nullus autem est qui non agnoscit, quod cum modice convaluerit, et sanitudo corporis cum quodammodo permiserit, constans fuit, et regularis in munere obeundo, et in omnibus partibus officii sui perficiendis. Quinimo tanta fuit in eo propensio ad opus proprium et debitum absolvendum, ut vires corporales frequenter excessit, illudque in posteriori suæ vitæ parte, magis atque magis constabat, adeo ut sæpe audivimus eum votum sui animi exprimentem, se labore potius, quam rubigine, exolescere maluisse.'*

In the time of president Wadsworth, there was a question as to admitting the Episcopal clergymen of Boston into the board of overseers. The question had indeed been moved a short time before, and it arose on the request or claim of Rev. Dr. Cutler, then a minister of the Church of England in Boston. It was soon after that several of the clergy in Connecticut joined that establishment, and received episcopal ordination.† A great alarm spread through New England, at the time. Prejudices were then strong against Episcopacy, as unfavorable to Congregationalists; and it was an object to retain the government of the college, as well as of the churches, in the hands of the latter. Dr. Cutler was not allowed to have any right to a seat in the board of overseers; nor has there ever been an Episcopal clergyman a member, but several laymen, who were Episcopalians, have lately been chosen into that body.

Donations and gifts continued to be made to the college in the time of president Wadsworth—Mrs. Saltonstall, widow of Gov. Gurdon Saltonstall, added to the bounty of her husband and herself on a former occasion. Rev. Thomas Cotton of London gave £200 for books and increase of president's salary—Bishop Berkely gave valuable books, at the time he was in New England; and he was also a benefactor of Yale college.‡ Books were also added to the library by Richard Mead and John Lloyd of London, and by Rev. Dr. Guise of England. Hon. Thomas Fitch gave £300; and president Wadsworth left a sum, but not large, for the benefit of indigent scholars.

The successor of president Wadsworth was Rev. Edward Holyoke, pastor of a church in Marblehead; and he continued at the head of the college thirty-two years, a longer term than that of any other individual. He was four years a tutor, and a part of that time one of the fellows of the corporation. He was chosen by an unanimous vote both of the corporation and overseers; but not until several meetings had been holden for the purpose of electing a president. Rev. William Cooper, pastor of the church and society in Brattle square, Boston, was first chosen; but declined by desire of his people. And at one meeting, professor Greenwood was a candidate, and received as many votes as Mr. Holyoke.

From the proceedings of the corporation and overseers at this time, it appears there was great deliberation in making an election of president. Though Mr. Wadsworth was a good man and a scholar, perhaps he was deficient in a talent for government. In his time there were complaints of a want of proper discipline of the pupils. The corporation, instead of making a choice and then submitting it to the overseers for their consent, proposed to advise with that board on the subject; and the two boards met together for the purpose, and held a day. The overseers, through governor Belcher, gave an opinion, delivered in Latin, as to the proper qualifications of a president; but did not interfere with

* During the presidency of Mr. Wadsworth, and even before, while Judge Leverett was president, there were some complaints of extravagant expenses on commencement days, and of too free use of liquors as well as other disorders on public days. The records of the time indicate that the seminary was not in so healthy moral state, as in more early days. It might have been only the common complaint of 'the degeneracy of the times,' which has been made in all ages—and possibly the discipline was over strict and precise. Inquiry was made, as to the state of the college, and some defects were discovered; and a new body of laws was preparod and adopted for the government of the students; which was translated into Latin.

† Dr. Cutler was one of them.

‡ Bishop Berkely visited Cambridge in 1731, which was a few years after his first residence at Newport.

the right of the corporation to elect in the first place. Rev. Mr. Barnard, pastor of the other church in Marblehead, at the time, who knew the learning, talents and worth of Mr. Holyoke, urged his election. It is related of Mr. Barnard, that he spoke to the governor on the subject, and said, 'you invite one Boston minister after another to be president of the college, but neglect my worthy brother Holyoke, who is most fully qualified to fill the chair of that seminary.'* Mr. Holyoke's church and people were much attached to him, but they consented to his dismission, on such an occasion and call. The General Court made them a grant of £140 to assist in the settlement of another minister. They were also very liberal in paying the expenses of Mr. Holyoke's family in removing, and in providing his salary, especially when compared with their conduct when Mr. Leverett was president, and when Dr. Coleman was chosen to succeed him.†

President Holyoke was a popular preacher, a good classical scholar, and a man of dignified deportment. His talents for government were also happy; he was careful to maintain order and good discipline, but was not unnecessarily severe. The principal members of the corporation, during his presidency and that of Mr. Wadsworth, were Rev. Dr. Sewall, Dr. Edward Wigglesworth, Rev. Dr. Appleton, Mr. Tutor Flynt, Nathan Prince, Joseph Mayhew, Thomas Marsh, Belcher Hancock, Professor John Winthrop, Rev. Dr. Andrew Eliot, and Dr. Samuel Cooper; and the tutors, (besides several of the above named,) were William Kneeland, Stephen Sewall, William Symmes, Daniel Rogers, Joseph Jackson, and Ebenezer Thayer.

When Mr. Holyoke came into the president's chair, in 1737, the college had been established one hundred years; and it had produced all the advantages and blessings to the community which its enlightened founders had expected and hoped. And without such an institution, from an early period even, in the settlement of New England, the state of society through the last century and the beginning of the present, would have been far inferior, in all respects, to that so highly favored as has been our happy lot. Ignorance and bigotry, fanaticism and infidelity would have divided this extensive community of professed republicans and Christians. The graduates were good classical scholars; and many of them became the teachers of youth in most of the towns. The masters of the grammar schools seventy and eighty years ago were generally better educated men than for the last thirty years, with all our boasting of the present means of education; and from 1740 to 1770, in Harvard college were educated those ardent and intelligent 'sons of liberty,' to whose wisdom and learning, zeal and patriotism, we are indebted, under Providence, for the preservation of our political freedom.

In an obituary notice of president Holyoke, by a member of the corporation, it is said, 'that his natural powers were very good, and were much improved and expanded by education. When he left college, he prosecuted his studies with vigor and success; and accumulated a great fund of useful knowledge, in history, the learned languages, and the sciences in general. While he was a tutor, which was four years, he attended to theology, to qualify himself to advance the cause of religion and the gospel. He was settled in 1716, and continued pastor of a church in Marblehead twenty-one years. He was a pious, faithful and useful minister of the gospel. Though fixed in his views of religion, and though he openly defended what he thought the pure doctrines of the gospel, he was far from being severe against those who differed from him in some things, if they appeared sincere inquirers after truth. He considered catholicism as an excellent part of the character of a good man; and harshly to censure and anathematize those who cannot think in all points of religion just as we do, appeared to him to discover not only an arrogant disposition, but also a want of that amiable temper and that extensive charity which the gospel of Jesus recommends.'

* The governor said 'he had no personal objections to Mr. Holyoke; that there were suspicions of his being liberal in his views, and he wished to be satisfied of his orthodoxy.' Mr. Barnard rejoined, 'I am well acquainted with him, and know him to be sound in the faith.'

† The compensation to the president and professors depended on the General Court; grants were made them annually out of the treasury of the province, as a part of their support, as well as to the judges of the Supreme Court, and they were not always sufficiently liberal.

A host of learned men, (both laymen and clergy,) of New England, and chiefly of Massachusetts, of the two last generations were educated in Harvard college while Mr. Holyoke was president. All cannot be mentioned here; and to select a part, might be deemed invidious—and yet some of them may be named without giving offence or being unjust to others. Hon. Samuel Adams, Rev. Dr. Benjamin Stevens, Rev. Dr. Langdon, (sometime president of the college,) Rev. Dr. Tucker, Judge Foster Hutchinson, Rev. Dr. Cooper, Rev. Dr. Shute, Rev. Dr. Mayhew, Hon. Thomas Cushing, Judge Jedidiah Foster, Hon. James Bowdoin, Hon. William Sever, Judge Nathaniel Ropes, Judge James Putnam, Hon. William Ellery, Judge R. T. Paine, Hon. James Otis, Rev. Dr. Wigglesworth, (second,) Judge N. P. Sargent, Judge William Cushing, Dr. M. Byles, Rev. Dr. William Symmes, Hon. Thomas Oliver, Rev. Dr. James Dana, Judge Francis Dana, Hon. John Hancock, Hon. John Adams, Professor Daniel Treadwell, Rev. Dr. West, Judge David Sewall, Rev. Dr. Walter, Judge Theophilus Bradbury, Rev. Dr. Simon Howard, Governor Trumbull (second) of Connecticut, Judge Lowell, Rev. Dr. Marsh, Judge Pickering, Hon. Timothy Pickering, Rev. Dr. A. Eliot, Hon. E. Gerry, Rev. Dr. Belknap, Rev. Dr. Parker, Gov. Strong, Rev. President Willard, Rev. Dr. Barnard, Judge Sumner, Judge Parsons, Hon. James Winthrop, Judge Ward Chipman, etc. The number of scholars in a class increased from 1740 to 1771, from twenty-five to sixty. In the year last named, the number was sixty-three, the largest which had then belonged to any one class. Mr. Holyoke was a popular president; but the professor of divinity, Dr. Wigglesworth, and the professor of mathematics and natural philosophy, added much to the reputation of the institution, by their learning and influence. They were able teachers, in their respective departments, and of great moral worth; and they were both on the Hollis foundation. Mr. Winthrop was examined by a committee of the overseers, as to his learning, before he was confirmed; but when it was proposed to interrogate him as to his peculiar religious opinions, the motion was overruled. Mr. Winthrop was perhaps equally eminent, as an astronomer, as any in England who were his contemporaries; and his reputation was great through Europe. He was chosen a fellow of the Royal Society in England, a distinction conferred on very few Americans; and he received the honorary degree of LL. D. from the University of Edinburgh. He held the professor's chair more than forty years; and he was also highly esteemed for his patriotism, and his practical respect for Christianity. He left his dying testimony in favor of the divine mission of our Lord, and of the divine origin of the gospel. He said 'he had searched the writings of all the ancient philosophers, and found their theories and speculations vain and unsatisfactory;' and added, 'that he could rest his hopes only on the gospel, and in the truth of this his faith was unshaken.'

During the greater part of Mr. Holyoke's presidency, Henry Flynt was an instructor in the college, and a fellow of the corporation. He was a member of that board sixty years; and a tutor fifty-four years; a much longer period than any other person has ever been.* He continued an instructor till he was eighty years old; and a fellow of the corporation till his death, when he was eighty-five. Mr. Flynt was an able and faithful teacher, but was of rather an inactive and indolent disposition, as is proved by his remaining so long in the place of a tutor, where great literary effort and progress are seldom made. And after fifty, few persons are well qualified to govern and teach the young. Belcher Hancock, who was a tutor till he was sixty years of age, though a good classical scholar, was for sometime unfit for a teacher and governor of youth, on account of his habits; not, indeed, immoral in any sense, but such as the aged, in a state of *celibacy*, are apt to contract.

We have the testimony of both Dr. Appleton and Dr. Chauncy in favor of Mr. Flynt, as a man of learning and religion. Dr. Chauncy says, 'Mr. Flynt is worthy of honorable mention among the literary characters of New England. He was a man of solid learning, and one of the best of preachers. He had

* Thomas Marsh, and Belcher Hancock, who were also tutors and fellows in the time of president Holyoke, were each in the former office twenty-five years; Nathan Prince, twenty; and Joseph Mayhew, sixteen years.

treasured up a great variety of useful knowledge, though somewhat inclined to indolence. He was distinguished for his firmness and consistency: to the principles which he had once adopted, he adhered without wavering; but, in forming them, he previously exercised much care and deliberation. Dr. Appleton, speaking of his religious character, says, 'Religion, in the substantials of it, seemed always near his heart; and whilst he had a very catholic spirit, not laying stress on particular forms and modes of worship, nor on different sentiments about speculative and controversial points, he laid great stress on the substantial parts of religion, the weightier matters of the law and gospel,—judgment, mercy, faith and the love of God.'

An alumnus of the college* delivered a Latin oration, at the funeral of Mr. Flynt, in which he says—'Et quidem penè omne suum tempus in rebus academicis sumpsit, animos juvenum ad virtutem, pietatem, literarum studium, bonosque mores fingendo, pulchram navavit operam. Ut primum ex Ephebis excessit hoc munus suscepit, et usque ad longissimam senectutem, sed crudam sed viridam, per sexaginta annos feliciter obivit. Quid felicius, quid honestius ulla senectute excogitari possit, cui annos maximis beneficiis homines afficiendo exactos, respicere, et numerare conceditur? Circumspiciamus igitur patriam intueamur viros omni honore dignos, in ecclesia stellas micantes, in republica ornamenta dignitatis, qui a Flyntio literis instituti, illum patrem gaudebant appellare. Unum equidem de eo dicere licebat, antequam e vita discesserat, quod nunquam de ullo alio fortasse dici poterit in universa domo literaria inter Novanglos, se *patrem-familias* agnosci oportere. Nemo est inter nostrates literatus, qui ei aliquo modo doctrinam suam acceptam referre non debeat. Nam, ut in prima juventute ad hujus disciplinæ auctoritatem pervenerat, omnesque majores natu, qui in his arvis academicis laboraverunt, ante eum mortui erant, si investigemus, et persecutemur literarum cursum, ab altero ad alterum progrediemur, donec tandem ad ipsum Flyntium veniatur.'

Seven or eight persons, educated in Harvard college, while Mr. Holyoke was president, still survive. The oldest of these is Hon. Paine Wingate of New Hampshire, now about the age of ninety-seven years. The next oldest survivor is Judge Blowers of Nova Scotia; the former was graduated almost seventy-eight years ago, and the latter nearly seventy-four years.

The laws for the government of the scholars and for regulating and directing their studies were revised and enlarged, just before Mr. Holyoke was chosen president; and a few years after his election they were again examined, with a view to further improvements; and inquiries were made as to the state of the college, by the overseers. The committee reported, on that occasion, 'that they find that the exercises required by the laws were regularly attended, and that the body of laws, lately adopted for the government of the college, do in a good measure answer their end, and prove beneficial to the society; and that at present there does not appear any occasion for new laws to be made.' Some disorders took place among the students between 1755 and 1770; often on account of the poorness of the diet; but sometimes on public days, when the scholars met together; and, as was then the unhappy custom, indulged in too free use of ardent spirits, or other strong liquors. These excesses were noticed, and efforts made to prevent or to check them.

The first regular Hebrew professor was Stephen Sewall, who was inducted into office in 1765, during the presidency of Mr. Holyoke. Judah Monis, of Jewish extraction, was sometime before this a teacher of the Hebrew language; but was not called professor. He became a convert to Christianity in 1722, and was employed several years as an instructor in the college. Mr. Sewall was a learned philologist, and a good oriental scholar. He wrote Latin with purity and elegance. In the college records, he is styled '*Hancock* professor of Hebrew and other oriental languages;' because his support was chiefly derived from funds given by Hon. Thomas Hancock, a merchant of Boston.† Ac-

* James Lovell, then A. M. and teacher in the Latin school, Boston.

† Thomas Hancock was son of Rev. John Hancock of Lexington; brother of Rev. John Hancock of Braintree; and uncle of Hon. John Hancock, the celebrated patriot of 1775, who also gave largely afterwards to the library of the college.

cording to the statutes adopted for this professorship, which were no doubt agreeable to the wishes of the founder, so far as he had expressed them, the professor was required 'to be a Master of Arts, was to instruct the students in the oriental languages, especially in the Hebrew and Chaldee, was to read public lectures every week, on topics relating to these languages, and to give private lectures at such times as the corporation and overseers might order; he was also to instruct such as desired it, in the Samaritan, Syriac and Arabic languages; and was to declare himself of the Protestant reformed religion.'

Rev. Dr. Appleton, the pastor of the church and society in Cambridge, was a fellow of the corporation more than sixty years; and was a sincere and efficient friend of the college. He is characterized as learned, pious, judicious, prudent, and catholic. 'It was thought a great favor, not only to the churches, but to the college, that he was placed in so public a station, where his talents and learning would produce so great influence.' He had much of the liberal spirit of president Holyoke, of Rev. Dr. Gay of Hingham, Rev. Dr. Chauncy, and of Rev. Dr. Mayhew, of Boston, with whom he was very intimate.*

The plan for a college, or collegiate school in the county of Hampshire, in 1762, gave much anxiety to the corporation and overseers of Harvard, who believed that another college in the province at that period, when the population was comparatively small, would prove injurious to the prosperity of the older seminary, and to the interests of learning in the country. There had then long been a college in the province of Connecticut; and it was generally believed that another was not then needed in New England; and the effect was apprehended of lessening the respectability and usefulness of both, if a second should be established in Massachusetts. All the aid the government could give for the encouragement of a public seminary or college, was thought would be best appropriated to one, thus rendering it of higher reputation, and more able, in fact, to make good scholars, and to serve the general interests of literature and science. And it will be recollected, that there were then grammar schools kept in most of the towns in the province.

An able remonstrance was made to the plan by the overseers of Harvard college, which was said to be drawn up by Rev. Dr. Mayhew, who was one of the committee for that purpose. The rest of the committee were General Brattle, Mr. James Bowdoin, Dr. Chauncy, and Rev. Mr. Adams, (supposed of Roxbury). The remonstrance† merits notice in this place, and a reference to the principal statements and arguments it contains, cannot fail to be interesting even at this time, to those desirous of knowing the views of literary men in the province seventy-five years ago.

'We beg leave to observe that Harvard college was founded by our forefathers, with a laudable view to the general interests of learning and religion in this country; and that this is properly the college of the *government*; it having been established and always patronized and supported by the Legislature. So early as 1642, the General Court manifested their great concern for its prosperity, and for accomplishing the important end of this institution by constituting the governor for the time being, and *all* the magistrates (or councillors) of this jurisdiction, with the elders (or Congregational ministers) of Boston, and five other next adjoining towns, and the president of the college, to be the overseers and guardians of it. This shows the sense they had of its importance; and that they considered the common and public good as closely connected with the growth and prosperity of this seminary of learning. And the charter of the college, granted in 1650, refers to the said overseers, as being legally intrusted with the care and superintendence thereof; which charter was, to all intents and purposes confirmed by the royal charter of William and Mary, granted to the province, in 1691.

* The writer of this 'historical sketch,' when an undergraduate in the university, 1783, recollects seeing three of the venerable and learned men above-mentioned, pass through the college-yard to the library—Dr. Gay and Dr. Chauncy were on a visit to Dr. Appleton, and they walked up to the chapel together; two being nearly ninety years old, and the other, Dr. Chauncy, about eighty-three. It excited great attention at the time.

† The remonstrance was addressed to governor Barnard, then in the chair, who was in favor of the proposed seminary in Hampshire.

'The said overseers have accordingly, from first to last, superintended the affairs of the college; having taken care, while a *general liberty* was allowed for Christians of different denominations to send their children thither, and the *rights of conscience* were duly preserved, that the rules, laws, and orders of the society should be such as tended to promote substantial learning and good religious principles and morals, in conformity to the generous, pious and *extensive* views of the government in its establishment, viz. "the education of the youth of this country in knowledge and godliness," as expressed in the college charter before referred to. And the said overseers have, from time to time, interested themselves in all the important concerns of the college; using their endeavors that the true designs of this institution might be answered, and guarding against whatever had an apparent tendency to counteract and defeat them.

'In conformity to which laudable example, as well as to the nature of the trust reposed in us by the government, we think ourselves obliged, by all lawful and honorable means, to promote the interests of said college, and to prevent, as far as in us lies, any thing which would certainly, or very probably, be detrimental to it. And we are humbly of opinion, that in the capacity of overseers, we not only may with the utmost propriety, but are in duty bound, as far as decency will allow, to appear in opposition to any proposal, which either directly interferes with the good of the college in Cambridge, or which, in our apprehension, would be prejudicial to the "general interests of literature and religion in this country." Neither do we know how to separate the real and proper interests of the college from what the government originally declared, and is known to be the important end of its establishment. Your Excellency will permit us further to say, that we were not a little alarmed for the college under our care, when we first heard of a proposal for founding a college in the county of Hampshire, and of a petition preferred to the government for a charter to that end. And it touched us with a very sensible sorrow to understand afterwards, when the petition would not pass the General Court, that your Excellency had gratified the petitioners, by preparing a charter in his Majesty's name for the purpose aforesaid.

'Waving the question of the validity of a charter thus granted and issued, as being beside our proper business in this capacity, we take the liberty to declare it as our opinion, that the founding of another college in this province would not only be quite unnecessary, but really prejudicial to Harvard college and to the *common interests of learning and religion in the country.* And we are further of opinion, with all proper deference to your Excellency, that there is no real difference between a college and a collegiate school; and that such an institution in the county of Hampshire would be to all intents founding not only a real college, but a *rival* to that at Cambridge; one whose interests would interfere very essentially with those of the latter; and consequently, instead of being any way subservient or useful, would be highly detrimental to it.

'We are also humbly of opinion, that the charter, which your Excellency had prepared in order to establish a college in Hampshire, was in fact adapted to answer the aforesaid designs and views of those who requested it. For it constitutes them a body politic with many privileges; and is, in some respects, a more full and ample charter than that of Harvard college; particularly as it allows them to hold lands or other real estate, the annual income of which may be double to that of the lands which the other corporation is permitted to hold. There is nothing in this charter which discovers the intention of it to be the founding of a college in any respect inferior to the other; much less preparatory and subservient to it. It is indeed intimated in this charter itself, that one reason for establishing a college in Hampshire county is that the people in those parts might not be subjected to the necessity, and to the supposed inconvenience and greater expense of sending their children so far as Cambridge for an education; in which respects it exactly corresponds to the known views of those in whose favor said charter was prepared, as to having a real and every way sufficient college of their own, to serve that part of the country as Harvard college has served the whole.

'One college, if well regulated and endowed, we believe, is abundantly sufficient for this province, considering its extent; and would be much more ser-

viceable than two or more, whose interests interfere; as we think it evident, beyond all doubt, that the interests of Harvard college, and of such an one as is proposed, would do. It has indeed been said that the collegiate schools in England are rather subservient and useful than prejudicial to the universities there, or to the common interests of learning—but the circumstances of this province and of the mother country are different, (the latter being very rich compared to this country;) but Queen's college does not appear by the charter to be inferior or preparatory to Harvard college. Nor is the latter yet arrived to such maturity, strength and perfection as to be out of danger of receiving great prejudice from such a competitor, or rival, as the other might prove. We do not mean in point of real excellence in literature, of which we have no reason to be apprehensive, but in other respects. Particularly, as our college, yet in its infant state, is hitherto but meanly endowed and poor, the unhappy consequences of which are too obvious; and we think that founding another college would be the most probable and effectual way to prevent its being hereafter endowed in such a manner as all who desire its prosperity doubtless wish to see it. For if such a college as is proposed were founded in Hampshire, it cannot be thought that persons living in that part of the country who might be favorers of it, in respect of its vicinity, would be willing to bear a part in endowing that at Cambridge, whether in a legislative or private capacity.

'Moreover, if another college were founded, as is proposed, yet it cannot be reasonably thought that in many years to come the means of education therein would be so good as they are already in Harvard college; and no doubt, they will be long far inferior. And yet from motives of nearness or novelty, of convenience, or supposed cheapness, or some other, we think it not unlikely that after a few years a great proportion of the youth of the province might actually be sent thither instead of being sent to Cambridge to be educated; which would not only be a direct, great and manifest prejudice to Harvard college, but consequently a real injury to the general interests of literature and religion in the country. For although more of our youth might thus receive what is usually called a liberal education, and which might pass for a good one with many, yet we apprehend that this would be a disadvantage, as it would prevent a sufficient, though smaller number of our youth being sent to Cambridge, where they would unquestionably be much more thoroughly instructed and far better qualified for doing service to their country. And the natural consequence hereof would be, not only filling many important civil offices, but a great part of our pulpits with comparatively ignorant persons, at once to the detriment of the commonwealth, and of the churches here established.

'Permit us to add, that we apprehend founding a college in Hampshire would be a bad and dangerous precedent: as several other counties might, at least with as much appearance of reason, demand the like privilege of setting up colleges for themselves. But of what pernicious consequence it would be to go on thus multiplying colleges, without having any one well endowed, so fully as to answer all the ends of a college, we need not to observe to your Excellency. And yet how it could be well avoided, after such a precedent in the case of Hampshire, it is not easy for us to conceive. And the sum of what we have offered is, that if a new college should be founded agreeably to the charter prepared, we should then have two colleges in this government, the extent of which does not certainly require more than one, and the establishing of another would therefore be prejudicial, not only to the prosperity, interests and growth of that already established, but to the general interests of learning in the country. For by means of their separate interests, and a division of strength, wealth and affections of the people, naturally consequent thereon, neither of them would be suitably encouraged nor endowed; whereas one would probably be so, if all were happily united in the support and encouragement of it. And this one, in our opinion, would far better answer all the valuable ends of a college, than two rival seminaries, mutually cramped and kept poor by an opposition of interests.

'We must entreat your Excellency's patience a little longer. You have too much goodness and candor to impute it to us as a criminal partiality, if we highly honor the memory of our forefathers, the first European settlers of this

country. And on no one account, their unfeigned piety excepted, is their memory more respectable, more venerable to us, than on account of their known great regard for learning; their love and strong attachment to which prompted them so early, and while they were struggling with unnumbered difficulties, to create an establishment for it, even in a wilderness. This they did at a great expense for them, considering their circumstances and abilities, however small it may seem in any other view; herein probably consulting the welfare of their posterity and future ages, rather than their own immediate benefit. They did it with the pleasing hopes that the seminary of learning, of which they then laid the foundation, would at length, by the prudent care and the ingenuous liberality of successive generations, one day arrive to the dignity and extensive usefulness of an university, and become a distinguished ornament of the new world, in some measure as the universities of Oxford and Cambridge were of the old.

'We devoutly adore the good providence of God, which hath from the beginning presided over this seminary, and raised up worthy benefactors to it from time to time, as well in Europe as America: so that it hath, from its first institution, furnished these churches with able and faithful ministers, and the commonwealth with worthy members, by whom the important offices in the government have been sustained with ability, fidelity and reputation. It is not disaffection to your Excellency, but a sense of duty to God, to the college, to the government which committed this important trust to us; to the commonwealth, to the present and to future generations—this it is, Sir, which prompts us in making this remonstrance. And permit us to subjoin, that we never can, without the deepest regret and the greatest sorrow, see an institution take place, by means of which we are fully persuaded the pious and expensive cares of our forefathers and their generous, public-spirited designs will be frustrated; by means of which we shall be split into parties and factions of interfering interests, and such as will be particularly prejudicial to the advancement of learning; by means of which the endowment of professorships in the various branches will be obstructed, and the so much needed enlargement of the buildings of the college probably prevented; by means of which the college must decline and languish, instead of flourishing, as we might otherwise expect; by means of which, academical degrees, those needful aids of learning, will be of comparatively little worth or utility; in a word, by means of which we conceive a most fatal blow will be given to the interests of learning in this country; and all this at a time when the spirit of learning seemed to be reviving among us, and to appear more than it has in some former years; and at a time when, from the increase of our numbers and wealth, there was ground to hope that our college would soon emerge from its comparatively low and infant state, and acquire all the endowments, privileges and dignities of a university.'

The benefactors of the college in the time of president Holyoke were James Townsend, who gave £500 (old tenor, about £70 Massachusetts currency of that day) for the Hollis professor of divinity. Thomas Hutchinson, a merchant of Boston, and father of Gov. Hutchinson, gave £300 for the same object. Daniel Henchman, Esq. for the benefit of the same professor: Lt. Gov. William Dummer, (sometime chief magistrate of the province,) bequeathed £150 sterling for the library and the Hollis professors of divinity and mathematics. He was also the founder of Dummer academy in Newbury. In 1744, Mrs. Holden (widow of Samuel Holden of London, who was also a great friend to New England and to Harvard college, and gave much in his lifetime to aid the cause of piety and charity*) and her daughters contributed upwards of £400 sterling to build a chapel; which was soon after erected, and is still standing, though it has not been used as a chapel for many years. Before that period, even for a hundred years from the foundation of the college, there was no distinct building for a chapel. Public prayers and other religious services (except on the day of commencement, which was in the meeting-house) were performed in the library-

* Mr. Holden was a rich merchant and banker, but a man of elevated and religious sentiments. 'Shall *animal* nature thirst after suitable refreshments'—he asks in a letter to Rev. Dr. Coleman—'and shall not *rational* nature pant after its *spiritual* perfection? All I desire in life, is to fill up the remainder in thankfulness to God, usefulness to man, and a growing meetness for heaven.' Dr. Coleman was his ready almoner, and distributed large sums, in books, &c. for charitable uses in Massachusetts.

room, or in commons-hall. Mr. Henry Flynt and Rev. Dr. Appleton were also among the benefactors of the college, though not in very large sums.

In 1762, the students increasing and the college buildings not being sufficient for their accommodation, the corporation and overseers applied to the General Court for means to erect another edifice; and after some delay it was voted to grant £2,000 for the purpose, and soon after £500 more; and when the building was finished in 1764, £537 more were voted to meet the balance of accounts, presented by the committee, (two of whom were James Bowdoin and James Otis.) The rents, as fixed by a committee, amounted to £100. At the suggestion of president Holyoke, governor Bernard, who was then in the chair, gave it the name of *Hollis*-hall, in grateful remembrance of the Hollis family in London, three of whom had been generous benefactors of Harvard college.

Before this new college building was finished, in January 1764, Harvard-hall, with all the library and the philosophical apparatus, was destroyed by fire. It was then occupied by the General Court, on account of the prevalence of the small pox in Boston. The library was the largest in America, and contained many valuable and rare volumes, which could not easily be replaced. The whole number was upwards of five thousand; and of these were the holy Scriptures in almost all languages, with the most approved expositors ancient and modern—the whole library of the learned Dr. Lightfoot, including the Targums, Talmuds, Rabbins, Polyglot, and other valuable tracts relative to oriental literature—the library of Dr. Gale; all the Fathers, Greek and Latin, in their best editions—a great number and variety of tracts in defence of revealed religion; sermons by celebrated English divines, both of the Episcopal church and Dissenters; tracts on all branches of polemic divinity—Many volumes, given by the Society for Propagating the Gospel in foreign parts, in defence of Protestantism and showing the errors of popery; a vast collection of modern theological treatises, given by Dr. Sherlock, bishop of London, by Dr. Hales, F. R. S. and Dr. Wilson of London—also a great number of philological tracts; Hebrew, Greek and Roman antiquities, and the Greek and Roman classics, presented by bishop Berkely—History and biography, both ancient and modern; and a variety of political tracts—The transactions of the Royal Society, of the Academy of Sciences in France, Acta Eruditorum, Miscellanea Curiosa; the works of Newton, Boyle, and other mathematical treatises—A collection of the most approved medical authors—and mathematical instruments, and apparatus for experiments in natural philosophy, of great extent and value—'and all were consumed.' The General Court, on recommendation of the governor, immediately ordered that Harvard-hall be rebuilt at the expense of the province. A large committee of the overseers and corporation was also appointed to solicit donations of money and books. Lt. governor Hutchinson, Rev. Dr. Sewall, Rev. Mr. Eliot, Rev. Dr. Chauncy, professor Winthrop, and Rev. Dr. Cooper, were members of it. Applications were soon made to opulent and generous men in England, who gave very liberally towards the above purposes. Governor Bernard, Hon. Thomas Hubbard, William Greenleaf, Rev. Mr. Barnard of Marblehead, Hon. Azor Orne, Hon. James Bowdoin, lt. governor Hutchinson, Andrew Oliver, John Hancock, Benjamin Pickman and Son, Isaac Royall, Nicholas Boylston, president Holyoke, Epes Sargent, and Thomas Saunders of Gloucester, were also donors at this time: all amounting to £1,500. The province of New Hampshire gave £300 sterling, by recommendation of governor Wentworth. Rev. East Apthorp collected seven hundred volumes in England for the library, and Jasper Mauduit, agent of the province in England, procured £300 from the Society for Propagating the Gospel in New England, which was expended for books, to more than a thousand volumes. To whom may be added, as generous donors to the college, at this period, Israel Mauduit, archbishop of York, Rev. Dr. Harris, Rev. Dr. Lardner, Mr. Nathaniel Neal, Dr. Fothergill, governor Pownall, Richard Jackson, Thomas Wibird, archbishop Secker, Thomas Hollis; the amount given by Mr. Hollis was great, and justly entitles him to be named with his uncle, who, nearly half a century before, had so generously endowed two professorships, and given largely to the college in other ways. Among the very valuable books given by Thomas Hollis (second) at this time, were Stephens's Thesaurus, and Walton's Polyglot Bible, containing a dedication to king Charles II., and originally given

by the author to the earl of Clarendon. This Mr. Hollis gave during his life, and at his death, £2,000 sterling. He was a zealous and active friend of liberty, religion and learning; and it was a just eulogy of his biographer, who said of him, 'that in his death, liberty lost her champion, humanity her treasurer, and charity her steward.'

At this period, and during the whole term of the presidency of Mr. Holyoke, the overseers appear to have been particularly attentive and studious of promoting the usefulness and reputation of the college; and yet the terms of admission were not raised, nor were they so high as for the last thirty years. For admission, only a part of Virgil, part of Cicero's Orations, and some of the books of the Greek Testament, were required to have been read; with ability to translate English into Latin; but Ciceronean elegance was not expected. The text-books for the undergraduates have been before mentioned. Elocution and oratory were more cultivated in the latter part of president Holyoke's time, than had been previously the practice; and this was by the recommendation of the overseers: it was also required to translate English into Latin, and vice versa; with a view to improve the scholars in the knowledge of both these languages. It is remarkable that the study of the English language was not more attended to and required. But the grammatical knowledge of English was not made necessary in order to admission into the college, nor distinctly taught till within the last fifty years. Perhaps it was believed, that by making good Latin scholars, the English language and grammar would of course be correctly understood.

The first declamations on the days of visitation by the overseers, or exhibitions, as they are now called, were about the year 1765, or 1766, and during the presidency of Mr. Holyoke. A still greater and more important change took place about this period, in the mode of instructing the students. It had been the practice for a tutor to take a class and to instruct it in all branches of collegiate learning. It was now ordered that one tutor should teach the Latin language, and should instruct the classes in rotation; that another should teach the Greek language; another logic, metaphysics and ethics; and another, geography, mathematics, astronomy and natural philosophy. The scholars were required to attend recitations before the tutors three times a day, on Mondays, Tuesdays, Wednesdays and Thursdays; and once a day, on Friday and Saturday; to be instructed in elocution, composition in English, and rhetoric. Lectures were also given every week by the professors in theology, mathematics, and Hebrew; usually one lecture from each, in public, for all the classes, and private ones for a separate class.

Edward Wigglesworth succeeded his father of the same name in 1765, as Hollis professor of sacred theology, and continued in that station twenty-six years—but part of that time he was only professor *emeritus*. His health was very poor for several of the last years of his life, which often prevented the regular discharge of his duties in the college. He was a good scholar, and well acquainted with ecclesiastical history and the different systems of Christian theology. As a teacher, he was faithful and impartial; and imparted much information by his lectures, both public and private. In his theological views he was enlightened and liberal. His principal text-book was Doddridge's Theological Lectures. His successor, Rev. Dr. Tappan, was a more popular instructor.

President Holyoke died in 1769, and was succeeded by Rev. Samuel Locke, who remained in office only about three years. He had a high reputation as a scholar, and was a popular preacher. But he committed an act of great immorality, according to the Christian code, which gave a deep wound to the reputation of the college, and overwhelmed his particular friends with grief and mortification. He retired from the presidency at the close of the year 1773; and Rev. Samuel Langdon of Portsmouth was soon after chosen to succeed him, at about the age of fifty-four. President Locke was a much younger man. Dr. Langdon was reputed a good classical scholar, and a man of general literature, but most conversant with theological and ecclesiastical subjects. The term of his presidency was also short; and in six years he resigned the office, as in his government he did not manifest all that judgment and firmness, which are

requisite for one in so difficult and responsible a station. Dr. Langdon was a man of piety and of an amiable, charitable spirit; as a preacher, he was always acceptable; and after leaving the office of president, he was several years the regular pastor of the church in Hampton Falls, New Hampshire.

To president Langdon succeeded Rev. Joseph Willard, pastor of the church in Beverly, in 1781, who presided over the university twenty-three years, with a high reputation, as a man of learning, of piety, and of great fidelity. He had been a tutor in the college about six years, four of which he was a fellow of the corporation. Mr. Willard was a hard student, and the learning he acquired was varied and profound. He excelled in mathematics, and in the Greek and Latin languages. In theology he read much, and not without reflection. In his opinions he was independent and liberal, and ranked with the *moderate* Calvinists of his day. He was wedded to no particular human system of divinity—but with the true spirit of a Protestant, he examined the creeds of all sects, and made the Bible his only standard. He seemed studiously to avoid controversy in his discourses; they were of a practical nature; and yet he was a true evangelical preacher. He considered the gospel a divine revelation; and all his tenets, arguments, doctrines, and exhortations, were grounded in and derived from this gracious and glorious dispensation. He believed that grace and truth, emphatically and pre-eminently, came by Jesus of Nazareth, the Messiah of the Jews, and the Christ (the anointed) of the Gentiles; and that it was a true doctrine, and worthy of all acceptation, that he came into the world to teach, convert and save sinners through his sufferings and death. And his general language therefore was, 'To whom else shall we go, but to Jesus Christ, the Son of God, who has the words of eternal life.'

The publications of president Willard were numerous and valuable. His sermons are sensible, serious and practical; and his mathematical tracts discover his successful study of the abstruse subjects on which he wrote. Several of these may be found in the volumes of transactions of the American Academy of Arts and Sciences. He was a great Greek scholar, and prepared a grammar for that rich and copious language; but whether it was ever published, is not now recollected.* President Willard had the reputation of great integrity and probity as well as piety; and though in manners apparently stern and forbidding, he possessed the most tender feelings, and his heart was full of human kindness, improved by the spirit of true Christian charity and benevolence. He was a member of several learned societies in America and in Europe, and had conferred on him the degrees of S. T. D. and LL. D. He was a sincere friend to the university,† and was ever active in advancing its prosperity and usefulness.

Hon. Paul Dudley, who was educated in Harvard college, and died at an advanced age, gave £100 sterling at his death, in 1751, for the purpose of paying for lectures, to be delivered, annually, at the university, in defence or illustration of natural and revealed religion; on the validity of Presbyterian ordination; and on the errors and corruptions of the church of Rome. Mr. Dudley was grandson of the first Gov. Dudley, and son of Gov. Joseph Dudley. He was some time a tutor and a fellow of the corporation, though his name is not on the separate list of socii or tutores. He was many years a judge of the superior court, and six years the first justice of that high judicial tribunal. He left this sum, he says in his will, 'as a poor thank-offering to God from his unworthy servant, for his many and great mercies to him in his education in that college.'‡ President Holyoke delivered the first of these lectures in 1755. Rev. John Barnard of Marblehead delivered the second, on the subject of

* In 1793, the writer of this article examined the MS. by request of the author. The impression he received was favorable, but confidence was wanting to induce him to be a critic in this case.

† There appears not to be any particular formal act making Harvard college a university. The legal and technical title is *Harvard college*. But it is now, and has for thirty or forty years past been often called a *university*. And it seems proper now to give it this name, as the professors and teachers are very numerous, and *all* the sciences and *all* branches of literature are now taught in the institution. It will more justly deserve the appellation, however, when the funds will allow (if they do not already) the indigent, who give evidence of ability and of a love of learning, to be there educated without expense for tuition, rooms, or the use of books. And it is hoped the time will soon come when such an arrangement may be made.

‡ Judge Dudley received his first degree in 1690, when he was only fifteen years of age.

revealed religion, when he was seventy-five years of age. This lecture has been continued to the present time, and has been an occasion for the display of much learning, illustrative of the great doctrines of natural and revealed religion; and in defence of the Congregational and Presbyterian mode of ordination to the office of a Christian minister. The errors and corruptions of the Romish church were ingeniously detected and justly censured by the independent Dr. Mayhew, that great advocate of civil and religious liberty, and formidable enemy of all spiritual domination, deceit and hypocrisy. And if there is any thing in the signs of the times, it may soon be necessary again to vindicate the cause of Protestantism, and to point out the gross errors and unjust assumptions of the Roman pontiff and his busy emissaries.

Associated with president Willard for several years as instructors in the university, were Rev. Dr. Tappan, as professor of divinity, and Rev. Dr. Pearson, as professor of Hebrew and other oriental languages. The latter also taught the English language, and gave instruction in English composition. Professor Pearson possessed a strong and discriminating mind, and ranked among the first scholars of his time. Dr. Tappan was a very popular preacher, and his fidelity in the sacred office which he held was admitted by every one. His preaching might justly be styled evangelical; but it was not in a censorious or exclusive spirit; and he cherished a ministerial and Christian intercourse with those from whom he differed somewhat in his theological sentiments.

President Willard was succeeded by the Rev. Dr. Webber, in 1806, who died in four years after he was elected. Mr. Webber was a tutor in the college two years; he was then settled in the ministry a short time, being soon chosen professor of mathematics and natural philosophy; and he held the professor's chair till he was appointed president. He was reputed a good classical scholar, but excelled as a mathematician. He devoted almost his whole time to study, and his literary acquirements were respectable. No public man could be more resolute in the discharge of his duty, but his deportment was less courteous and bland than that of his successor. He died almost in the meridian of life, being about fifty-one, greatly lamented as a friend to good learning, to the university and to religion. He was succeeded, in 1810, by Rev. Dr. John Thornton Kirkland, minister of the New South church in Boston; who continued in office, with distinguished reputation both as an elegant and general scholar, till want of health induced him to resign, in 1828. Soon after his resignation, Hon. Josiah Quincy was elected president, and is still at the head of this ancient and respectable institution.

The principal benefactors of the university for the last thirty years, were John Alford,* Samuel Dexter, Samuel Eliot, Abiel Smith, Nicholas Boylston, Benjamin Count Rumford, Samuel Shapleigh, John McLean, Samuel Parkman, Israel Thorndike, Hon. Christopher Gore, and Wm. H. Eliot.

Mr. Dexter made a liberal donation for a lecturer in sacred literature. The late Rev. Mr. Buckminster of Boston, was the first lecturer; and he was succeeded by Rev. Dr. Channing. Mr. Eliot founded a professorship of Greek literature, and Edward Everett, the present governor of the commonwealth, was the first professor. Mr. Smith founded a professorship of the French and Spanish languages and literature, and also of polite literature—and George Ticknor was the first professor.† Mr. Boylston appropriated his donation for a professor of rhetoric and oratory, and the chair was first occupied (for a few years, viz. from 1806 to 1809) by Hon. J. Q. Adams, late President of the United States. Count Rumford, who was a native of the county of Middlesex, and afterwards resided many years in England, and other parts of Europe, founded a professorship on 'the practical application of the sciences to the arts of life.' Dr. Jacob Bigelow was the first professor.

* Mr. Alford of Charlestown, in 1762, bequeathed large sums for pious and charitable uses, to be appropriated at the discretion of his executors. Part of his estate was given to the Society for Propagating the Gospel among the Indians, &c. A large sum was given to Harvard university, for the support of a professor of 'Natural religion, moral philosophy, and civil polity.' But this professorship was not established till lately.

† There have been teachers of the French and Spanish languages in the university more than fifty years. The first was Hon. Albert Gallatin.

During the presidency of Dr. Willard, and as early as 1783, lectures were given in the university, on anatomy and surgery, on chemistry, and on the theory and practice of medicine. The first professors were John Warren, Aaron Dexter and Benjamin Waterhouse. Funds had been previously given, in part support of these professors, by William Erving, Ezekiel and Abner Hersey, and Mrs. Esther Sprague. The medical school has had a high reputation, and the number of students in that department has much increased since the establishment was made. The lectures are now delivered in Boston to the medical students.

There is now a law school at Cambridge connected with the university, and the professors are supported in part by donations from Hon. Isaac Royall and Hon. Nathan Dane.

A professor of natural history was appointed in 1805, and supported by subscription; and at the same time a spacious botanical garden was prepared, to be under the direction of the professor, and for the benefit of such as should attend to that study. William D. Peck was the first professor in this department.

Besides the president, the officers, professors and teachers in the university, at present, are the professor of divinity; of mathematics and natural philosophy; two of law; five of medicine, anatomy, chemistry and of the application of science to the useful arts; of rhetoric and oratory; of Hebrew and other oriental languages; of Greek literature; of the Latin language; also, instructors of natural, intellectual and moral philosophy; of French and Spanish; of the German language; of elocution; of Latin and Greek and Hebrew; and in the theological department, there are professors of pulpit eloquence and the pastoral care; and of biblical literature.

The library consists of upwards of 48,000 volumes. The number of students in a class has of late years generally been from fifty-five or sixty, to eighty. The whole number of alumni from 1642 to 1836, inclusive, is 5,385, 1,378 of which have been clergymen. The whole number living in 1836, was 1,868, and 316 were clergymen.* The college buildings are Harvard-Hall, or Chapel, containing two large public rooms on lower story, and two in second, appropriated for a library; (but they are not large enough for the proper arrangement of the books; and a new building is soon to be erected for that particular purpose, from a donation made by the late Gov. Gore, deceased;) Massachusetts-Hall, built in 1722; Holden-Chapel, built in 1755; Hollis-Hall, built in 1764; Stoughton-Hall, built in 1805; Holworthy, in 1811; and College-Hall, containing a chapel, dining and lecture-rooms, much later.

On comparing the present state of the college with that of fifty years ago, if dependence may be placed on written or traditional and verbal accounts, it must be admitted that there has been a great improvement both as to its literary and moral character. The manners of the young have indeed improved within that period, and society has generally improved in many respects. At the close of the revolutionary war, in 1783, and for several years after, the moral deportment of youth was not so correct as at a former, or at the present period. The discipline of the college was perhaps less strict, and too much time was allowed for leisure and relaxation. Two days in the week, Friday and Saturday, were not sufficiently occupied by study and recitations; and pecuniary mulcts often atoned for idleness and inattention. The time is now more fully occupied in study; greater literary attainments are required for admission into college than formerly; and greater advances are consequently made in literature and science, while in the university—fines do not now satisfy for literary delinquency; and those who are idle or dissipated are wholly dismissed, or placed in a situation favorable to close application and to literary progress. The condition of society is far better than formerly; and none now who are habitually indolent or grossly and publicly immoral, can hope for its honors.

In 1824, a committee of the board of overseers proposed several inquiries to

* Formerly, no clergymen were chosen into the board of overseers but those of the Congregational order. By an amendment of the constitution of Massachusetts, in 1820, such restriction no longer exists.

those engaged in the immediate instruction and government of the students; which were promptly answered; and by the answers returned it appears, 'that the terms for admission have been raised since 1803; and that now (besides Tully, Virgil, the Greek Testament, Latin Grammar, and composition, formerly required,) arithmetic, Sallust, Græca Minora Collectanea, geography, ancient and modern, and algebra, are necessary: That the ages of those who have been matriculated, for seventy years past, have been very generally between 16 and 17; in 1753, however, the average was 15: That the examinations for admission are strict and thorough—that persons not belonging to the university are admitted, by consent of the president, to the lectures given by the professor of mathematics and natural philosophy, of the Rumford professor of anatomy, of chemistry, of natural history and of law: these are not numerous—that the senior class have the option of attending chemistry, or fluxions, and the junior class, Hebrew, or French, Latin and Greek, and mathematics—that the aggregate number of lessons and exercises have increased in most branches, within twenty years [then] last past—that the study of mathematics is greater than formerly; exercises in fluxions and in chemistry are also now required—that Stewart's Elements, and a treatise on political economy are studied—that the public lectures are more numerous than formerly—that the literary character of the students may be judged of from the examinations, but better from private recitations—that honors and rewards consist of the assignment of parts at commencement and exhibitions, of a present of books from the immediate government; of premiums to the writers of the best essays, and to the best speakers—that allowances to indigent students are with a joint regard to scholarship and moral character—that meetings of parties and clubs for festive purposes have much decreased of late years—and that some good effects have resulted from sumptuary laws, restraining the extravagance in dress, &c.—that negligence or deficiency in recitations are considered as censurable as absence—that by virtue of a late law, several students had been dismissed for general character, after due means had been used for their reformation; especially, is *licentiousness* punished by exclusion from the college—that the annual charge for instruction had increased from 1807 to 1817, from forty to fifty-six dollars; and that before 1807, it was usually only twenty dollars, which is accounted for by the increased number of teachers and professors. A great part of this charge is remitted to meritorious, indigent scholars—that students in theology, in number from twelve to twenty, are assisted, and some of them receive $130 and $150 a year, derived from various donations, but chiefly from annual subscriptions of the Theological Society—that about one-fourth or one-fifth part of all the students in the university receive pecuniary aid to meet the expenses of their education—that a quarter part of the liberal allowance of the State (in 1814, for ten years, of $10,000,) being $2,500 a year, was appropriated for the benefit of indigent scholars—that since that allowance has ceased, nearly $3,000 are applied to assist those who are in necessitous circumstances—and that these beneficiaries are generally among the best scholars, and of the most correct moral deportment.'

The books read and studied are mentioned in the statement above referred to; and are as follow.—The studies of the freshman class, are Coll. Græca Majora, Livy, Horace, H. Grotius de Veritate Rel. Christ, Excerpta Latina, Geometry, Algebra, Roman Antiquities, Rhetorical Grammar, Lowth's English Grammar, declamations. Sophomore class—Coll. Græca Majora, Excerpta Latina, Geometry and Algebra, Cicero de Oratore, Analytic Geometry, Blair's Lectures, History, ancient and modern, Logic, Stewart's Elements, declamation and composition. Junior class—Stewart continued, Homer's Iliad, Juvenal, Persius and Tacitus, Paley's Evidences, Hebrew, Greek Testament, Natural Philosophy and Astronomy, Brown on the Philosophy of the Mind, Paley's Moral Philosophy, Analytic geometry, topography, declamations, forensic disputes, themes weekly. Those who do not choose to study Hebrew, attend to mathematics, Latin or French. Senior class—Brown's Lectures, Paley's Moral Philosophy, analytic geometry, topography, nautical astronomy, surveying, fluxions, chemistry, political economy, Federalist, 2 vols., Butler's Analogy of natural and revealed religion, declamations, themes, forensics.

The vacations in a year are several weeks less than formerly; including some public days, when the scholars were not obliged to attend recitations, they were twenty-two weeks; they are now ten, with *parts* of some public days also.

According to a late exhibit of the treasurer of the college, it appears that the income for 1836 was fully equal to the expenditures, except that of a new hall for the library, but for which Mr. Gore's donation is almost sufficient. But in this estimate, it is presumed, the sums received for rent and for tuition are included. Balance on hand, in August, 1835, $10,550, and bills due, $8,000, which, with income from August, 1835, to August, 1836, amounted to $208,700, and the disbursements were $208,700. Exclusive of law and theological departments, the salaries amount to $38,850, and the income, from tuition-tax and funds for the purpose, $46,386. Receipts over what was paid out, $7,527. The property and estate of the university estimated at $180,000, exclusive of library, and other things which yield no income. Library fund, $6,000. Theological fund, $37,350. Law, $23,000. Funds for assisting indigent scholars, $41,700; and in reversion, $20,000. Funds for immediate use of the college, $450,865. Funds for reserved use of college, $228,400.

It would be difficult, perhaps invidious, to name particularly the most eminent characters, whether of statesmen or theologians, who have been educated in the university. The list would be a very long one, and still might be imperfect. The number there educated,* and their usefulness in society, by means of the learning acquired in this seminary, have been such as fully to answer the expectations and hopes of the worthy and pious founders. Their chief design was to fit young men to be useful in church and state; to be preachers and advocates of Christianity in its primitive purity; and legislators, judges and defenders of civil liberty, in this growing republic. Their high object has been richly attained. It should be matter of sincere gratitude to God, who put it into the hearts of the first settlers of New England to found an institution of learning; and the memory of the great and good men there educated, who have been lights of the churches and pillars of civil society, should be respectfully cherished.

MEMOIRS OF MINISTERS,

WHO HAVE BEEN GRADUATED AT HARVARD COLLEGE, SINCE THE FOUNDATION OF THAT INSTITUTION.

By John Farmer,

Cor. Sec'ry of the New Hampshire Historical Society.

[Continued from page 234.]

NOTE.—The year they were graduated, is prefixed to each person at the beginning of the several Memoirs.

GERSHOM BULKLEY.

1655. GERSHOM BULKLEY, son of Rev. Peter Bulkley, and half-brother of Rev. John Bulkley, (see *Amer. Quar. Reg.* vol. viii. 130,) was born at Concord, Massachusetts, in December, 1636. His mother, Grace Chitwood, daughter of Sir Richard Chitwood, was a lady highly accomplished, and of superior education, as some of her writings, which are extant, fully show. At the age of fourteen, he entered Harvard college, and was graduated before he completed his nineteenth year. He probably studied with his father, or his brother Edward, who was for some years the minister of Marshfield. He

* The whole number from 1642 to 1836, inclusive, is 5,385; of which 1,378 have been clergymen, being a little more than one fourth. This is exclusive of those who have received honorary degrees, or who were admitted ad eundem.

received a call to settle in New London, which he accepted, and was ordained about 1658, succeeding the Rev. Richard Blinman. The next year he lost his venerable father, and his mother removed to his habitation at New London. He remained at that place until 1666, when he was dismissed, and was succeeded in 1670 by Rev. Simon Bradstreet.

Having removed to Weathersfield, he was installed in 1666, as successor of Rev. John Russell, who had removed to Hadley, Massachusetts. In 1677, he was succeeded by Rev. Joseph Rowlandson, who had been driven from Lancaster by the destruction of that place by the Indians. After this, Mr. Bulkley having pursued a course of medical studies, became one of the most distinguished physicians and surgeons in Connecticut. In this capacity he was sometimes called to take part in the Indian wars, particularly in 1676, when he was appointed surgeon of the troops raised by that colony, and placed under the command of Major Talcott. The next year, while the party to which he was attached was in pursuit of the enemy, he was attacked by a number of Indians, near Wachusett hill in Massachusetts, and received a wound in his thigh.

After a life of benevolent and useful efforts, he died at Weathersfield, 2 December, 1713, aged 77 years. The Boston News Letter states his age at 78. On his monument, I am informed, there is the following inscription:

"He was honorable in his descent; of rare abilities, extraordinary industry, excellent learning, master of many languages, exquisite in his skill in divinity, physic, and law, and of a most exemplary and Christian life. *In certam spem beatæ resurrectionis repositus.*"

Mr. Bulkley was married 24 October, 1659, to Sarah Chauncy, daughter of president Chauncy. She was born at Ware, England, 13 June, 1631. Their sons were Peter, born in Concord, and who was lost at sea in early life; Charles, who settled at New London; Edward, who was of Weathersfield; and John, graduate of Harvard college, 1699, who was the minister of Colchester, Connecticut. He was father of the Hon. John Bulkley, an eminent physician, and a judge of the supreme court of Connecticut. The numerous and respectable families, bearing the name of Bulkley in Connecticut and New York, have all descended from Edward and John. Stephen Bulkley, Esq., one of the grandsons of Edward, acquired a fortune in Charleston, South Carolina, and a few years since purchased the estate in Hartford, on which the celebrated "charter oak" is situated. Rev. Gershom Bulkley had several daughters. *Hubbard, Indian Wars, (1st edit.)* 77. *Trumbull, Hist. of Conn.* 1, 310, 346, 461, 492. *Shattuck, Hist. of Concord*, 160, 241.

ELEAZAR MATHER.

1656. ELEAZAR MATHER, son of Rev. Richard Mather, and brother of Rev. Samuel Mather, (see *Amer. Quar. Reg.* vol. viii. p. 130,) was born at Dorchester, Mass., 13 May, 1637. "Having," in the language of his nephew, Dr. C. Mather, "passed through his education in Harvard college, and having by the living and lively proofs of a renewed *heart*, as well as a well-instructed *head*, recommended himself unto the service of the churches, the church of Northampton became the happy owner of his talents." He was invited by the people of that place in June, 1658, to preach on probation. He continued to preach there three years, and was then ordained 23 June, 1661. By his church and congregation and his brethren of the profession, he was admired as a man of talents, of exalted piety, and of distinguished zeal in the service of Christ. He died in the midst of his labors, 24 July, 1669, aged 32. He survived his father only three months and two days. A volume collected from his manuscripts, was published by his brother Increase, in 1671, under the following title, "Serious Exhortations to the present and succeeding generation in New England, earnestly calling upon them all to endeavor that the Lord's gracious presence may be continued with posterity, being the substance of the four last sermons preached at Northampton, by the Rev. ELEAZAR MATHER." The last entry in a diary which he kept of his experiences, is given in the Magnalia, i. 413. His wife was the only daughter of Rev. John Warham, of Windsor, Conn., and by her who afterwards became the wife of his successor, Rev. Solomon Stoddard, he had an only daughter, who was married to Rev. John Williams of Deerfield, and was inhumanly massacred by the Indians, 2 March, 1704, while on her march to Canada, with her husband and other prisoners. His son, Warham Mather, graduated at Harvard college in 1685, was a preacher, but was not settled in the ministry. *Mather, Magnalia*, i. 12, 413, 414. *Ibid. Remarkables of Dr. Increase Mather*, 66, 73, 74. *Williams, Hist. Sketch of Northampton*, 16, 19.

INCREASE MATHER, D. D.

1657. INCREASE MATHER, D. D., of whom one of his successors* in our days has said, "whether you consider the extraordinary honors that attended him while living, or

* Rev. Dr. H. Ware, Jr. in his History of the Old North and New Brick churches, p. 13.

the general sentiment which has followed his memory, or consult the writings he has left behind him, you will pronounce him a man richly endowed by nature, richly furnished by education, and deservedly numbered with the most pious, learned, and useful men of New England," seems to deserve a more extended memoir, than any of the sons of Harvard which preceded him. I was about making an abridgment of the "Remarkables" of him, by his son Cotton Mather, when I found a very excellent memoir, derived principally from that work, and written by the late Benjamin Pierce, Esq., and inserted in his history of Harvard college. I shall make use of this, to which will be added such other facts and observations as I have collected from other sources.

He was the youngest son of Rev. Richard Mather, and was born at Dorchester, Mass., 21 June, 1639. His name was given to him with a pious reference to "*increase* of every sort, wherewith God favored the country, about the time of his nativity." His mother used to tell him when he was a child, that there were only two things that she desired God to give him, *grace* and *learning*. "Child," said she, "if God make thee a good Christian and a good scholar, thou hast all thy mother ever asked for thee." Among her instructions to him, as he grew up, she particularly inculcated the lesson of diligence, and often put him in mind of these words: "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." (*Remarkables of Dr. I. Mather*, p. 1–5.)

"He entered Harvard college at the age of twelve years. When the year arrived, in which he was to take his bachelor's degree, an order, for some reason or other, was procured requiring certain classes, of which this was one, to be detained there a large part of a year longer than the usual time. This was so much resented, that seventeen of the students left the college without a degree. Young Mather's father was exceedingly dissatisfied, as were others of the overseers, with this measure; but his connection with the college was nevertheless continued; and in 1656, he proceeded Bachelor of Arts. In his exercise at commencement, he combated Aristotle's philosophy, then prevalent in the schools. President Chauncy, not relishing the 'Ramæan strains, in which our young disputant was carrying on his thesis,' would have stopped him; but the famous Mr. Mitchel interposed, '*Pergat quæso, nam doctissime disputat.*'

"The year after he left college, on his birth-day, and when only eighteen years old, he preached his first sermon, in which he gave promise of future eminence. About this time a letter was received from his eldest brother, Rev. Samuel Mather, one of the principal ministers in Dublin, encouraging his going to that place; and having a strong inclination for it himself, he obtained the consent of his father, and sailed for England on the 3d of July, 1657. From England he proceeded to Dublin, where by advice of his brother, he entered his name in Trinity college, and proceeded Master of Arts, with a high reputation, 24 June, 1658, three years after he was *entitled* to his first degree, and when he was only nineteen years old. A fellowship was offered him, but he did not accept it.

"He was invited to several places in Ireland and England; went to Great Torrington, in Devonshire, and there preached for some time to a numerous assembly and with great acceptance. He passed one month with his brother, Nathaniel Mather, who was an admired preacher at Barnstable.

"His subsequent residence was principally in the island of Guernsey, where he was chaplain to the English garrison; but being at length required to adopt the service of the church of England, or leave the island, he chose this part of the alternative and returned to England. He remained about four months at Weymouth and Dorchester, and preached in many places without any compensation. A living of £400 a year was offered him, if he would conform and read the common-prayer, but this he rejected. Other opportunities which were afforded him, either to remain in England, or to travel with gentlemen on the continent, being declined or frustrated, and the times growing more and more unfavorable for the Dissenters, he concluded, contrary to his former expectations, to return to this country. He arrived at his father's house in Dorchester, in September, 1661, more than four years from the time of his first leaving it to sail for England.

"Invitations now came to him from 'as many places as there are signs for the sun in the zodiac.' The first winter after his arrival, he preached alternately at the North Church in Boston, and with his father in Dorchester; but afterwards confined his services to the church in Boston; though it was not until 1664, that he was prevailed upon to be settled. He was ordained on the 27th of May that year. Mr. Mayo held the office of pastor at this time, and he and Mr. Mather continued laboring together until the year 1670, when the infirmities of the former made it necessary for his ministry to cease. Three years afterwards, he removed to Barnstable, and there spent the remainder of his days with his daughter. After his removal, Mr. Mather held his office alone, until his son Cotton was ordained as his colleague, 13 May, 1684.

"By the direction of the General Court, a synod of the churches was held at Boston, in the year 1662, for the purpose chiefly of considering the question, 'who were the subjects of baptism?' It was a question which agitated the whole country; and the decision

of the synod, which, under certain restrictions, that rite to be administered to the children of those who were not communicants, was ably defended and opposed by a number of the leading ministers. Mr. Mather was at first among the opposers of the synod, and employed his pen against its proceedings; but he afterwards changed his opinion, and ingenuously acknowledged himself vanquished by the cogent arguments of Rev. Mr. Mitchel, of Cambridge.

"Soon after his settlement, his society began to neglect their engagements to him; the consequence of which was, that he suffered greatly from want, and was obliged to incur debts, which caused him great disquietude. While writhing under the embarrassments and mortifications of his situation, he had opportunities to extricate himself from his pecuniary difficulties, by removing to other places; but he resisted all the allurements which were held out to him for quitting his people, from an apprehension that this measure, even under such provocations, would injure the cause of religion; and he was rewarded for his patience and perseverance by an alteration in his circumstances, which, in that respect, left him nothing afterwards to desire; so that, whatever he was at any time called upon to do, or wherever to go, he continued the happy pastor of the same flock as long as he lived."

In the year 1674, the General Court having permitted the establishment of a printing-press, "elsewhere than at Cambridge," Rev. Thomas Thacher and Rev. Increase Mather of Boston, were added to the former licensers.

In the autumn of 1679, a period of great public distress and anxiety, another synod was, on motion of Mr. Mather, convened at Boston, called the *reforming synod*. It met again in the ensuing spring. A powerful excitement was produced by the proceedings of these meetings on the subject of morals and religion, for the neglect of which, the country was then believed to be suffering the vengeance of offended Heaven. The part which Mr. Mather took on these occasions, corresponded to the advice which the Apostle Eliot had given him several years before: "Brother," said this venerable man, "the Lord hath blessed you with a leading spirit, as he did Mr. Mitchel, who had gone unto him. I pray, brother, lead us in our meetings; bring forward as much good in them as you can."

"To the honor of religion, its best friends are the foes of ignorance; and multitudes, illustrious for their piety, have been foremost in the cultivation of human learning. Mr. Mather was one of that class. About this time, 'he formed a philosophical society of agreeable gentlemen, who met once a fortnight, for a conference upon improvements in natural philosophy, and additions to the stores of natural history.' From their collections, the work of a learned professor at Leyden, was enriched with some materials; and communications were also made to the Royal Society of London; but in consequence of the calamitous state of affairs at that period, this society, which was probably the first of the kind in America, was not of long duration.

"On the death of President Oakes in 1681, the charge of Harvard college was offered by the corporation to Mr. Mather; and application was made by the *overseers* to the Old North society for his release; but, their consent not being obtained, he declined the appointment. He officiated, however, at commencement, and made weekly visits to the college, until Dr. John Rogers was chosen to fill the office. After the death of President Rogers, he again filled the office of president, being requested by the *overseers*, 11 June, 1685, to 'take special care of the government of the college, and to act as president till a further settlement be orderly made;' and at length he was settled in it, but without relinquishing his connection with the church in Boston; and for several years, he was able to discharge with reputation and usefulness the duties of both relations."

But all these academic and ecclesiastical occupations were increased, and at length, for some years, superseded by other weighty cares of a civil nature. Massachusetts having incurred the royal displeasure, was called upon by King Charles the second, to surrender to him its charter, and in case of refusal, was threatened with a legal prosecution. The people were thrown into the utmost anxiety and alarm. Their ruin seemed inevitable; and all that was left to them was, to decide whether it should be their own act or that of the government of England. But were they at liberty to commit this political suicide? Could they without a violation of the laws of Heaven, voluntarily lay their rights and privileges at the feet of their sovereign, and cast themselves upon his mercy for every thing they held most dear? This question was proposed to Mr. Mather, and answered in the negative. He afterwards declared the same opinion at a meeting of the freemen of Boston, which was convened for the purpose of voting instructions to their delegates in the General Court, and which he had been invited to attend. His speech on this "case of conscience," as it shows the spirit and genius of the age, as well as of the man, the reader will not be displeased to see at large: "As the question is now stated, *whether you will make a full submission and entire resignation of your charter and the privileges of it unto his Majesty's pleasure*, I verily believe, we shall sin against the God of heaven, if we vote an affirmative unto it. The Scripture teacheth us otherwise. We know what Jephthah said, *That which the Lord our God hath given, shall we not possess it?* And though Naboth ran a great hazard by the refusal, yet he said,

God forbid that I should give away the inheritance of my fathers. Nor would it be *wisdom* for us to comply. We know David made a wise choice, when he chose to fall into the *hands of God* rather than into the *hands of men.* If we make a full submission and entire resignation to pleasure, we fall into the *hands of men* immediately. But if we do it not, we still keep ourselves in the *hands of God;* we trust ourselves with his providence; and who knows what God may do for us? There are also examples before our eyes, the consideration whereof should be of weight with us. Our brethren hard by us; what have they gained, by being so ready to part with their liberties, but an acceleration of their miseries? And we hear from London, that when it came to, the loyal citizens would not make a *full submission and entire resignation to pleasure,* lest their posterity should curse them for it. And shall *we* do such a thing? I hope there is not one freeman in Boston, that can be *guilty* of it! However, I have discharged my conscience in what I have thus declared unto you."

"Upon this pungent speech," says his son Cotton, "many of the freemen fell into tears; and there was a general acclamation, *We thank you, Sir! We thank you, Sir!* The question was upon the vote carried in the negative, *nemine contradicente;* and the act of Boston had a great influence upon all the country."

"Mr. Mather did not give this spirited counsel with impunity. The agents of the Court became his inveterate enemies; base arts were practised to harass and injure him. A long letter, containing sentiments offensive to persons in power, was even forged, in his name, for that purpose, and directed to a person in Amsterdam. This letter, being intercepted, was read before the king and council; and it was proposed to have him brought to England for trial and punishment; but a suspicion that the letter was forged, or some other cause, saved him from this peril. Sir Lionel Jenkins, who was reflected upon in the letter, appears to have taken no further notice of it, than to ask contemptuously, 'whether that star-gazer wrote it,' alluding to a discourse which Mr. Mather had written upon *comets.*

"The charter of Massachusetts was annulled; and New England was committed to the arbitrary disposal of a small number of men, at the head of whom was first, the Hon. Joseph Dudley as president, and afterwards Sir Edmund Andros as governor. They conducted themselves in the most tyrannical manner. The rights and privileges of the people were trampled under foot. Their oppressions became so intolerable, that the principal gentlemen of the province determined to send an agent to England, and lay their grievances before the king himself. Mr. Mather was selected as a suitable person for that office.

"As soon as this was known, it gave great alarm to the tyrants; and they determined, if possible, to prevent it. Mr. Mather had expressed a suspicion that the notorious Edward Randolph was author of the *forged letter* before mentioned. This obnoxious character took this opportunity to prosecute him for defamation; but, in spite of all his artifices, Mather was acquitted. Not deterred by this failure, Randolph sent an officer to arrest him again, upon the same charge; but Mr. Mather being apprised of it, kept upon his guard; changed his dress, when he removed from his house; and at length, with no little management, was conveyed on board a ship, which carried him to England in the spring of 1688."

It would be extending this memoir to too great a length for this work to give a minute relation of all the transactions in which he was engaged, during the four years he remained abroad in the service of his country. For such an account the reader is referred to the Remarkables. Suffice it to say, that "he stood before kings;" that he had several interviews, first with king James the second, and afterwards with king William and queen Mary; that he labored with great assiduity, fidelity, and perseverance; that three other persons were associated with him in the agency; and that a charter was at length obtained of king William, which, though it withheld some of the privileges enjoyed under the old charter, was more comprehensive in its provisions than that instrument, and, considering all circumstances, was perhaps as favorable to the province, as could have been reasonably expected. The agents were allowed by the king to nominate a person for the first governor under this charter. They nominated their countryman, Sir William Phips, who was appointed. Mr. Mather soon afterwards left England, and arrived at Boston with the first royal governor, in the spring of 1692.

"The new charter was far from giving entire satisfaction; but it relieved the people from the evils they endured or dreaded, secured the most important interests of the colony, and was on the whole, so acceptable, that the General Assembly passed a vote of thanks to Mr. Mather for his faithful and laborious services, and appointed a day of solemn thanksgiving for his safe arrival and that of his excellency the governor.

"During his residence in England, Mr. Mather did not omit the exercise of his clerical functions. He preached often, and with great acceptance. He also availed himself of the opportunities, which were afforded for serving the college. He obtained donations to it, and he formed an acquaintance with the excellent Thomas Hollis, of London, and seems to have made the first opening for the flood of benefits, which some years after-

wards poured in upon it so copiously from that fountain of benevolence. But the principal *immediate* benefit, which the institution owed to his care, was obtained from the king. After the colony was deprived of its charter, such doctrines were set up in relation to the grants which had been made under it, that fears were entertained for the safety of Harvard college; but though there was an occasional interference in its government by the royal functionaries, it was not deprived of its property or of its essential rights. The friends of the college, however, were anxious that it should be placed on a more secure foundation in future; and a provision for that purpose was happily inserted in the new charter.

"In the absence of Mr. Mather, his parochial duties were discharged by his son, Cotton Mather, who was his colleague; and 'the college flourished under the prudent government of two tutors, John Leverett and William Brattle, the former of whom was afterwards president. For some years he had the title of *rector*, which was given him by Mr. Dudley, who was *president* of the colony; but it is probable he now resumed the appellation of *president*.'

"One of the first steps taken by the friends of the college, after Mr. Mather's return, was to obtain from the general assembly a new act of incorporation, for the purpose of giving the college still further security, as well as of enlarging its privileges. Such an act was passed June 27, 1692. It was disallowed by the king in council, 'on the ground of its not providing for a visitation of the king by his governor.' Two other acts were passed, one in 1697, and one in 1700, in which the governor and council were made visitors; but this was not satisfactory. 'It is stated that in all these acts the Board of Overseers was omitted, and, as a substitution therefor, the number of the corporation was enlarged;' and that 'in the interval, while the royal signature to these several acts was awaited from England, the college was organized upon several of the new plans successively.'

"Among the powers granted by them, which did not exist or which were not exercised, under the former charter, was that of conferring the degree of Doctor. In the same year in which the first of these acts was passed, and while it was in force, the degree of Doctor of Divinity was bestowed on president Mather. This was the first instance of the kind in British America; nor did any other person receive a doctorate from Harvard college till seventy-nine years afterwards, when the same degree was conferred on Rev. Nathaniel Appleton, of Cambridge.

"The time of Dr. Mather was now principally devoted to the college. He passed the Sabbath with his church in Boston, and visited Cambridge on all the other days of the week. His services were assiduous and faithful. The moral and religious instruction of the students had his particular attention, and the college appears to have been in a flourishing condition while he was at the head. Its numbers increased, and it was enriched, in no small degree, by the hand of munificence."

He had continued in office until 1701, when there was strong evidence that "there were persons of influence in the province, who, for some reason or other, were not unwilling that Dr. Mather should retire from the office of president; and in the year just mentioned, an order was passed by the General Court, "that no man should act as president of the college, who did not reside at Cambridge." The consequence was, that on the 6th of September of the same year, he resigned his office.

Dr. Mather lived twenty-two years after he resigned the presidency of the college. Much of his time was employed in study and the preparation of books for the press. His manner of life is thus described by his son: "In the morning repairing to his study, (where his custom was to sit up very late, even *until* midnight, and perhaps *after* it,) he deliberately read a *chapter*, and made a *prayer*, and then plied what of reading and writing he had before him. At nine o'clock, he came down, and read a *chapter* and made a *prayer* with his family. He then returned unto the *work of the study*. Coming down to *dinner*, he quickly went up again, and begun the afternoon with another *prayer*. Then he went on with the *work of the study* till the evening. Then with another *prayer* he again went unto his Father; after which he did more at the *work of study*. At nine o'clock, he came down to his *family sacrifice*. Then he went up again to the *work of the study;* and anon he concluded with another *prayer;* and so he betook himself unto his repose. He commonly spent *sixteen hours* of the four-and-twenty in his *laborious hive!* being much of Thomas á Kempis his mind. *Nusquam requiem invenio nisi in Libro et in claustro.* He was *there*, some thought *even to a fault.* More of his *pastoral visits* were wished for."

In 1715, a flattering request was made to him by the ministers of the province, to go to England, and carry the address voted by them to his new majesty, king George the First, on his accession to the throne, but his advanced age and other circumstances led him to decline the appointment.

Dr. Mather died on the 23d of August, 1723, in the 85th year of his age, and in the 62d year of his ministry. He had been a preacher sixty-six years. His last days are thus described by his son: "At last he began to fall into the torments of the *wheel*

broken at the cistern: which yet became not intolerable, and forced no ejaculations from him, till about *three weeks before he died.* Under these, about *three days* before his expiration, coming out of a dark minute, he said, *It is now revealed from Heaven* to me, *that I shall quickly, quickly, quickly be fetch'd away to Heaven, and that I shall die in the arms of my son.* After this, he kept very much calling for me; till *Friday* the *twenty-third* of *August*, 1723, in the morning perceiving the *last agonies* now come upon him, I did what I could after my poor manner that he might be *strengthened* by such *quickening words* as the *lively oracles* of our God have provided for such occasions. As it grew towards noon, I said unto him, *Sir, the messenger is now come to tell you*, This day shalt thou be in Paradise. *Do you believe it, Sir, and rejoice in the views and hopes of it?* He replied, *I do! I do! I do!*—and upon these words, he *died in my arms.*"

There was a *post mortem* examination of his body, and abundant cause was discovered for the *torments* he had endured the last three weeks of his life. There was found, says his son, "besides a *polypus* on his bladder, no less than six large stones in it, of several uneven shapes, and some of them above an inch [in] diameter, the least of which was big enough to make a giant roar."

His funeral, which was attended on the seventh day after his death, was "greater than had been seen for any divine, in these (and some travellers at it, said, in any other) parts of the world." Lieutenant-governor Dummer, chief-justice Sewall, the president of Harvard college and three of the principal ministers held the pall. One hundred and sixty scholars of the college preceded the corpse. Fifty ministers followed it, "and spectators that could not be numbered." The sermon at his funeral was delivered by Rev. Thomas Foxcroft, of the First Church, from 2 Chron. xxiv. 15, 16. "Immediately after this, the pulpits throughout the country were filled with *funeral sermons* on him. The other united ministers of Boston also successively for nine or ten weeks together, with excellent sermons in his own pulpit, after a most agreeable and acceptable manner expressed their condolence with his own flock on the sad occasion.

"Dr. Mather's mental endowments were of a superior order; his learning was extensive; his affections were lively and strong; he excelled as a preacher, possessed an ardent spirit of devotion, and was diligent, active, and resolute in the discharge of the various and important duties, which Providence from time to time assigned him. He was a benevolent man; one-tenth, at least, of his income being applied to objects of charity. He was a friend to toleration, especially in the latter part of his life. His sentiments on this subject became more liberal as he advanced in age; and he even assisted at the ordination in a society of Baptists,—a sect, which, in his younger days, he must have been taught to regard with abhorrence; and the conclusion was at length established in his mind, that persecution was an unwise and unchristian mode of propagating religion. He maintained an habitual seriousness of temper, though on fit occasions, he could be pleasant and facetious. His manners were those of a gentleman; and there was a remarkable gravity in his deportment, which commanded the reverence of those who approached him. He was not, however, without his weaknesses; but they were, for the most part such, as find their apology in the genius and spirit of the times in which he lived.

"He appears to have been affected quite enough by *ungrateful* returns for his services; and had no very moderate sense of his own importance and merits, as was particularly shown in an angry letter which he wrote to governor Dudley in 1708. (See 1 *Coll. Mass. Hist. Soc.* iii. 126—128.)

"His piety was not untinctured with enthusiasm and credulity. He at times experienced strange impressions, or *afflations*, which he believed to be supernatural, and which vented themselves in oracular predictions of coming judgments or mercies. These predictions were of course marvellously fulfilled. 'The *strong impression* on his mind, that the drinking of the *mineral waters* at a spring in *Lynn*, then famous through the country,' would be of service to him, at a time when he was in a feeble state of health, may not be an instance in point; but several instances are, with great particularity, related by his son, whose credulity was at least equal to his father's, respecting which there will be no dispute. 'In the year 1676, he had a strange impression on his mind, that caused him, on the 19th November, to preach a sermon on Zeph. iii. 7, and conclude with a strange prediction, that a *fire* was a coming, which would make a deplorable desolation.' He afterwards meditated, and wept, and prayed upon the subject in his study; and the next Lord's day, gave his people *warning* of the impending judgment. 'The very night following, a desolating *fire* broke forth in his neighborhood. The house in which he and his flock had praised God, was burnt with fire. Whole streets were consumed in the devouring flames and laid in ashes.'

"He was a believer in witchcraft, though he did not approve of condemning accused persons on what was called the *spectre-evidence*, being of opinion, that an evil spirit might, for wise purposes, be sometimes permitted to assume the appearance of an

innocent person. He accordingly opposed the horrible proceedings of the memorable year 1692; and published a treatise which is said to have aided in putting a stop to them." Had he been in this country when the difficulties commenced, it is possible they never would have proceeded to such a tragical conclusion. He and a very small number in and around Boston, by resisting the infatuation, may be regarded as superior to the age, and should be admired for their wisdom and courage.

"He had great faith in signs and prodigies. Comets were regarded by him as 'preachers of divine wrath.' His discourse concerning those bodies is little else than a catalogue of inundations, earthquakes, wars, and other calamitous events, attending them, from a period just before the *flood* down to the *ill-starred* year 1682, in which he wrote that learned book; and his sermons, entitled, 'Heaven's Alarm to the World,' and 'The Latter Sign,' were delivered upon the appearance of 'a formidable blazing star.' But he lived to see more rational ideas prevail respecting *comets*. Cotton Mather, in his 'Christian Philosopher,' published in 1721, two years before his father's death, after mentioning a speculation of Newton's respecting those bodies, observes: 'If this be so, the appearance of *comets* is not so dreadful a thing, as the *Cometomantia*, generally prevailing, has represented it.'

"But in estimating an eminent person's character, it is perhaps unfair to lessen its worth by deductions, which would not have been made by his contemporaries; or to take him out of his own age, and try him by the partial standard of another. Who is there, even in this age of light and refinement, that would not suffer in some respects, if subjected to such a test? However this may be, as man's rank is among those, with whom he lives and acts; and it is related of Dr. Mather, that 'he was the father of the New England clergy, and that his name and character were held in veneration, not only by those who knew him, but by succeeding generations.'"

Of the particular fitness of Dr. Mather for the Christian ministry, there is abundant evidence. "His peculiar distinctions and happiness were in the church. He was eminently fitted for the office of a clergyman, and held high rank as a writer and a preacher. His manner is represented to have been grave, dignified and impressive. He never carried his notes into the pulpit, generally committing his sermons to memory, and oftentimes preaching extempore,—especially during the years in which he was president of the college, when he had little leisure for writing. His sermons are written in a manly and forcible style, less marked than might be expected by the peculiar faults of the age, and contain passages of the most powerful eloquence. His favorite topics appear to have been those of practical religion, which he inculcated in all the severe strictness and occasional superstition of that age, and with great energy and warmth. Few sermons present a stronger image of the entire sincerity of the writer, and the anxious workings of his own feelings. They are remarkable for their copious historical illustrations, which appear to have presented themselves spontaneously to his mind; and not less so for their frequent lamentations over the degeneracy and departing glory of New England. He bewailed in most pathetic strains the rapid decline, which he witnessed, from the strictness of the first settlers, and was often sounding the alarm of an exemplary vengeance to overtake that evil and perverse generation."*

In regard to his belief that comets were the forerunners of some special calamity, it is not wonderful that he entertained it, "when we consider the character of the times in which he lived, that his ardent and devout mind, which had been trained to 'see God in every thing and every thing in God,' should be thus affected with superstitious notions of the government of the world and the appearances of the heavens. The strongest and best minds are as liable as others to submit to the prevalent opinions of the age, and their doing so is no proof of deficiency in talents or judgment. The character of Dr. Mather stands upon other grounds; and while it can be sustained on them, it is but a small thing that in some points it partakes of the infirmities of the world in which he moved."†

The publications of Dr. Mather were numerous. The following is a list, but not perfect. He published in 1669, The mystery of Israel's salvation. 1670, The life and death of Rev. Richard Mather, 4to pp. 42. 1672, Word to the present and succeeding generations of New England, 4to pp. 36. In 1673, Wo to drunkards. 1674, The day of trouble near; some important truths about conversion, 8vo. 1675, The first principles of New England, 4to pp. 56; A discourse concerning the subject of baptism, and consociation of churches, 4to pp. 82; The wicked man's portion; The times of men in the hands of God. 1676, History of the war with the Indians from June 24, 1675, to August 12, 1676, 4to pp. 51, with a postscript, pp. 8; An earnest exhortation to the inhabitants of New England, 4to pp. 26. 1677, A relation of the troubles which have happened in New England, by reason of the Indians there, from the year 1614, to the

* Rev. H. Ware, Jr. D. D. in his first discourse, containing the history of the Old North church, p. 10.
† Ibid. pp. 12, 13.

year 1675, 4to pp. 76. An historical discourse concerning the prevalency of prayer, 4to pp. 19; Renewal of Covenant the duty of decaying and distressed churches. 1678, Pray for the rising generation. 1679, A call to the rising generation. 1680, The divine right of infant baptism, 4to; The great concernment of a covenant people; Heaven's alarm to the World, 12mo, second edition was published in 1682. 1681, Animadversions upon a narrative of the Baptists. 1682, The latter sign, 12mo; Diatriba de Signo filii Hominis, 8vo; Practical truths, tending to promote godliness in the power of it; The church a subject of persecution. 1683, Cometographia, or a discourse concerning comets; with two sermons occasioned by the late blazing stars, 12mo. 1684, Remarkable Providences; The doctrine of Divine Providence. 1685, An arrow against profane and promiscuous dancing. 1686, The mystery of Christ; The greatest of sinners exhorted; A sermon on the execution of a poor man for murder. 1687, A testimony against superstition. 1688, De Successu Evangelii apud Indos Epistola ad J. Leusdenum, 16mo, London. 1689, The unlawfulness of using common prayer, and of swearing on the book. 1690, Several papers relating to the state of New England; The revolution justified. 1693, The blessing of primitive counsellors; Cases of conscience concerning witchcraft, 12mo; An essay on the power of a pastor for the administration of sacraments; Election Sermon, 4to. 1695, Whether a man may marry his wife's own sister; Solemn advice to young men. 1696, Angelographia, a treatise of angels; Ein Brieff von dem glücklichen Fortgang des Evangelii beg den West Indiern in New England; aus dem Lateinischen, 12mo, Halle. 1697, A discourse on man's not knowing his time; The case of conscience concerning the eating of blood. 1698, David serving his generation, a funeral sermon on Rev. John Baily, 16mo. 1699, The surest way to the highest honor; On hardness of heart; The folly of sinning. 1700, The order of the churches in New England vindicated. 1701, The blessed hope. 1702, Remarks on a sermon of George Keith; Ichabod, or the glory departing from New England, in two sermons 16mo; Election sermon, 24to; The Christian religion the only true religion; The excellency of public spirit. 1703, Soul-saving gospel truths. 1704, The voice of God in stormy winds; Practical truths to promote Holiness. 1705, Meditations on the glory of Christ. 1706, A discourse concerning earthquakes; A testimony against sacrilege; A dissertation concerning right to the sacraments. 1707, Meditations on death; A disquisition concerning right to sacraments. 1708, A dissertation wherein the strange doctrine of Mr. Stoddard is refuted. 1709, Dissertation on the conversion of the Jews, confuting Dr. Lightfoot and Mr. Baxter, 4to, London; Sermon to a religious society of young men, 16mo; Sermon against cursing and swearing, 16mo. 1710, Concerning faith and prayer for the kingdom of Christ; Artillery Election sermon, 16mo; Discourse on courage, 16mo; Awakening truths tending to conversion. 1711, Meditations on the glories of the Heavenly world; A discourse concerning the death of the Righteous; The duty of the children of godly parents. 1712, Burnings bewailed; Remarks on an answer to a book against the common prayer; Meditations on the sanctification of the Lord's day. 1713, A plain discourse, showing who shall, and who shall not enter into Heaven; A funeral sermon for his daughter-in-law, 16mo. 1714, Resignation to God on the death of his consort. 1715, Jesus Christ a mighty Saviour, and other subjects. 1716, A disquisition concerning Ecclesiastical councils; There is a God in Heaven; The duty and dignity of aged servants of God. 1718, A sermon at the ordination of his grandson; Sermons on the beatitudes; Practical truths plainly delivered with an ordination sermon. 1719, Five sermons on several subjects, one of them on the author's birth-day; Duty of parents to pray for their children. 1720, Seasonable testimony to the order of the churches, 16mo. 1721, Advice to children of godly ancestors, a sermon concluding the Boston lectures on early piety; Several sheets in favor of inoculation of the Small Pox, 16mo. 1722, A dying pastor's legacy; Elijah's mantle.

Dr. Mather was married in 1662 to Maria Cotton, daughter of the celebrated John Cotton, of Boston. She died in 1714, and her husband preached a sermon on occasion of her death. His children were 1. Maria, who was admitted a member of her father's church in 1682, married Capt. B. Green and afterwards Capt. Fifield; 2. Elizabeth, who married Capt. Greenough and afterwards Josiah Byles, and was mother of the celebrated Dr. Mather Byles; 3. COTTON, born February 12, 1662, who was his father's colleague; 4. Sarah, who married Rev. Nehemiah Walter, of Roxbury; 5. Nathaniel, born July 6, 1669, graduated at Harvard college 16—, and died August 17, 1688; 6. Samuel, born in 1674, graduated at Harvard college 1690, went to England and was minister in Witney, in Oxfordshire; 7. Abigail, born 1677, married Newcomb Blague or Blake, and afterwards Rev. John White, of Gloucester; 8. Hannah, born 1680, married T. O. (See Peabody's life of Cotton Mather, in Spark's Biog. vi. 307,) and died young; 9. Jerusha, born 1684, married and died young. *Cotton Mather, Remarkables of his Father. Ibid. Magnalia*, i. 12, 413. *Ibid. Sermon on his Father's death. MS. Records of the Old North Church. Peirce, Hist. of Harvard University*, 51—69. *Ware, Hist. of the Old North and New Brick Churches*, 6, 14, 46, 49, 59, 60. *Wood, Athenæ Oxonienses*, ii. 428, 429. *Neal, Hist. N. E.* ii. 114, 115. *Nonconformist Memorial*, ii. 245—249.

Hutchinson, Hist. of Massachusetts, i. 346—349, 359—366, ii. 305. *Eliot, N. E. Biog. Dict.* Art. I. MATHER. *Allen, Amer. Biog. Dict.* Art. I. MATHER. *Lord in Lempriere's Univ. Biog.* ii. 297. *Holmes, Annals of America*, i. 533. *Blake, Biog. Dict.* 621. All these authorities have been consulted, excepting the third. Many others, which contain notices of him, might be added.

TABLE,

Showing the number that finished their studies at the Theological Seminary, Andover, in each year since it was founded, and designating the Colleges at which they were graduated.

[Furnished by C. BUTLER, of the Theological Seminary, Andover.]

	Harvard.	Yale.	Brown.	Dartmouth	Williams.	Middleb'y.	Bowdoin.	Union.	Hamilton.	Amherst.	Coll. of N.J.	Ver. Univ.	Others.	Not Grad.	Total.	Have died.	Are or were For. Missionaries.
1809	1	1	1	0	0	0	0	0	0	0	1	0	0	0	4	3	
1810	3	12	1	2	10	2	0	1	0	0	2	0	0	0	33	10	3
1811	1	1	4	1	4	4	2	1	0	0	3	1	0	1	23	5	0
1812	0	2	2	0	5	1	0	1	0	0	0	0	0	1	12	4	3
1813	0	4	1	0	3	4	1	2	0	0	0	0	0	0	15	2	1
1814	0	11	0	3	2	7	1	0	0	0	0	0	0	2	26	6	3
1815	0	6	2	3	2	3	3	0	0	0	0	0	0	0	19	3	2
1816	0	3	1	3	1	1	0	1	0	0	0	0	0	0	10	3	1
1817	0	3	3	1	3	9	0	0	1	0	0	0	0	0	20	4	1
1818	2	1	2	5	3	3	0	0	1	0	0	0	0	0	17	4	4
1819	2	3	2	2	6	3	1	0	1	0	0	0	0	1	21	3	4
1820	3	5	2	7	2	6	0	0	0	0	2	0	0	1	28	5	3
1821	5	9	0	8	2	3	0	0	0	0	0	0	1*	2	30	4	3
1822	2	4	2	7	4	3	1	1	3	0	0	0	1†	0	28	3	2
1823	1	7	1	6	3	3	0	0	1	0	0	2	0	0	24	5	3
1824	1	13	2	6	1	2	1	3	2	0	0	1	0	1	33	5	0
1825	0	3	3	12	2	6	1	0	0	0	0	0	0	3	30	1	1
1826	2	8	1	5	1	4	0	0	4	0	0	0	0	0	25	0	1
1827	1	6	2	7	0	4	2	0	2	4	0	0	0	3	31	3	3
1828	2	1	2	1	1	3	3	0	1	1	0	0	1‡	4	20	1	2
1829	1	3	1	9	1	5	5	1	2	4	0	1	0	1	34	0	1
1830	1	1	0	8	3	3	1	2	1	5	0	0	0	3	28	1	2
1831	1	0	1	13	1	4	5	1	2	10	0	1	0	5	44	0	5
1832	1	1	2	3	1	0	3	1	1	14	0	0	0	2	29	2	6
1833	0	1	0	4	1	3	2	1	0	8	0	0	1‖	2	23	1	3
1834	1	3	0	3	1	4	2	1	0	14	0	0	1*	7	37	2	8
1835	0	4	2	7	0	4	3	2	0	7	0	1	4§	3	37	1	8
1836	0	1	0	0	2	1	0	0	0	8	0	0	0	0	12	0	1
Last 10 y's.	8	21	10	55	11	31	26	9	9	75	0	3	7	30	295	11	39
Total.....	31	117	40	126	65	95	37	19	22	75	8	7	9	42	693	81	84

During the first ten years of its operation,

Harv.	Yale.	Brown.	Dart.	Will.	Midd.	Union.	Bowd.	Nassau.	Vermont.	No. of Graduates.
7	43	17	18	33	34	6	7	6	1	4

* Jefferson College. † Glasgow University. ‡ Ohio University.
‖ N. Carolina University. § Ohio University. Penn. do. Dickinson Coll. Center Coll.

UNITED BRETHREN'S MISSIONS.

THE Synodical Committee, in their Annual Circular, dated Bethelsdorf, (Germany,) May 28, 1836, give the following details of the Missions:—

State of the Funds for the year 1835.

RECEIPTS.

	£	s.	d.
Brethren on the Continent	1,085	5	8
Friends on the Continent	1,009	14	5
Brethren in Great Britain	690	3	6
Friends in Great Britain	5,774	0	10
Brethren in North America	78	2	2
Friends in North America	381	2	5
Pennsylvania Society in connection with the Brethren	2,000	0	0
Legacies: on the Continent	843	15	3
" in Great Britain	1,035	18	2
Interest	63	17	5
Total	£12,961	19	10

PAYMENTS.

Missions—	£	s.	d.
South Africa	221	8	0
Antigua	2,552	5	4
Barbadoes	497	6	9
Jamaica	1,617	9	9
St. Kitts	737	8	2
Tobago	220	17	10
Demerara	95	11	6
Surinam	147	16	10
North American Indians	244	11	7
Labrador	115	14	9
Greenland	519	7	0
Pensions—			
To 18 Married Brethren and seven Widowers	747	5	7
To 39 Widows	383	12	3
To 105 Children at School	1,758	2	2
To 22 Youths apprenticed	143	18	11
To 10 Girls	54	9	9
Expense of Management, &c.	1,055	10	1
Extraordinary Disbursements	654	19	10
	£11,766	15	4

THE FIRST PRINTED BIBLE.

THE earliest book, properly so called, is now generally believed to be the Latin Bible, commonly called the Mazarin Bible, a copy having been found about the middle of the last century, in Cardinal Mazarin's Library at Paris. It is remarkable that its existence was unknown before; for it can hardly be called a book of very great scarcity, nearly twenty copies being in different libraries, half of them in those of private persons in England. No date appears in this Bible, and some have referred its publication to 1452, or even to 1450, which few perhaps would at present maintain; while others have thought the year 1455, rather more probable. In a copy belonging to the royal library at Paris, an entry is made, importing that it was completed in binding and illuminating at Mentz, on the feast of the Assumption, (Aug. 15,) 1456. But Trithemius, in the passage above quoted, seems to intimate, that no book had been printed in 1452; and considering the lapse of time that would naturally be employed in such an

undertaking, during the infancy of the art, and that we have no other printed book of the least importance to fill up the interval till 1457, and also that the binding and illuminating the above-mentioned copy is likely to have followed the publication at no great length of time, we may not err in placing its appearance in the year 1455, which will secure its hitherto unimpeached priority in the records of bibliography. It is a very striking circumstance, that the high-minded inventors of this great art tried at the very outset so bold a flight as the printing an entire Bible, and executed it with astonishing success. It was Minerva leaping on earth in her divine strength and radiant armor, ready at the moment of her nativity to subdue and destroy her enemies. The Mazarin Bible is printed, some copies on vellum, some on paper of choice quality, with strong, black, and tolerably handsome characters, but with some want of uniformity, which has led, perhaps unreasonably, to a doubt whether they were cast in a matrix. We may see in imagination this venerable and splendid volume leading up the crowded myriads of its followers, and imploring, as it were, a blessing on the new art, by dedicating its first fruits to the service of Heaven.—*Hallam's Introduction.*

CONTRAST OF FORMER SCARCITY AND PRESENT ABUNDANCE OF BIBLES.

About 1,500 years ago, the emperor Constantine addressed a letter, which is preserved by Eusebius in his life of that emperor. It was addressed, indeed, to Eusebius himself, and required him to select some well-qualified scribes, and employ them in preparing, elegantly written and handsomely put together, fifty copies of the sacred writings, of which the emperor speaks with great reverence. The word which he uses leads us to suppose that they were to be made portable copies; for he speaks of the grouping together of the parchments into three or four, making what we should call quarto or octavo volumes; so that this mode was then come into use. These fifty copies were to be completed and brought to the emperor: and it appears, from a single sentence in the letter, that they were intended to be placed in churches.

EVIDENCE OF THE WANT OF SCHOOLS IN MANY PARTS OF ENGLAND.

There are 117 places with a population of 500 souls and upward, 603 places with a population of between 200 and 500, and 2,306 places with a population below 200, which are reported, by the overseers, in their answers to the parliamentary inquiries, not to have any schools; and out of this gross total of 3,026 places without any schools, only 316 are reported to afford opportunities for the children to attend the schools of some other neighboring place. This account proves the need of continued exertion of the most energetic kind: for, although a large majority of these places have a population of very small amount, and although most of them are not parishes, but townships and hamlets, yet it must be inferred, from the overseers' returns, and the remarks with which they are often accompanied, that, in general, these places do not possess even the advantage of common dames' schools.

NOTICES OF NEW PUBLICATIONS.

1. *Memoir of the Life and Character of Ebenezer Porter, D. D. late President of the Theological Seminary, Andover. By Lyman Matthews, Pastor of the South Church, Braintree, Mass.* Boston: Perkins & Marvin. 1837. pp. 396.

In the first number of the ninth volume of this work, is a brief memoir of Dr. Porter. It is, therefore, unnecessary for us, in this place, to repeat the prominent incidents of his life, to analyze his character, or record the proofs of his great usefulness. We only wish to call attention to the biography by Mr. Matthews, as one which does great credit to the skill, judgment and taste of the biographer, and good justice to the estimable character and eminent public services of Dr. Porter. Mr. Matthews resided, for a considerable period, in the family of Dr. Porter, and faithfully improved his opportunities for gaining an accurate knowledge of the habits and feelings of his revered friend and instructor. He also had access, we presume, to all the principal manuscripts and correspondence which Dr. Porter left. So far as we have given the memoir a particular examination, we find great accuracy in dates, and in the statements of facts. The biographies of such men as Mr. Cornelius, Drs. Porter, Worcester, Spring, Mr. Evarts and others of their contemporaries, will be of great value in relation to the early history of benevolent efforts in this country. When are we to have the memoirs of Dr. Worcester and of Mr. Evarts?

2. *The Young Man's Aid to Knowledge, Virtue and Happiness. By Hubbard Winslow, Pastor of Bowdoin Street Church.* Boston: D. K. Hitchcock. 1837. pp. 408.

This work embraces a consideration of the following topics: prospects of our country, knowledge, means and uses of knowledge, principles, early habits, religion, Bible, New Testament, inspiration of the Scriptures, dangers of young men, retribution, moral power of young men, various topics relating to completeness of character, and conclusion on Christian balance of mind. "It is the design of the following pages," says the author, "to contribute something in addition to what has been already done, to aid that noble class of young men who are disposed to forego the allurements of dissipation, and are seeking intellectual and moral improvement. The reader will find that I have not entered on preoccupied ground. This work is not a repetition, in a new form, of what is contained in other books for young men; it embraces, in the main, other topics, or presents considerations in addition to those embraced in previous works." So far as we have had opportunity to examine this work, we think that the author has exemplified the precepts of the last chapter of the volume;—it is a *well-balanced* exhibition of the various topics adduced. He stops short of that Ultima Thule, on whose rocks so many shipwrecks are suffered. While we should not, probably, assent to every sentiment contained in the volume, we can conscientiously commend it to our readers as eminently calculated to do good. We are not surprised at the rapid sale which it is said to have experienced.

3. *Meditations on the Last Days of Christ: consisting of ten Sermons preached at Odessa and Constantinople. By William G. Schauffler, Missionary of the American Board of Commissioners for Foreign Missions.* Boston: William Peirce. 1837. pp. 380.

Mr. Schauffler has a very characteristic preface: "As to form, I have moved unshackled by the rules of pulpit composition. I hate the stiff, undeviating rules of all the rhetorical schools in the world alike. They are so many mummeries, each rep-

resenting the great writer or speaker of some period or other, while the eloquence of prophets and apostles soars with undying energies, and with ever new and varying beauties, like an eagle just below the stars." The reader, unacquainted with Mr. Schauffler, must not infer that these sermons are without form, and void, or that they violate the proprieties of time and place, being mere rant and declamation. There is, we venture to say, without having read but a small portion of the volume, a simple arrangement, well-chosen words, and many passages of affecting and unexpected eloquence. Mr. Schauffler writes in his own way, but that way leads through pleasant regions, not destitute of perfumes and flowers. The meditations are on Christ's entrance into Jerusalem, Christ's regard for the glory of the Father, the great passover, Gethsemane, capture and condemnation of Christ, crucifixion, Golgotha, penitent thief, burial of Christ, great morning, walk to Emmaus, the great evening, Thomas's conversion, meeting at the sea of Tiberias, meeting of the five hundred brethren, the ascension of our Lord.

4. *Reasons for Thankfulness: A Discourse delivered in the First Presbyterian Church in Rochester, N. Y. on the day of Annual Thanksgiving, Dec.* 15, 1836. *By Tryon Edwards, Pastor of the Church.* pp. 39.

This discourse is rich in historical facts, of which we cannot forbear to adduce a small number. The ground on which Rochester now stands was, 46 years since, a part of the hunting-ground of the Six Nations. The person, Mr. Phelps, who first left Massachusetts to explore it, took public leave of his family, his neighbors, and his minister, who had assembled, *all in tears*, to bid him, as it were, a final adieu! At that time, a tract of 24 miles in length, and 12 in breadth, was *given* by the Indians, *for a mill-yard.* In 1821, part of this territory was organized as Monroe county. The first house in Rochester was built in 1808; the first white person born in the village is but 26 years old. In 1815, the population was 331. The first religious society organized, in 1814, was the only congregation in at least 400 square miles. Rochester is now the fourth, if not the third, city in New York. Its limits include about 4,200 square acres. The estimated value of its property is $17,500,000. The population is over 17,000. The annual income of its post-office is over $14,000. Its custom-house is $60,000 per annum, and its canal revenue $192,000. There are 2 daily, 5 weekly, 1 semi-monthly, and 2 monthly papers, an athenæum, a library association, an academy of sacred music, three banks, a savings-bank, 9 lines of daily stage-coaches, etc. Rochester is the greatest flour manufactory in the world. The mills are 20 in number, having 94 runs of stones, and are capable of manufacturing 25,000 bushels of wheat daily. They make, on an average, from 500,000 to 600,000 barrels of flour annually. There are 14 common school districts, and 18 private schools. The high school has 654 pupils. There are 20 religious societies, 16 of which have permanent houses for worship. These edifices cover 16,106 square feet. The whole number of communicants in the churches is 3,540. Fifteen missionaries have gone from the churches in Rochester to foreign lands.

5. *Journal of the Proceedings of the 19th Annual Convention of the Protestant Episcopal Church of the Diocese of Ohio.* 1836.

6. *Bishop M'Ilvaine's Second Charge, on the Present Condition and Chief Want of the Church.* Gambier. 1836.

These two documents will give a very good view of the condition and prospects of the Episcopal church in Ohio. Dr. M'Ilvaine's address breathes a truly excellent spirit. He exhorts his clergy to be well grounded in the knowledge of evangelical doctrine and in discriminating views of great practical principles in religion; to inculcate clear views of the essential life of a Christian as "hid with Christ in God;" that their preaching be on the distinctive points of Christian character, and that they labor to promote secret prayer among their flocks and their brethren.

7. *An Address delivered in Crawfordsville, Indiana, July* 13, 1836. *By Elihu W. Baldwin, on occasion of his Inauguration as President of Wabash College.* pp. 33.

This is an interesting and well-considered address. It contains an earnest and unanswerable vindication of the necessity of the study of the classics. There are also valuable remarks on the kind of education which is demanded by the exigencies of the western country. Subscriptions to Wabash college amounting to $36,000 have been procured. The institution has 100 acres of land. The course of study is substantially that of the best eastern institutions.

8. *The New Testament, arranged in Historical and Chronological order, with copious Notes on the principal subjects of Theology, &c. By the Rev. George Townsend, M. A., Prebendary of Durham, &c. Revised, divided into paragraphs, &c. with a choice and copious selection of parallel passages, by the Rev. T. W. Coit, D. D., President of Transylvania University.* Boston: Perkins & Marvin. 1837. pp. 927.

The external appearance of this volume is of the most prepossessing character. We doubt whether a volume of the size has been published in this country, the mechanical execution of which in every respect is so attractive as well as substantial. In regard to the great and growing utility of works of the general character of this New Testament of Mr. Townsend, there can be but one opinion. Of the manner in which the author and the American editor have performed their labor, we cannot now speak particularly, as we have not had time to examine it. We may advert to it in a subsequent number of the Register. We will here say that the late Rev. Dr. Wisner, bishop Onderdonk of New York, Rev. Dr. Wainwright of Boston, and other eminent clergymen of various denominations, have given decided recommendations of it. The author seems to be animated with a simple desire to benefit the reader by expounding the true meaning of the Scriptures. On a reference to the index, he appears to be familiarly acquainted with Lightfoot, Selden, Usher, Mill, Lardner, and other eminent English critics, and also with the continental ones who have written in the Latin language. Mr. Townsend is a conscientious minister of the church of England, and will not expect his readers to coincide with him in all his opinions about church government, etc. There are, doubtless, other sentiments which the reader may not be able to adopt, especially such as have the sanction of men like Faber and Croly. At the same time, the volume must contain a vast amount of well-digested learning, and critical knowledge. Sabbath school teachers would find it for their interest to possess themselves of such works.

9. *The Spirit of Holiness. By James Harrington Evans, A. M. Minister of John Street Chapel. With an Introductory Preface, by Octavius Winslow, Pastor of the Second Baptist Church, Brooklyn, N. Y.* New York: John S. Taylor. 1837. pp. 247.

The contents of this little volume are the nature, necessity and Author of holiness; the incipient principle of holiness as developed in regeneration; the operation of the Spirit of holiness, as viewed negatively, in the mortification of sin; the operation of the Spirit of holiness, as viewed positively, in the work of sanctification. These topics are illustrated with much fervency and power. Such works are peculiarly needed in the times in which we live.

10. *M. T. Cicero de Senectute et de Amicitia, et editionibus Oliveti et Ernesti. Accedunt Notæ Anglicæ Juventuti accommodatæ. Cura C. K. Dillaway, A. M.* Bostoniæ: Perkins et Marvin. 1837. pp. 158.

The two main points on which the excellence of books like these depends, is the accuracy with which the text is printed, and the appropriateness of the notes. We

observe no deficiency in either of these respects, in this edition of Cicero's admired treatises on old age and friendship. The notes truly illustrate the hard passages, and do not, like some other annotations, pour light on that which is already perfectly enlightened. Mr. Dillaway was for several years, the able head of the public Latin school in Boston.

11. *The Way of Salvation: A Sermon, preached in Morristown, N. J. February 8, 1829, by Albert Barnes, together with the author's Defence of the Sermon, and his Defence before the Second Presbytery of Philadelphia, in reply to the Charges of the Rev. Dr. George Junkin.* New York: Leavitt, Lord & Co. 1836. pp. 266.

This will be found to be a very convenient book for reference, by all persons interested in the controversy.

12. *Ninth Report of the American Temperance Society, presented at the Meeting, at Saratoga Springs, August,* 1836. Boston: Seth Bliss and Perkins & Marvin. pp. 57.

This report contains a summary of the truths enforced and illustrated in the preceding reports, and answers to a circular in further corroboration of these truths, from thirty-four clergymen and laymen residing in various parts of the United States.

13. *The Hebrew Wife: or the Law of Marriage examined in relation to the lawfulness of Polygamy and to the Extent of the Law of Incest. By S. E. Dwight.* New York: Leavitt, Lord & Co. 1836. pp. 189.

We cannot give an account of this volume in a better way than by quoting the advertisement of the author.

"Some years since, in consequence of a *complaint*, made in due form of law, and substantiated by satisfactory evidence, it became the author's official duty to institute a prosecution for an incestuous marriage. On examining the statute-book, however, the degree of affinity between the parties was discovered to be more remote, than in other cases that had been *legalized*. This led him to investigate the scriptural law of incest, with a determination not to proceed in the prosecution, unless the given marriage was clearly prohibited in that law. The investigation was found to involve questions of a novel complexion, not even stated in books; and proved more difficult and laborious than was anticipated. It was made therefore *pen in hand*. In the course of it, nothing then within his knowledge, whether commentary or controversy, was overlooked; and the reasonings of two of the ablest jurists of the country, thrown directly in his way, and presenting all the arguments for the lawfulness of the marriage in question and of others like it, were necessarily examined. The result of the investigation, as it was then written, with a few corrections and additions, may be seen in the following pages.—The individual was prosecuted, and the offence proved; but the court, instead of passing sentence, adjourned the case, that he might petition the legislature for an alteration of the statute. He did so; the section forbidding the given marriage was repealed; and the prosecution, of course, fell through.—Those parts of the work, which here and there a reader may possibly regard as *scarcely grave enough* for the subject, were purposely introduced by the author to relieve the tedium of dry discussion; and he hopes that the clergy, should they honor his lucubrations with a perusal, will kindly remember that they were the '*Horæ Biblicæ*' of A LAWYER."

14. *An Earnest Appeal to Christians on the Duty of making Efforts and Sacrifices for the Conversion of the World. By William C. Brownlee, D. D.* New York: John S. Taylor. 1836. pp. 157.

Dr. Brownlee first takes a brief view of the grand work to be accomplished—the conversion of the world. He then makes an inquiry into the means by which it is to be accomplished; and concludes by urging the motives which should induce all Christians to use all the means in their power. We have been much pleased with the volume. It is a stirring, faithful, judicious, affectionate appeal. Its wide circulation cannot but be greatly beneficial.

15. *Seventeenth Annual Report of the Missionary Society of the Methodist Episcopal Church.* New York. 1836. pp. 58.

There are in the several domestic missions under the care of this society, 21,016 members, 30 teachers, and 911 scholars. Amount of funds received, $61,337 81. Foreign missions are established by the society in Liberia and among the Indians of the Rocky mountains.

16. *Sermon, preached in the Chapel of Lambeth Palace, June* 14, 1835, *at the Consecration of the Rt. Rev. Daniel Corrie, LL. D., Lord Bishop of Madras. By the Rev. Josiah Pratt, B. D. Vicar of St. Stephens,* London. 1835. pp. 39.

Though many of our readers would not agree with all the positions attempted to be established in this discourse, yet there can be but one opinion in relation to the enlarged views and pious spirit every where predominant in it. It is interesting also as having the sanction of the highest ecclesiastical dignitary of the English church.

17. *The History of Rehoboth, Bristol Co. Ms.: comprising a History of the present Towns of Rehoboth, Seekonk, and Pawtucket, from their settlement to the present time; together with Sketches of Attleborough, Cumberland, and a part of Swanzey and Barrington. By Leonard Bliss, Jr.* Boston: Otis, Broaders & Co. 1836. pp. 294.

This is a laborious and very useful compilation, gathered by the author, *con amore.* A great number of useful facts may be found in it. We hope the author will receive an abundant reward for his faithful and arduous labors. Of such a book it were in vain to attempt to give an analysis.

18. *Rev. I. T. Allen's Baptist Triennial Register for* 1837.

We recommend to our readers, who are not Baptists, to purchase this volume. It contains very full and accurate information touching the Baptists, in respect to their affairs, literary, charitable, ecclesiastical, etc. It embraces a complete list of the names of all the Baptist clergymen in the United States. The labor of compiling the book must have been immense.

GOULD & NEWMAN, Andover and New York, have lately published, or have now in press, some works of standard character. Among them are president Appleton's theological writings, two vols. octavo, with a biography and a portrait; Dr. Wiseman's twelve lectures on the connection between science and revealed religion; Dr. Campbell's translation of the four gospels, with notes, two vols. octavo; Cudworth's intellectual system, and other writings of that great master of ancient knowledge, in two large volumes, octavo; and Tindal's New Testament with various readings. The latter is a reprint of Bagster's late edition, with the various readings of the other early English versions by the American editor.

INDIA.

Mr. P. S. DEROZARIO is engaged in preparing a dictionary, English, Bengalee, and Hindoostanee, to be printed upon the new Romanizing system, in the English character. A new edition of Shakspeare's Hindoostanee dictionary, to be printed in the English character, is in the Baptist mission press at Calcutta. Mr. Yates is engaged in bringing through the press a revised edition of his Hindoostanee grammar. Mr. Woollaston, of the Hindoo college, is printing a translation in English of the Sanscrit grammar of Vopa Deva. Col. Pottinger, British resident in Cutch, states, that the population of that country is 331,902, of whom 152,950 are Mohammedans, and the remainder Hindoos. At the Cornelian mines, at Ratanpur, in Goozerat, between 20,000 and 30,000 rupees' worth of cornelians and agates are sold annually. The black cornelian is considered the most valuable. Great quantities of ochre and steatite are found with the stones.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

RICHARD S. EDES, Unit. ord. pastor, Eastport, Maine, Dec. 1, 1836.
E. D. TOWNER, Bap. ord. pastor, Bridgeport, Me. Feb. 2, 1837.
EDWARD FREEMAN, Bap. ord. pastor, Old Town, Orono, Me. Feb. 10.
T. O. LINCOLN, Bap. inst. pastor, Portland, Me. Feb. 12.
ANDREW RANKIN, Cong. inst. pastor, South Berwick, Me. March 1.
JOSIAH TUCKER, Cong. inst. pastor, Bingham, Me. March 8.

EDWARD CLEAVELAND, Cong. ord. pastor, Rochester, New Hampshire, Jan. 11, 1837.
AMOS BLANCHARD, Cong. inst. pastor, Warner, N. H. Feb. 15.
LIBA CONANT, Cong. inst. pastor, Canaan, N. H. Feb. 22.
JOHN GUNNISON, Cong. inst. pastor, Lamprey River, New Market, N. H. Feb. 22.

NELSON BARBOUR, Cong. ord. pastor, Saxton's River, Vermont, Dec. 15, 1836.
SAMUEL MASON, Cong. ord. pastor, Rockingham, Vt. Jan 5, 1837.
PRESTON TAYLOR, Cong. inst. pastor, Strafford, Vt. Jan. 11.
JOHN C. WILDER, Cong. inst. pastor, West Randolph, Vt. Feb. 22.
BENJAMIN ABBOTT, Cong. inst. pastor, Bethel, Vt. March 21.

JOSEPH W. PARKER, Bap. ord. pastor, Cambridge, Massachusetts, Dec. 10, 1836.
THOMAS EDWARDS, Cong. ord. pastor, North Mendon, Mass. Dec. 28.
R. S. COOK, Cong. inst. pastor, Lanesboro', Mass. Jan. 18, 1837.
BANCROFT FOWLER, Cong. inst. pastor, Bernardston, Mass. Jan. 21.
JAMES F. WILCOX, Bap. ord. pastor, Salisbury and Amesbury, Mass. Jan. 25.
HARRISON G. PARK, Cong. inst. pastor, Danvers, Mass. Feb. 1
BARZILLAI FROST, Unit. ord. pastor, Concord, Mass. Feb. 1.
JONATHAN LEAVITT, Cong. inst. pastor, Bedford, Mass. Feb. 4.
CHARLES B. KITTREDGE, Cong. inst. pastor, Westboro', Mass. Feb. 8.
ISAIAH C. CARPENTER, Bap. ord. pastor, Templeton, Mass. Feb. 8.
HENRY B. HOOKER, Cong. inst. pastor, Falmouth, Mass. Feb. 22.
EBENEZER NELSON, Bap. inst. pastor, Middleborough, Mass. Feb. 22.
HENRY M. DAVIS, Epis. ord. deacon, Boston, Mass. Feb. 22.
CYRUS A. BARTOL, Cong. ord. colleague pastor, West ch. Boston, Mass. March 1.
OLIVER C. EVERETT, Unit. ord. pastor, Northfield, Mass. March 8.
JOHN C. WEBSTER, Cong. ord. Seamen's Chap. for Cronstadt, Russia, Newburyport, Mass. March 15.
LEVI BRIGHAM, Cong. ord. pastor, Dunstable, Mass. March 15.
SILAS AIKEN, Cong. inst. pastor, Boston, (Park St.), Mass. March 22.

ZALMON TOBEY, Bap. inst. pastor, Bristol, Rhode Island, Jan. 25, 1837.
T. G. FREEMAN, Bap. ord. pastor, Newport, R. I. March 16.
JOSEPH A. WARNE, Bap. inst. pastor, Providence, R. I. March 21.

LENT S. HOUGH, Cong. inst. pastor, North Woodstock, Connecticut, Jan. 11, 1837.
WILLIAM R. JEWETT, Cong. ord. pastor, Griswold, Conn. Jan. 18.
GEORGE HALL, Cong. ord. pastor, Northfield, Weston, Ct. Jan. 25.
STEPHEN HURSELL, Cong. inst. pastor, Wolcottville, Conn.

BENJAMIN LOCKWOOD, Cong. inst. pastor, Verona, New York, Dec. 18, 1836.
ALEXANDER LEADBETTER, Pres. ord. pastor, North Salem, N. Y. Jan. 12, 1837.
ARMSTRONG ARCHER, Bap. ord. evang. New York, N. Y. Jan. 25.
JOHN C. LORD, Pres. inst. pastor, Buffalo, N. Y. Feb. 1.
J. S. EMERY, Cong. inst. pastor, Carroll, N. Y. Feb. 18.
JOHN B. KERFOOT, Epis. ord. dea. Flushing, N. Y. March 1.
GEORGE MILLS, Epis. ord. dea. New York, N. Y. March 5.
PHILO F. PHELPS, Pres. inst. pastor, Lansingburgh, N. Y. March 9.
EPHRAIM H. NEWTON, Pres. inst. pastor, Cambridge, N. Y. March 15.
NATHANIEL P. KNAPP, Epis. ord. priest, Jamaica, N. Y. March 15.
F. H. AYRES, Pres. inst. pastor, Lincklaen-Pitcher, N. Y.

JOHN F. CLARK, Pres. inst. pastor, Paterson, New Jersey, Feb. 21, 1837.

CALEB S. HENRY, Epis. ord. priest, Philadelphia, Pennsylvania, Nov. 27, 1836.
ALFRED KETCHAM, Pres. inst. pastor, Bethany, Pa. Dec. 28.
J. G. WOLFF, Ger. Ref. ord. pastor, Chester Co. Pa. Jan. 12, 1837.
THOMAS T. WATERMAN, Pres. inst. pastor, Philadelphia, Pa. Jan. 22.
WILLIAM M. COMBS, Pres. ord. miss. Washington, Pa. Feb. 24.
J. A. FOERSCH, Ger. Ref. inst. pastor, Chambersburg, Pa. March 27.

S. W. HARKEY, E. L. Ch. ord. pastor, Frederick City, Maryland, Feb. 19, 1837.

WILLIAM ADDERLY, Epis. ord. priest, Georgetown, Virginia, Oct. 27, 1836.

JAMES MORRIS, Bap. ord. evang. Ebenezer, Darlington Dist. South Carolina, Jan. 28, 1837.
THOMAS C. ROGERS, Bap. ord. evang. Terril's Bay, Marion Dist. S. C. Jan.
JOHN D. COALMAN, Bap. ord. evang. Terril's Bay, Marion Dist. S. C. Jan.

ROBERT G. HAYS, Epis. ord. dea. Columbia, Tennessee, Jan. 8, 1837.

CHAPEN R. CLARK, Pres. inst. pastor, Charlestown, Ohio, Feb. 1, 1837.
EBENEZER WARD, Pres. ord. evang. Grand River, Oh. Feb. 9.
JOHN L. TOMLINSON, Pres. ord. evang. Grand River, Oh. Feb. 9.
SELDEN HAYNES, Pres. inst. pastor, Braceville, Oh. Feb. 15.

LLOYD WINDSOR, Epis. ord. priest, Madison, Indiana, Jan. 22, 1837.

CHARLES REIGHLY, Epis. ord. dea. Monroe, Michigan, Dec. 15, 1836.
GEORGE W. COLE, Epis. ord. priest, Tecumseh, Mich. Feb. 29, 1837.
CHARLES B. STOUT, Epis. ord. dea. Detroit, Mich. March 5.

Whole number in the above list, 72.

SUMMARY.

Ordinations	39	STATES.	
Installations	33		
Total	72	Maine	6
		New Hampshire	4
		Vermont	5
		Massachusetts	18
		Rhode Island	3
OFFICES.		Connecticut	4
		New York	11
		New Jersey	1
Pastors	53	Pennsylvania	6
Evangelists	6	Maryland	1
Priests	5	Virginia	1
Deacons	6	South Carolina	3
Missionary	1	Tennessee	1
Seamen's Chaplain	1	Ohio	4
Total	72	Indiana	1
		Michigan	3
			72

DENOMINATIONS.		DATES.	
Congregational	28	1836. October	1
Presbyterian	13	November	1
Episcopalian	11	December	7
Baptist	14	1837. January	19
Unitarian	2	February	25
German Reformed	2	March	17
Evan. Luth. Church	1	Not specified	2
Total	72	Total	72

QUARTERLY LIST

OF

DEATHS

of Clergymen and Students in Theology.

ALFRED JOHNSON, æt. 70, Cong. Belfast, Maine, Jan. 12, 1837.

JABEZ P. FISHER, æt. 73, Cong. Deering, New Hampshire, Dec. 13, 1836.

SAMUEL HIDDEN, æt. 77, Cong. Tamworth, N. H. Feb. 13, 1837.

SETH FARNSWORTH, æt. 42, Cong. Hillsboro', N. H. March 26.

JOSIAH WEBSTER, æt. 66, Cong. Hampton, N. H. March 27.

SAMUEL BASCOM, æt. 61, Cong. Sharon, Vermont, March 17, 1837.

ENOCH HALE, æt. 83, Cong. West Hampton, Massachusetts, Jan. 14, 1837.

NATHANAEL HOWE, æt. 73, Cong. Hopkinton, Mass. Feb. 15.

JAMES BOOMER, æt. 79, Charlton, Mass. Feb. 24.

OSGOOD HERRICK, æt. 57, Cong. Millbury, Ms. March 16.

EBENEZER GAY, æt. 71, Cong. Suffield, Connecticut, Feb.

SAMUEL GOETSCHIUS, æt. 85, Dutch Ref. Saddle River, New York, Jan. 16, 1837.

ROBERT BRONK, æt. 48, Dutch Ref. Gliconsville, N. Y. Jan. 16.

WILLIAM STIRLING, Swedenborgian, Lancaster, Pennsylvania, March 17, 1837.

JOHN H. HOSKINS, Pres. Baltimore, Maryland.

ISAIAH HARRIS, Meth. Surry Co. Virginia, Jan. 23, 1837.

DANIEL COBIA, æt. 28, Epis. Charleston, South Carolina, Feb. 7, 1837.

JOHN AVERY, D. D. Epis. St. John's, Alabama, Feb. 17, 1837.

JOHN STEELE, As. Ref. Ch. Oxford, Ohio, Feb. 11, 1837.

DANIEL S. SOUTHMAYD, Cong. Fort Bend, Texas, Jan. 17, 1837.

Whole number in the above list, 20.

SUMMARY.

AGES.

From 20 to 30	1
30 40	1
40 50	2
50 60	2
60 70	6
70 80	2
80 90	2
Not specified	6
Total	20
Sum of all the ages specified	891
Average age	62

STATES.

Maine	1
New Hampshire	4
Vermont	1
Massachusetts	4
Connecticut	1
New York	2
Pennsylvania	1
Maryland	1
Virginia	1
South Carolina	1
Alabama	1
Ohio	1
Texas	1
Total	20

DENOMINATIONS.

Congregational	11
Episcopalian	2
Presbyterian	1
Methodist	1
Dutch Ref.	2
Ass. Ref.	1
Swedenborgian	1
Not specified	1
Total	20

DATES.

1836. December	1
1837. January	6
February	6
March	5
Not specified	2
Total	20

GENERAL SUMMARY,

Of Ordinations, &c. for the year ending April 1, 1837.

Ordinations	192
Installations	127
Institutes	1
Consecration	1
Total	311

OFFICES.

Pastors	205
Evangelists	34
Rectors	2
Priests	20
Deacons	34
Bishop	1
Missionaries	13
Seamen's Chaplain	1
Not specified	1
Total	311

DENOMINATIONS.

Congregational	119
Presbyterian	66
Episcopalian	57
Unitarian	7
Baptist	40
Methodist	1
German Reformed	3
Evan. Luth. Church	3
Dutch Reformed	3
Universalist	1
Not specified	11
Total	311

STATES.

Maine	14
New Hampshire	14
Vermont	19
Massachusetts	88
Rhode Island	6
Connecticut	18
New York	53
New Jersey	7
Pennsylvania	25
Maryland	2
District of Columbia	7
Virginia	5
North Carolina	2
South Carolina	5
Georgia	1
Alabama	2
Tennessee	1
Kentucky	4
Ohio	26
Indiana	4
Illinois	1
Michigan	4
Uncertain	3
Total	311

DATES.

1835. December	1
1836. March	3
April	14
May	27
June	23
July	30
August	19
September	19
October	56
November	24
December	26
1837. January	20
February	25
March	17
Not specified	2
Total	311

GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1837.

AGES.

From 20 to 30	3
30 40	8
40 50	4
50 60	6
60 70	5
70 80	10
80 90	8
90 100	1
Not specified	17
Total	62
Sum of all the ages specified	2,743
Average age	61

DENOMINATIONS.

Congregational	20
Presbyterian	5
Episcopalian	8
Baptist	6
Methodist	6
Unitarian	2
Dutch Reformed	2
Associate Reformed	1
Swedenborgian	1
Not specified	11
Total	62

STATES.

Maine	5
New Hampshire	6
Vermont	2
Massachusetts	14
Rhode Island	1
Connecticut	5
New York	5
New Jersey	2
Pennsylvania	3
Maryland	3
Virginia	2
South Carolina	2
Alabama	1
Tennessee	1
Kentucky	1
Ohio	3
Texas	1
Uncertain	5
Total	62

DATES.

1835. December	1
1836. April	4
May	3
June	4
July	5
August	4
September	4
October	3
November	1
December	7
1837. January	6
February	6
March	5
Not specified	4
Total	62

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1837.

APPEAL TO THE YOUNG MEN OF SOUTH CAROLINA AND GEORGIA.

Extracts from 'An Appeal to the Young Men of the Presbyterian Church in the Synod of South Carolina and Georgia. By George Howe, Prof. of Biblical Literature, Theol. Sem. Columbia, S. C.'

Among the many evidences of a low state of religious feeling in this portion of our church, is the small number of young men of piety who are selecting the ministry as their field of labor. Many of our churches lie waste and unoccupied; a large extent of country in which the doctrine and discipline of Presbyterianism would find ready support, is unvisited by the feet of our ministers; our theological seminary, reared thus far with much labor and sacrifice, is frequented by comparatively a little band of students; our missionary, education, tract, and Sunday school organizations languish, because we have not men coming forward for the ministry in numbers sufficient to meet the demand and to secure the best good of society. While the church elsewhere is instinct with life and action, and is rousing herself with surprising energy to the work of converting the world, a gloomy lethargy has crept over our Southern Zion, which makes the heart sad, and damps the zeal of those in whose bosom the desire of a better day arises. The fathers are passing away, and few, lamentably few are the young Elishas who shall take up the fallen mantle of the ascending prophets and fill the places they have occupied.

The American Education Society assisted the last year 1,040 beneficiaries preparing for the ministry, mostly from the Presbyterian and Congregational churches. The Assembly's Board of Education has 600 whom it is assisting to enter the sacred office.* The whole number of candidates for the ministry in the Congregational and Presbyterian church receiving charitable aid, is 1,640. Perhaps as many more are pursuing their studies sustained by other means than public charities. The whole number therefore now preparing in these United States for these two churches, is 3,280. But the population of South Carolina and Georgia, at the last census, was 1,098,000, or more than one-thirteenth of the population of the Union. To give us our due proportion of candidates, one-thirteenth of 3,280, or 252 young men ought to be studying for the ministry within the bounds of this synod at the present moment.

Again, there were in the theological seminaries of the Congregational and Presbyterian churches in the United States in 1834–5, 608 students. There ought then to have been in the theological seminary at Columbia the last year, one-thirteenth of this number, or 47 students, in order to have the same proportion of young candidates for the ministry within the bounds of this synod as existed elsewhere through our country.

Again, of the 3,280 students preparing for the ministry in the Congregational and Presbyterian churches in the United States, 630 are computed to be in theological seminaries; 1,695 in colleges or elsewhere in the second stage of study; and 943 in academies. In nine years, all these will have passed into the ministry.

* More than 400 of these received assistance the last year.

In the year 1836, 210 will enter the sacred office; 1837, 210; 1838, 210; 1839, 423; 1840, 423; 1841, 423; 1842, 423; 1843, 471; 1844, 471.

If the synod of South Carolina and Georgia had her proportion of young men in training for the ministry, in 1836 she would have 16 assuming the sacred office, and 48 in her seminary.

In 1837	16 licensed	and	48	in the seminary.	In 1841	32 licensed	and	96	in the seminary.
1838	16 "		48	"	1842	32 "		97	"
1839	32 "		96	"	1843	36 "		99	"
1840	32 "		96	"	1844	36 "		99	"

Even this is measuring ourselves by the efforts of our brethren and the devotion of young men to Christ as they are elsewhere exhibited, and not by the rule of our duty, nor by the pressure of our obligations to advance the cause of the Redeemer.

Two considerations will be thought of which will operate to diminish the proportion of these calculations. Half our population only can furnish candidates for the ministry. Still, though this is the case, the number of our ministers should not be less when compared with the whole population, than in the free States. Our slaves must have the gospel, and as they are more blind and needy, they require more labor to teach them the religion of Christ; and where the labor is greater, more men are required to perform it. So that if one man in 500 ought to enter the ministry where all are free, two among every 500 freemen ought to enter it where half of the population are slaves. Our ability to have a numerous ministry may be diminished in this state of society, our feelings remaining as they are. But we ought to feel a deeper interest in this subject, make greater efforts, and place a greater proportion of our young men in a state of preparation for the sacred calling, than Christians at the north.

Again: Though other denominations are numerous in other States, and ours in some others is small, yet in few of these States is the number of Presbyterians as small as within our bounds. While this is freely admitted, and while it should diminish from the calculations we have made, it is still sufficiently plain that we fall far, far below the measure of our duty, and of our privileges. We should lift up our eyes on the lands stretching far to the south. The newer portions of Georgia; the whole of Alabama, Mississippi, Florida, and Texas, are filling up with astonishing rapidity, and by our own sons and brethren. We reside in the midst of the broad stream of emigration setting thither. It sweeps away our neighbors and kindred on the right hand, and on the left. It bears from us ministers, elders, and people. On whom does it fall more than upon us, to supply these regions with preachers of the gospel? And how should our exertions be increased, that we may meet the cry sent back to us for the bread of life!

But what are we doing to supply the wants of our own population, and to send the gospel beyond us?

On diligent inquiry, there are not found within the bounds of this synod more than 40 young men in all, in any stage of preparation for the ministry. In our seminary there have been but sixteen this present year, and in the other seminaries of the United States, but six more who belong within the bounds of our synod. Of these twenty-two, eighteen only are natives of our soil.

Massachusetts, with but little more than the population of South Carolina, has 300 preparing for the ministry in her Congregational and Presbyterian churches. And if Massachusetts should not be compared with us, we may find an example to stimulate us nearer home.

North Carolina is said to have 100 in our church alone. South Carolina and Georgia, with a population nearly double, from their Presbyterian and Congregational churches, show but about 40 young men who have answered affirmatively to the call from heaven, "Whom shall I send, and who will go for us?" Fifty churches this moment stand destitute of stated pastors, while others are but partially supplied. Our benevolent institutions languish for the want of men to manage their concerns. And what is worse, the destitu-

tions are increasing, and the new recruits for the Master's service apparently diminishing in number.*

Where shall we seek for the causes of this alarming state of our church? Shall we say that the Presbyterian church within our bounds is less pious, prayerful and devoted than elsewhere? Shall we say that she is more strongly bent on the acquisition of wealth? Shall we say that her sons are less self-denying? that she sustains, values, and esteems the ministry less? Or shall we find the reason in the alleged fact that the seminaries of learning within her limits have not heretofore been governed sufficiently by religious principle, and that Christian young men, while members of those institutions, have not felt the claims of religion pressing upon them as elsewhere they do? Or, is it that the wants of the church are not understood, and that the true dignity of the ministerial office is not appreciated? Or is it that mistakes prevail among our pious youth as to the nature of a call to the ministry? We do not assign any of these as the reason. But it is certain, that young men of piety educated in our colleges and academies, turn their backs on the ministry, and assume the law, or medicine, or the occupation of the planter, as their business for life, without the least compunction of conscience, and almost without raising a doubt in the community as to the propriety of their conduct. It is well known that the spirit which actuates the Christian students in colleges and academies elsewhere, greatly differs. *That almost every educated youth of true piety, unless laboring under some disqualification for the sacred office, of which he is advised by judicious friends, feels himself bound by his obligations to the Saviour, to spend his life in preaching the gospel.* The vow to be entirely Christ's, he feels pressing upon him. The voice "Go preach my gospel," sounds in his ears. The cry, "Whom shall I send?" penetrates his heart, and he replies, "Here, Lord, am I; send me."

Many have deplored the state of things on this subject, which exists amongst us. We have mourned and prayed over it with brooding sadness, in secret places. We have sought diligently for the causes of the fewness of the ministry in the wide and still enlarging harvest. We have prayed the Lord of the harvest to send forth into it an increase of laborers. And now we lift our voice and call upon the ministry, the eldership, the members, *especially the young men of the church*, to give this subject a place in their thoughts, their prayers, and labors.

Young men, we speak to you. From you is to come, if it comes at all, the future ministry of the church. If our number is ever increased, the ranks are to be filled by you. You, therefore, under God, are our hope. And, if the church to which we belong and which we love, is to be overshadowed with sad eclipse, and the principles for which our fathers contended are to go down in this community; if Presbyterianism which was conjoined at the reformation with civil liberty, and has ever been united with it, is to fade away, or to be less prominent than heretofore, on you will rest much of the reproach. It will be because you honor not the ministry, you have not devotion and self-denial sufficient to obey your Saviour and follow him through evil as well as through good report. It is because the world has taken hold of you with a grasp so giant-like, that you *will* not follow the path of your duty. Yes, young men of the Christian church, we ask you solemnly and earnestly why you are not serving the Master who redeemed you, in the sacred office of preaching the gospel? Pious youth in our schools and colleges, why have you not chosen with your earliest studies the ministry as your profession? why are you not straining every nerve to qualify yourselves for its duties?

That you may be able to answer these questions with your understandings, and with a clear conscience, allow us to present some of the considerations which ought to pass before your mind as you frame your answer.

1. Have you considered what God has done to redeem you? Have you thought of the immense *cost* of your redemption? Moses was raised up; miracles were wrought; the Jewish economy was established; David and

* The Theological Seminary in Columbia, in 1834-5, had 21 students. In 1833-4, it had 22. And both those years there was a larger number abroad than now.

Isaiah sung and wrote; the prophets prophesied; were persecuted and slain, that the world might be prepared for the Messiah's coming. And then he that was to come, came; the brightness of his Father's glory, by whom all things were made, and whose is the throne forever. He came, was born under circumstances which cast reproach on his very birth. He came to bear your sins in his own body on the tree. He died in bitterness and sorrow, and in his death your salvation was purchased. Ye are not your own. Ye are bought with a price. Your Lord, your Master who stooped to save you, now speaks to you through these pages. "My son, if thou wilt receive my words, and hide my commandments with thee, then shalt thou understand the fear of the Lord, and find the knowledge of God." He bids you think of the price of your redemption, and the obligation to be wholly devoted to the Lord which this redemption imposes. And he asks you by what right you claim your time, your bodies, your hearts, your minds, your tongues, your pens, and wealth as your own; to be employed without regard to *his* glory.

2. Consider the nature of the vow you assumed in becoming a member of the Christian church. The contest man holds with God is a contest against rightful authority. It is a contest between the Creator and the created, the Preserver and those sustained in being by him; between the Redeemer and those he has purchased. And man finds neither peace nor safety till he cordially admits the claims of Heaven to entire dominion over him, and cheerfully resigns to God, the right he has hitherto striven to withhold, of using him for his glory. A profession of religion is a formal profession of entire devotedness to Christ. "Henceforth," you say, "I am his servant, to listen attentively to the voice of his word. My person, property, and time, are his." Now the Christian religion was *not designed* simply to save *you;* but was intended to bless all nations. You rejoice that it has set you free from the thraldom of sin, diffused peace and knowledge around your domestic hearth, erected over your dwelling the protection of law, and shed its benign influence on your native land. God designed that these same benefits should be conferred on *all* nations. The Christian *religion* can flourish under any form of government, and in any clime. It was fitted for all people, and belongs to all. And the Christian *church* is formed, not simply to save you and the few brethren in Christ who are embraced within it now, nor simply to maintain the worship of God and transmit it to the next generation; but she was formed to spread out her arms like the sea, and embrace the continents, and cover them with the influence of truth. This is one great end of the visible church. And at the accomplishment of that end, should every generation of Christians aim, while they yet live. The church you have joined, is one division of the Redeemer's host. Its ministers and elders are officers to lead it onward in aggressive warfare, and they with you, and you with them, are called upon to be valiant and enterprising soldiers.

You have joined the church, you observe the Sabbath, attend at the sanctuary, close around the table of the Lord, pray in secret, honor and sustain your pastor, and follow in the footsteps of the flock. It is well, my brother. You are keeping alive the piety which otherwise would die for lack of sustenance. But must all your piety and devotion be bounded by these narrow lines? Are you not thus deserting your Saviour who is aiming at the world's conversion? If your religion terminates on yourself, where are your love for Christ, and your bowels of mercies for dying sinners, whose lands touch on your lands, and whose houses are within hail of yours? Where your sympathy for a dying world?

How often is it enjoined on Christians, that they should let their light shine, that they should glorify God, that for this they should eat, and drink, and do whatsoever they are called to do. *The whole aspect of a Christian's duty, as laid down in the New Testament, contemplates him as laboring constantly to produce a religious impression on the minds of men.*

3. Consider the command of Christ—his last command. Go ye into all the world and preach the gospel to every creature. This command was addressed to the first generation of Christians, and they strove to obey it. It stands on that *sacred* page, where you have read it. Christ has not spoken

to you as to Saul of Tarsus, gleaming upon your eyes in a light from heaven above the sun's meridian splendor. But *there* is that sacred command, heaven-sent, clear, pointed, speaking to you with the awful authority of God. And we ask you now in the name of the ascended Saviour, Have you ever laid it to heart and said with Saul, "Lord, what wilt thou have me to do?" Look at the place this command occupies in the history of our Master. Its juxtaposition is remarkable. It was after his atoning death; at a solemn meeting of the disciples, and next before his visible ascension. Go ye out, says he, into all the world, and preach the gospel to every creature. I ascend to your Father and mine, and assume my seat on the throne of God, and wield the power of God that I may establish my kingdom. Lo I am with you alway to the end of the world. The command embraces not that generation of disciples only, but every generation, till the last heathen shall have heard the gospel. You cannot escape from its authority. If you think it addressed to the church in its collective capacity, and therefore not to you individually, you should recollect that the church is but the individuals who compose it, and that unless *individuals* obey the command, obedience to it is impossible, and that *you*, with other individual members, are called to obey it. Do not suppose it addressed alone to ministers of the gospel. Could it be a possible thing that the church should be deprived of her ministers to a man, the command would still be binding on her. It would still be her duty to lengthen her cords till she gradually embraced the human family within her inclosure. And it is not by pressing the command upon ministers already in the field, that God provides laborers for carrying abroad the means of salvation. But he brings before the mind of *young* Christians such passages as this from his holy word, and thus awakens within them the desire to become instrumental in the conversion of men. They give themselves to God as missionaries of the cross, and then leave it to his overruling providence to decide whether they shall labor on these shores or in a foreign land. Every true minister is a missionary of the cross, and is striving to obey that command of the Saviour; and, in deciding where he shall labor, asks, or ought to ask, where he can most advance the glory and kingdom of the Redeemer; and whether that place be at home or abroad, there he seeks his abode. How clear it is, then, that the price paid for your redemption, the vows you have assumed, and the command of your Saviour, bind you to live to the glory of God, and to put forth an influence for the world's conversion. In every part of our lives, and in every step we take, we are to do all with the divine glory in view.

How clear it is that *every young* man, when he chooses his business and walk in life, *is bound to choose that pursuit which will enable him most to advance the cause of Christ.*

It is for you, young disciple of the Redeemer, to say whether you will be wholly the Lord's, and what course of life you will choose that you may glorify him. With you, my brother, rests the fearful responsibility of disowning, or acknowledging, the authority of Him who redeemed you, and who on his throne in heaven is now looking upon the decision you will make. And, with you rests, thanks to the Redeemer, the delightful privilege of laboring in that glorious cause, by promoting which, the elders in past times, obtained a good report.

The following queries and suggestions are appended to the Appeal.

1. Every church requires the labors of a pastor. Should not every particular church, then, have one of her sons in training for the holy ministry? If she takes one man from the church at large, as her spiritual guide, should she not put one of her sons into the field to supply his place?

2. Should not every church, having a number of youth within her bosom, who have natural qualifications, which, if improved, would fit them for the ministry, furnish all she can for this sacred office? Should not our vacant pulpits be filled? Should we not pour a constant flood of spiritual instruction over the wide plains lying south and west of us, and send out our sons thither to preach Christ? Assimilated as we are in climate to the great body of the heathen world, have we not a solemn and important work to perform in sending the gospel to them?

3. Perhaps you are a minister, or an elder in the church? Have you ever interested yourself to lead ingenuous, prudent, and devoted young men to reflect on the duty of consecrating their lives to personal efforts for the salvation of souls? Can you recollect any golden opportunities of putting a sanctified, well-balanced mind into operation, with the sole object of doing good; opportunities which you have suffered to pass by unimproved?

Will you not now look around you, and see if there are not young men within the circle of your influence, who would be an acquisition to the effective force of the ministry, if they were educated for it? Will you not pray the Lord of the harvest to send them forth into his harvest?

4. Perhaps you have a son, a brother, or some other relative, or some friend, who is a humble, sincere, devoted Christian; and who is possessed of prudence, talents, and education to do good in the ministry. Do you not stand in such relation to that young man, that you can suggest to him the inquiry whether he should not be a minister of the gospel?

5. There may be a young man of your acquaintance who wishes to labor in the ministry, and who you believe ought to be encouraged to do so. Will you not put him in the way of gratifying the desire of his heart?

6. There are some young men who would be glad of the opportunity of doing good which the ministry affords, and who have the proper talents and character: but they are distrustful of themselves, diffident and retiring. *Such persons are the very men to do good.* They need encouragement and counsel. And these you can afford them without cost.

7. You yourself may be the very young man who ought to be a minister. You are completing your education, are a child of God, a son of the church. You are about deciding on your course for life,

> "The world before you where to choose your place of rest
> And Providence your guide."

Will you now listen to the call of ambition, to the call of the god of this world—or to the call of Christ and of dying men?

Or, you have not obtained the light of knowledge, and yet would be happy in exercising the office in which Paul labored. Rush not impetuously to the field of battle. Hasten slowly. Are you "apt to teach?" Have you "given yourself to reading?" Remember that the church cannot flourish under an ignorant ministry. That the *Apostles* were miraculously enlightened and endued with gifts. That God never intended that men who have never learned should set themselves up as teachers of others. That Augustine, Luther, Calvin, Knox, Wesley, Whitefield, Edwards, and those men whose memories have been most revered in the church have been men of cultivated minds. That if you enter the ministry to teach, you should be *above* the level of society in knowledge. Otherwise you will degrade the office you assume, and will make it contemptible in the eyes of men. "Let no man despise thy youth." Enter upon an ample course of study, and unless too far advanced in life, pursue it to its utmost end before you ask your presbytery to authorize you to preach the gospel.

PROF. FITCH'S SERMON.

Extracts from a Sermon, delivered in the Centre Church, New Haven, on the anniversary of the Female Education Society of New Haven; July 1, 1829. By Eleazar T. Fitch.

THE thoughts here extracted, are as true now as they were when delivered, and deserve to be extended in their circulation. The sermon is from John iii. 8. "*We therefore ought to receive such, that we might be fellow-helpers to the truth.*"

After introducing the text the writer proceeds:—

1. I observe, then, that by patronizing the pious and indigent who are in heart devoted to the ministry of the gospel, you promote the cause of divine truth. You do it in various ways.

1. You thereby *add to the number* of the public advocates of divine truth.

The truth is dependent for its progress and influence among men, under God, chiefly upon the devoted ministers of the gospel. No one who considers the wisdom of God in the appointment of such an office, or who has felt the power of a living ministry upon his own mind and heart, or who reflects attentively on the adaptation which such a means of influence has to our nature, will deny this. If then the cause of divine truth be thus dependent on the ministry of the gospel, will you not help the cause by increasing the number of its advocates? I

speak not here of a worldly and corrupt ministry, but of one pious and devoted, such as accords with the high and spiritual standard of the gospel: and in this Protestant land, illuminated with the instructions of a faithful ministry, and blessed with revivals of religion, where such men as our Edwards, Witherspoon, Davies, Bellamy, Dwight, have passed in tracks of light and glory, and left their descending mantles to other generations, it would not be difficult, methinks, to find such as in the ministry would be pious, devoted, self-denying.

Go to yonder village, where the pastor and his flock have been rejoicing in the visitation of the Divine Spirit and over the triumphs of his grace. Walk with me to that house of indigence. There is a youth, bright in intellect, mature in judgment beyond his years, diffident and humble, yet glowing with ardent love to his Saviour. In his communings with God he has heard the inquiry coming from the throne, "Whom shall we send to preach the gospel," and willing to make his whole life a sacrifice, has replied, Here, Lord, am I, send me. Repressed by his own poverty, if he be presented only with the cold and empty hand of avarice from abroad, he must extinguish this glowing purpose from his breast. He will indeed ever love his Saviour and do what he can for his cause, but he cannot think of the ministry longer. Offer him now the hand of your liberality. Conduct him forward to his noble purpose. Let him bring that intellect and heart, matured and expanded by human and divine knowledge, to bear on the defence and inculcation of the truth of God. All this influence which he now exerts upon the cause of religion, you have added to that cause. His whole life in the ministry, yes, and the everlasting fruits of it in souls gathered to Christ, are henceforth to be the representatives of the little amount of property expended by you in your liberality.

You can help the cause of truth in this way. I must say this, while the field of labor continues to be the wide world, and laborers have not gone forth sufficient to reap the whole harvest, and it is possible to procure new and suitable laborers. But is it necessary to say this, when even now, after all that has been done to raise up new laborers, our churches who seek pastors, and our men of benevolence who would send forth missionaries, cannot find their men?

2. Again: By the liberality now urged, you not only add to the number of the public advocates of divine truth, you *increase their qualifications and advantages* for their work.

The necessity of disciplining the mind and heart and furnishing them with matter by study and meditation, in the case of all those who would be public teachers of others, is obvious at once to the common sense of mankind. Nor can there be a case in which the importance of this is so great as, inspiration excepted, in the public advocates of the religion of Christ. The system of divine truth contained in the gospel is itself so broad and deep; it is so connected with all the fields of natural, intellectual, and moral science; it has so many artful evasions and objections to contend against among men; it has so nice an adaptation to all the varieties of human character and condition; it needs to impress its own glowing image of holiness so distinctly and fully on the hearts of its advocates, in order to render them fit organs of communicating it to others; that if any one would rightly and profitably divide this word of truth to his fellow-men, he must be a steward well instructed in the things of the kingdom: he must have continued long and deeply intent at the fountains of human and divine knowledge, and, by a long course of meditation and prayer, have expanded his intellect and heart with their fulness. Needs it words to show that he who does this, will be an abler preacher of the gospel—a more powerful advocate of its truths, a more impressive inculcator of its duties?

But in order that ministers or those who are on their way to the office may command the time and means for such qualifications and advantages, they need your liberality. The indigent must labor for their food and clothing, and neglect such qualifications surely, unless Christian liberality come forward for their assistance.

The pious, devoted, talented but indigent youth, who aspires to the great office of the ministry you may take under your patronage. You cannot perhaps conveniently receive him under your own roof, but you may shelter him under one which probably will be quite as convenient for his purpose. You may place him where he can consult the gifted of the dead and living, and where he may enjoy the various means of growth in holiness derived from the word and ordinances of God. You may thus greatly elevate and enhance his qualifications and ability to preach the gospel. And the result of your liberality will be seen in rendering his whole ministry increasingly effective on the interests of the truth.

Does any one doubt whether the cause of divine truth receives any help from these acquisitions and advantages? Ask the experience of the aged and faithful ministers of Christ. They who have enjoyed the best advantages, will only mourn that they did not improve them better. They who have lacked them will tell you with lamentations, of their great and irreparable loss. Consult the spirit of inquiry and research which characterizes the present age. Will it respect the ministry, think you, which goes not forward with it in their attainments? View the elevation to which the eminent examples which have preceded us, have raised the standard of ministerial effort. Will it subserve the cause of truth to fall

back from this standard? Look at the heights and depths of the system of truth itself, contained in divine revelation. Shall not the mind which is disciplined and capacious, more fully explore its mysteries, and more clearly unfold them to the understanding of mankind? Surely, until divine truth shall cease to operate on mankind as truth; so long as its victories are obtained through the understanding and imagination and conscience and heart, its progress will be aided by elevating the qualifications of its advocates—by bringing more of intellect and imagination and spiritual affection, to bear on the task of illustrating, proving, and applying it to man. And how will you elevate these powers of the Christian teacher? I can direct you to no other way, since inspiration has ceased, than to a long and severe course of study and discipline, and shall always recommend this till I am informed of a better.

3. Again: By the liberality now urged, you not only add to the number of the advocates of divine truth and increase their qualifications for their work, you *introduce them into fields of useful labor.*

The youth whom your bounty selects, you introduce into a field of usefulness even in the preparatory stages of his education. At the academy and the college, though he is not expected to preach the gospel, it is to be hoped that his godly life and conversation will proclaim to those around him that he has been with Jesus, and thus aid the triumphs of divine truth and grace over minds destined to exert no ordinary influence in after life.

II. In the second place, how *worthy the cause of divine truth is to claim our assistance.* This cause involves interests weighty enough to claim the humble offerings of our liberality.

1. In helping the triumphs of divine truth, you promote *the knowledge of the glory of God.*

2. By aiding the triumphs of truth, *you promote the salvation of souls.*

3. By aiding the cause of truth, *you promote the temporal happiness of mankind.*

And now to lay more fully before you the appeal which the subject makes to your liberality, let me remind you that this is a way of doing great good at little expense; a way of doing it which has the sanction of primitive example.

1. To assist the pious and indigent on their way to the ministry of the gospel, is doing great good at little expense. You thus enlist, prepare, and send forth laborers to promote the high and everlasting triumphs of divine truth among men; and all you give for so great an object is a little of your worldly possessions. Do you say that the good obtained is shadowy—without substance? He who gives substance only to things which minister to his own gratification—who will allow nothing to be substantial except food and drink and clothing and worldly treasures—will say this. But he who believes there is a God and a soul and a heavenly grace to calm the agitations of the present life, will not say this. No true believer will say this. No unbeliever will say it, when the perishing objects of this world are swept aside and he stands with his fellow men amid the overpowering light and the undying realities of a future state.

Do you say that the good is uncertain? I allow that there is uncertainty whether all the beneficiaries will ever reach their work, through premature death or unfaithful relinquishment of the object; and we must act in this case, as we do in all practical matters, with judgment and upon rational probabilities. Let me put the subject then upon the account of loss and gain. I will allow, (and I think all past experience will show it to be a sufficiently liberal allowance,) that for every ten beneficiaries, two are found to disappoint the hopes of all their friends, supervisors, and patrons. What then have you lost? Not any laborers which the cause of truth would otherwise have had, surely. You have lost nothing except the money you have expended. Perhaps I ought not to say that you have lost even that. You may have given it with a good intent, and it may tell more to your advantage in the end than it would have done had you expended it otherwise; or if you did not give it with such intent, you may at least have prevented yourself from spending it in any worse manner. But allow the loss. What on the other hand have you gained? You have introduced eight able and devoted individuals into the ministry, who shall spend a whole ministerial life with perhaps as many thousand souls, imparting the knowledge of God, gathering the lost into the eternal fold of Jesus, and cheering the weary on their pilgrimage to heaven. You have gained what is of more value than the wealth of worlds, and what it will take a whole eternity to compute!

2. I remark again, that assisting the pious and indigent on their way to the ministry, is *a method of doing good which has the sanction of example in the primitive age of the church.*

I ask you now to travel back with me through the maze of past centuries to that early period when John wrote his third epistle—the letter to Gaius. Transport yourselves to the mansion of that citizen of Corinth at the time he opens and reads the letter. He had been in the habit, it seems, of assisting those indigent persons devoted to the ministry who were on their way to the field of their labors: and John now commends him for it, and exhorts him to continue the practice. He reads—"whom, if thou bring forward on their journey after a godly sort thou shalt do well"—"we ought to receive such, that we might be fellow

helpers to the truth." Ah, that line touches a hidden chord that vibrates within; for he loves the truth that brought him to the Saviour, and longs for its triumphs over other hearts. He wipes a tear from his eye, and proceeds. When he is done, ask him, whether he does not fear that he will be imposed upon? whether he thinks that all whom he patronizes will do their work? Tell him, that he cannot give grace to the hearts of these men, and that he had better leave it with God to do his own work, keep his money to himself, and live snugly on his own possessions. What, says he in astonishment, Are you a Christian? Are you redeemed by the blood of Christ? These men come to me well attested as those to whom, in the judgment of my fellow Christians, God has given grace. They are willing and desirous to preach the gospel; and I can help them on their way to advance the cause of truth, and I love to do it; and now I have got the word of an apostle for doing it. I shall proceed on my course; and in order that other brethren may follow me, (not for my own praise,) I shall make this letter public to the whole church.

Do you not perceive, that, barring circumstantial differences, the very principle on which our Education Societies proceed, is sanctioned here? And do you not believe that if the elder John and Gaius could now come among us, they would take the officers of these societies and the members and donors by the hand, and wish them God speed in their work of faith and labor of love?

DR. SPRING'S SERMON.

The greatness and sublimity of the Missionary enterprise.

Extract from a Sermon, preached by Rev. Dr. Spring, before the American Board of Commissioners for Foreign Missions, Oct. 8, 1834.

How grand, therefore, how sublime and exalted is the missionary enterprise! To establish and extend the kingdom of his Son—a kingdom of light and love, of truth and grace, of holiness, peace, and joy; till it embrace the remotest tribe and habitation of men—what a godlike enterprise is this! This is the object which He who dwells in the high and holy place, and inhabiteth eternity, had in view when he spread out the heavens as a curtain, and the earth as a tent to dwell in! For this he still upholds and governs the universe he has made. For this he gave his Son to die. For this his Spirit dwells among men. For this he has constituted a church in the world. For this he has revealed his word. For this he has established the ministry of reconciliation, and given them the commission—"Go ye into all the world, and preach the gospel to every creature." There is no work so grand and glorious as this—in the purity, disinterestedness, and greatness of its aims—in the obstacles and difficulties it has to contend with—in the means which are necessary to its success—in the toil and self-denial with which it is carried forward—in the interests which are subservient to its advancement—in the loftiness and sublimity of its moral associations—in its amazing extension and perpetuity—in its certain and everlasting triumphs—and its final rewards. It is an object that ought to take strong hold of the mind and conscience. It is worthy of intense thought, and the strongest and most ardent affections. It is one of those grand and stupendous objects, which, when once we give to it a steady and fixed attention, has weight and influence enough to fill and engross, absorb, transport, and transform the soul.

Need we plead with you then, my brethren, for a deeper interest in this great enterprise? We are debtors to the heathen. Neither Britain nor America has done her duty to the pagan world. The providence of God is opening before these churches numerous and extensive fields of missionary labor, demanding a great and immediate increase of men and means, and urging us to occupy them with the least possible delay. Men there are, who ought no longer to hesitate in consecrating themselves to this work. Men of the deepest piety, the soundest judgment, the best talents, and the most varied and extensive learning, which the church can furnish; men, who are moved by the cries and distresses of the heathen; men, whose love of country gives way to their love of the world—must be found in great numbers, else ages of darkness will yet fulfil their "tardy and disastrous course" over the world. Which of us is duly sensible of the relation he sustains to the souls of the heathen? What have we done that is at all commensurate with their claims? What have we suffered, in what have we denied ourselves, that the gospel might have free course and be glorified throughout the earth? O could the spirits of Ziegenbalgh and Swartz, Eliot and Brainerd, Milne and Hall, Worcester and Evarts, bend from their thrones, in what tones of rebuke, solicitude, and expostulation, would they entreat these blood-bought churches, for the love of Jesus, to remember the perishing heathen!

THE RELATIONS OF THINGS.

From the Christian Watchman of Dec. 9, 1836.

A WRITER in the last number of the New York Baptist Register, has a somewhat extended communication on the "relations of religious charities," which he concludes in the following words. He has his eye, obviously, on the State of New York, and the New York Baptist Education Society. Many

of his remarks, however, are susceptible of a broader application.

"Until Christians become better informed as to the relation these several Christian objects bear to each other, and the mutual aid they give and receive, especially the essential aid which the Education Society renders to the rest, it will be necessary for the Education Society to charge to the missionary societies the amount expended in fitting their missionaries; and require that the churches or Christian friends become responsible for the beneficiaries, or so much at least as their board and all but tuition fees. How can we live and try to get along with such enormous deficiencies every year? Six thousand dollars to be made out by special effort every year!—This cannot be done. And if the pastors and churches will not come up to the work, and sustain the Education Society, it must so far abridge its efforts as to keep within its means. And then let it be known that many are deterred from preaching for want of qualifications, and others are poorly qualified because the churches will not help them. Yes! let it be known and confessed all over the length and breadth of our land, twenty-five hundred churches in our States, destitute of a pastor, and this number increasing daily, and the churches, and they only, to blame for it. Brethren, when will the millennium dawn upon us? Surely, I should say not until this evil is corrected. Suppose the Education Society should now fail: how many more translations and revisions would be made? How much farther could foreign missions progress? Let the men now in the field sink, and we should have none to follow them and perfect their good work. If the Education Society does and must sustain and perfect all the rest, why should we not, like the intelligent mechanic, apply our power at the most effective place in the machine?"

In suggesting that the Education Society charge to the missionary societies the expense of fitting their missionaries, the writer speaks, we suppose, of what is equitable rather than what is practicable. Our thoughts were long since directed to this subject. The Northern Baptist Education Society, having received in 1832 more applications for patronage than the society, as was feared, were capable of sustaining, and a considerable number of the young men having either appointments as foreign missionaries, or having it in expectation to become foreign missionaries, we made special inquiries upon the subject, whether the Foreign Board could consistently appropriate funds for the support of those young men who had been accepted as their missionaries, but whose studies were yet unfinished. The result was, we were informed that the Board never appropriated funds for the support of their missionaries in their preparatory studies. It was admitted that such an appropriation might be perfectly equitable; still it was believed that circumstanced as the Board were, it would be injudicious to attempt it. The exclusive object of the Board was, we were told, to support missions in foreign lands, and that many, taking this to be the exclusive object of the Board, were now associated for the support of foreign missions who were decidedly opposed to ministerial education.—Hence the proposition which we had informally submitted, could not, it was believed, be acceded to. With this explanation we were perfectly satisfied, and it led us to the following conclusion, that those who had seen the importance of foreign missions, though they see the importance of nothing else, must be allowed to associate, and to associate in their own way for the promotion of that object. And that those who have taken a more enlarged view of the subject of benevolent efforts for the conversion of the world, though they fully appreciate the importance of foreign missions, must leave the burden of that service to others, and devote their special attention to the support of ministerial education, &c. Many whom we know are acting on this principle. Such we know to have been the principle on which the late lamented Nathaniel R. Cobb acted. He once said to us, "I give ten dollars to education where I give one to foreign missions; for I know that multitudes are prepared to contribute for the support of foreign missions, who will not contribute a farthing to the education of young men for the ministry; but should the time ever come when I think the interests of foreign missions demands my attention more than ministerial education, I shall most cheerfully contribute for their support. No subject interests my feelings so much as that of foreign missions, I can never think of it without shedding tears."

This is the true philosophy. Foreign missions are needed—Education is needed—Home missions are needed—and a variety of other instrumentalities, and let it be seen to, that none of these great interests suffer. The friends of education have abundant reason for gratitude for the attention that is now bestowed on that subject. Still it is an object of benevolence, that labors under many embarrassments; there is not, there never has been, and there probably never will be, any very strong tide of sympathy in its favor. Its friends, however, are faithful and true, and almost any degree of reliance can be placed upon them.

The views of the Editor of the Christian Watchman as expressed above are such, it is believed, as all Christians should entertain on this subject. The practice of the Directors of the American Education So-

ciety is, to cancel the notes of all beneficiaries who are employed as foreign missionaries, in the following manner:

"*Voted*, That the Secretary be authorized and directed to inform the Rev. —— ——, that having devoted himself to the service of Christ, among the heathen, he is released from his pecuniary obligations to the American Education Society, while he continues in this holy and self-denying work."

LETTER

To the Secretary of the American Education Society, dated Bankok, Siam, March 8, 1836.

REV. AND DEAR SIR,—I received a few days since, your letter bearing date July 13, 1833, enclosing a certificate releasing me from pecuniary obligations to the American Education Society, while I remain a missionary on heathen ground. This letter was thus long detained at Batavia, probably in consequence of the death of our lamented brethren, Messrs. Lyman and Munson.

But though nearly three years have since elapsed, the kind assurance it contained that "the benedictions of multitudes rest upon me, and continual intercessions in the churches will be offered in my behalf," filled my soul with joy and gratitude; so that even in this dark land I could not refrain from saying, surely they that are for us are more than they who are against us. To return the Society my most hearty thanks for their pecuniary favors, and my constant prayers and efforts for its prosperity, were cold and formal; but for those assurances of Christian love, words would be but mockery. Permit me, however, to state, that I should not now have been on heathen ground, had it not been for the assistance of your Society. My connection with it I have ever esteemed a special providence. I had for a number of years earnestly desired to preach the gospel, especially to the perishing heathen; but no way appeared to be opened. I endeavored to make it a subject of daily prayer, and frequently consulted my friends on the subject; but my way seemed hedged up. My desires constantly increased, till at length they became almost insupportable. In this state of mind I one morning endeavored to commit my cause to God alone, and firmly resolved to commence my studies, and pursue them till prevented by Providence. That morning the Rev. Louis Dwight, an agent of the American Education Society, called upon me and offered the assistance of your Society.

From that time I was enabled to pursue my studies, though with frequent interruptions, owing to the almost constant sickness and straitened circumstances of my father's family. I had ever indulged the pleasing hope, that in some way I should be able to refund the money received, but when duty seemed to call me to go without delay to the heathen, I could think of no other way of showing my interest for the Society, but to use my feeble endeavors to perpetuate my obligations. Four young men commenced study for the gospel ministry, all of whom, I believe, except one, have been assisted by your Society. Two of these, I have heard, graduated with honor in 1834, and the other two were pursuing their collegiate course. The Lord grant they may all, and many more, be faithful ministers of the New Testament; for truly, "The harvest is great and the laborers few."

Since writing the above, I have again and again thought of erasing it; but if it can be the means of inciting any to increase the number of your beneficiaries, I shall rejoice.

The great desideratum has ever been, and still is, pious young men for the ministry. Why is it that so few pious young men in our favored country, are willing to prepare themselves for this great and good work? Are they not all bound, by the most sacred obligations, to make the best use of their powers, and employ them only in the service of Christ? And in what country have they such a price put into their hands to get wisdom as in ours?

If they engage in commerce, trade, or agriculture, when they might do more for the salvation of the world in some other way, will they not be guilty of burying their talent in the earth?

But these are lawful employments, it may be said. They are, to a certain extent. But every employment must be unlawful for the Christian, in which the utmost extent of his powers cannot be engaged for the glory of God and the salvation of men. I would entreat every pious young man, as he values the souls of men, as he regards the decisions of that day to which he is rapidly hastening, before he enters into business for life, that he would look at the condition of the world, and with his Bible open to such passages as these, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit which are his;" "He that loveth father or mother more than me is not worthy of me;" "Whosoever forsaketh not all that he hath, cannot be my disciple;" "Go ye into all the world and preach the gospel to every creature;" "He that loveth not his brother abideth in death;" and on his knees before God, let him ask, "Lord what wilt thou have me to do?"

That young man, who dares enter into business without first asking direction of the Lord, may have to answer for the blood of souls! Hundreds of millions, the successive harvest of many generations, have perished for want of more laborers, and

hundreds of millions more are now in the same condition. Oh, will not the beloved youth in our favored country at least look at them, and make one effort for them before they sink forever? There is not a young man in our country who need be ignorant of the condition of the world; there is not one that has not an opportunity to exert all his powers in the noblest of all works, the salvation of the world. And if he fails to do this, is he not guilty of wasting his Lord's goods? Every one is not only accountable for the manner in which he employs his powers, but also for the improvement of them.

But to be more particular. That young man who has chosen a farmer's life, (perhaps without once asking direction of the Lord,) who might, by a course of study, so improve the powers that God has given him as to be able to do more for the salvation of the world as a minister of the gospel than he otherwise could, cannot be in the path of duty.

Must I then (some may say) leave the employment in which Providence has placed me? Ah! that is the point. Are you sure that Providence and not your inclination has placed you in your present circumstances? Must I leave the inheritance of my ancestors, and commence a new employment? Yes, if you can thus do more for the salvation of the world. Must I leave my trade, forsake my aged parents, and spend years in preparing myself to labor in a sickly foreign land, and finally leave all? Yes, if this is the way in which you can do most for the salvation of the world. Must every one then become a minister of the gospel? Yes, every one that can in this way do the most for the salvation of the world. He must forsake every thing that hinders his doing the most for the cause of Christ. Otherwise, how can he be said to "forsake all" for Christ? Yet many seem to imagine that because they can do but little in their present sphere, they therefore have but little to do. Perhaps many a pious young man of fine natural abilities, but who is very diffident of them in looking to a higher sphere of usefulness, as for example, to the gospel ministry, instinctively shrinks from the responsibility of such a station, because he is now so incapable of being useful in that station.

He compares his present attainments in knowledge and piety with what a minister of the gospel should possess, and immediately concludes that it is not his duty to engage in that holy work. But is it quite certain that it may not be his duty? May he not make such attainments in knowledge and piety, as to be more useful in this sphere than any other? If so, it is plain that he will be guilty if he engages in any other occupation.

But others may say, they have not had a call to the ministry. Oh, is not the death groan of six hundred millions, "bone of our bone and flesh of our flesh," a call?

Are not the wailings of six hundred times six hundred millions more, beseeching you to "go to their brethren, lest they also come to that place of torment," a call that should make every heart in Christendom break and bleed! Is not the last command of Him who poured out his life's blood for a sinking world, a call? Oh, it is to be feared that command will break upon the ears of many at the judgment, with more tremendous power than all the thunders of Sinai.

Oh, I tremble for the young men of America. What a land of privilege! what facilities for improving in knowledge and holiness! Let every one act in accordance with their high privileges, and improve and consecrate every power to that cause for which alone the world stands. And there will be no want of ministers of the gospel; every nation will soon hail the jubilee of the earth's redemption.

Though I fear I have already extended my remarks beyond your patience, I cannot close without urging the importance of a thorough education, especially to those who are looking to the missionary work. A missionary needs to know every thing useful. He will be called upon every day to employ his knowledge in ways as various as are the improvements of a Christian nation, compared with the people among whom he dwells. A new language perhaps is to be formed, or an old one regulated; schools established, books made for all classes, new religious terms introduced and explained, false systems of religion confuted, which may have their foundation in false theories of the form of the earth or the motion of the planets.

But above all, a missionary needs a thorough knowledge of the Scriptures in the original languages—not only of every passage, but the exact shade of meaning in each word, in its proper place. He will find it very convenient to have all these points thoroughly fixed while at the Theological Seminary. Otherwise, when in the field, he may want for time, and the best means. Many may indeed be very useful without so critical a knowledge of the Bible; but he who is called to translate, must understand every word. Let any one attempt to translate a few chapters into another language, for example into Latin, and he will feel the importance of the above remarks.

It should never be forgotten, that it is impossible fully to understand the Bible without the constant teaching of the Holy Spirit. Every one who explains or translates that holy book, should, if I may so speak, be familiar with his teaching, that so he may know "what is the mind of the Spirit."

There is an opinion among candidates for the ministry, which, in determining their field of labor, has considerable influence.

It is, that men of popular talents should remain at home. The reverse of this appears to have been the case in the age of the Apostles. In an enlightened community, sterling worth is appreciated wherever seen, though the person who possesses it should exhibit nothing extraordinary in his personal appearance or address. But the case is quite different in an ignorant community. A sermon, however excellent, if delivered as many are in a Christian land, would hardly be listened to by a heathen people; while one of far less intrinsic merit, delivered with feeling and energy, might arouse and fix the attention of every hearer.

These qualifications, it may be said, are of minor importance. They are so, compared with the gifts of the Spirit. Yet, it is to be feared, they have so much importance as to keep many from the missionary field, who might do more for the salvation of the world abroad. One with sterling worth and popular talents will be useful any where, and certainly no less in a heathen, than in a Christian land. In short, every gift of nature or grace should be cultivated and employed for the highest good of mankind.

Permit me to state one fact in relation to these people. It is this. Almost every individual in the nation, from the king to the slave, is a member of their Education Society. The number of their beneficiaries is estimated at one hundred thousand, who are daily supported by voluntary contributions. Their food is given them ready cooked; and their clothing, which is generally more expensive than that of any other class, is ready made. They reside in temples, which for the most part are more costly than any of our churches. And yet the people cheerfully do this, and much more, to support a soul-destroying system of religion, and an indolent and worse than useless priesthood. Oh, when will these deluded pagans enjoy the light and liberty of the gospel! Oh, when will Christians come up to the help of the Lord against the mighty, with any thing of the zeal which the principles of their religion should inspire? We earnestly call for more laborers in this interesting field. Who will come and fill the four hundred temples of this city with the praises of our God?

With my constant wishes and prayers for the prosperity of the Society, to which I shall ever feel deeply indebted, I subscribe myself your much obliged fellow-laborer in the gospel,

CHARLES ROBINSON.

PRESSING WANTS OF THE CHURCH.

Extract from a Pastoral Address of the General Synod of the Evangelical Lutheran Church in the United States, to the ministers and churches in their connection.

We want more Ministers. The 800 congregations and the 70,000 members are wearing out many of the 220 "laborers." We might mention some of our former number who have entered prematurely the grave, some in youth, some in middle life; and we could point you to some in our midst who bear evident marks of a wasting constitution, and of a dissolution not far off. Who among the thousands of our Lutheran youth, impressed by these solemn facts, will come boldly out and up to the work of the Lord?

We want that all our synods would, in due form and as soon as possible, connect auxiliaries with "the Parent Education Society," and put forth all efforts to raise a fund. For of what avail will be such a society without a good, heavy, and permanent fund. Without this, expectation will soon be cut down, confidence in the society lost, and the whole concern wither away. Let, therefore, we would suggest, whatever else may be done, a *special* effort be made—it is more necessary than a subscription for a church—let every Lutheran in the United States worth $500, pay, during the two years ensuing, half a dollar each year, to be appropriated to missionary or education purposes, after the plan each synod may think best to adopt: said money to be collected in the week time by the officers of each church. Under $500, let them pay in proportion as they can afford, down to "two mites;" above the $500, some may possibly feel to pay — or more dollars. Dear brethren, the Master calls us all to make one great effort.

We want the blessing of which Malachi (iii. 10.) speaks, to be poured out upon all our churches. So that during the two following years all our people will have grown more pious and godly, and our members have increased 10,000; so that our 800 congregations will have become 50 stronger; so that our ministers will have induced one hundred young men to step forward as candidates for the ministry. O what might not, by the blessing of God, be accomplished in two years by 220 pious and active ministers, and 60 or 70,000 pious and active members. The blessing, beloved brethren, can be obtained, for God has promised it. Only bring all the tythes into the store-house, and prove me herewith, saith the Lord, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to contain it.

SUPPLY OF MINISTERS.

AT a late meeting of the Synod of South Carolina and Georgia, the following resolutions were passed. We would particularly call the attention of the church and parents to them; and beg that they will ponder, and pray over them, and then act accordingly.

"*Resolved*, That it be earnestly and solemnly enjoined upon all our churches, and especially upon the ministry and eldership, to give this subject a place in their

thoughts and efforts, and to seek out pious, humble, and prudent young men, and lead them forward to the ministry.

"*Resolved*, That Christian parents ought to consider it an honor to themselves and their sons, *conferred upon them by the Great Head of the church*, when the inclination of their children is turned by the Spirit and providence of God towards the holy ministry: and if the notions of their children seem pure, and their characters for talent and piety suitable, they ought by all means to encourage them to proceed, lest they be found fighting against God."

THEOLOGICAL EDUCATION IN VERMONT.

Messrs. Editors—I feel deeply interested in the proposal made at the last Congregational Convention, for having some provision made for theological education in Vermont. We want ministers. We must have them, in some way. And my prayer shall be that "the Lord of the harvest," and of these churches, will indicate, by his providences, and by his Spirit in good men's hearts, the way in which this can be best accomplished. I feel some solicitude whether we have such indications, as yet; and that we are in danger of fixing upon a plan which will not secure the object we are seeking.

Some minds—I apprehend many—have strong predilections for the plan of preparing young men for the ministry by a "*short course*" of study, both literary and professional. Allow me to propose a few questions respecting that plan; and to invite to the careful consideration and candid discussion of them. While there have undoubtedly been men eminently useful whose advantages were limited, and who are *honorable exceptions* to the questions here proposed; still, *generally speaking;*

1. Are preachers, on a short course of preparation, the kind of preachers which are in demand in our destitute churches?

2. Do our *feeblest* churches feel that such are the men they *need;* and will they be prepared, willingly and confidingly, to accept such, as pastors and preachers? Where is the church which is willing to have a self-made minister?

3. Will preachers thus educated be prepared to labor to advantage for a long course of years; to sustain themselves and to grow in their ability to "fulfil the ministry of the Lord Jesus?"

4. Will preachers thus educated be qualified to cope with the enemies of the truth,—the various sorts of unbelievers, with whom they are likely to come in contact?

5. Will such preachers command the respect, and take the rank, among men of other denominations, which will place them on ground of equal advantage with them?

6. Will such ministers be more likely to stay and settle in Vermont than to go elsewhere? We have not kept our regularly educated men in the State at all easily; shall we keep the kind it is proposed to educate, any more easily?

7. Are we quite sure, that after an outset on this plan, we shall not either have to abandon the enterprise, or make an effort at an expense beyond our means, to raise our institution to the same rank and give it the same advantage with other theological institutions, in order to keep it in existence, and not lose our labor?

8. Does our lack of young preachers *really come of this*, that we do not educate them on our own soil? May there not be other causes to which we should look? If we could transplant Andover institution directly into the centre of Vermont, is it certain that we should keep any more men within this State, than we now succeed in drawing from Andover into the State?

9. Will it do,—in these days of the rising of the standard of education in other professions,—to talk of *letting down* the standard of *ministerial* qualifications, in any part of this country of ours?

10. On the principle that the sickest patient needs the best doctor, do not the *feeblest churches* really need the *strongest ministers?*

11. Will it not, in the end, be wisest to "*make haste slowly*," as said the sagacious Dr. Porter, on a certain occasion? to aim at the object of giving our destitute churches *thoroughly qualified* ministers, though it take some longer? and thus, though building up our wastes *slowly*, to yet build them *the more firmly?*—*Vermont Chronicle.*

MARSHALL COLLEGE.

It is with pleasure the undersigned announces to the public, that Marshall College, chartered by the legislature of this State, during its session, March 31, 1836, and located at Mercersburg, Franklin county, Pa., is now in successful operation, having opened its first session, on Wednesday, the 9th of November. The operations of this institution, commence under very flattering prospects. The number of students is much larger than its most sanguine friends could have anticipated. And the trustees feel themselves happy in having secured the services of gentlemen, as professors, combining a high degree both of talent and attainment. Entire confidence may, therefore, be reposed in the competency of the instructors, who have been appointed to their respective departments in the institution. And it is the design of the trustees to increase the number of professors, as the wants of the institution may require, and as soon as the necessary arrangements can be made. The gentlemen

who compose the faculty of the college at present, are:

Rev. F. A. Rauch, D. P., President and Professor of the Hebrew, Greek, (only in higher authors,) and German Languages, and Literature, and the Evidences of Christianity.

S. W. Budd, Jr., M. A., Professor of Mathematics and Natural Philosophy.

Rev. J. F. Berg, M. A., Professor of the Latin and Greek Languages, and Belles Lettres.

Intellectual and Moral Philosophy will be taught by one of the faculty, until a professor for this department can be obtained.

One of the faculty will also teach the French language.

Rev. William A. Good has been chosen by the faculty as Rector of the Preparatory School, connected with the college, and under the immediate inspection and assistance of the faculty, and in which every branch of Science and Literature is taught necessary for the admission of students into the college, or for those pursuits and occupations for which their parents or guardians may design them.

The annual commencement will take place on the last Wednesday of September, in each succeeding year.

The winter session will open on the second Wednesday of November, and will close on the last Wednesday of the ensuing April.

The summer session begins on the last Wednesday in May, and will end on the last Wednesday in September.

A boarding-house has been opened by the Rector of the Preparatory School, the Rev. Mr. Good, who is prepared to accommodate about sixteen boarders.

Parents and guardians may feel confident that a vigilant attention will be bestowed to the morals, habits and manners of the students while connected with the college.

The location of Marshall college is peculiarly favorable for such an institution. The town of Mercersburg is in general remarkably healthy.—It stands in the great Cumberland valley, and is surrounded by a fertile and well cultivated country, with a range of lofty mountains at some miles distance on either side, mountain and vale presenting a scenery at once striking and beautiful.

Under the impression that the trustees of this infant institution can, in good faith, invite public attention to it as a seat of sound and thorough literature, Marshall college is most cordially recommended to the American community, and especially to the German part of that community for whose benefit it is especially founded, as justly meriting, in the opinion of its founders, public confidence, and a cordial general patronage.

All editors, favorable to the great cause of education, by giving this notice one or two insertions in their respective papers, will be entitled to the sincere thanks of the friends and patrons of our rising institution.

HENRY L. RICE,
Pres't of the B'd of Trustees.

OGLETHORPE UNIVERSITY, GA.

WE understand that the trustees of this incipient institution, at their late meeting in this place, finally determined to locate it at Midway, and elected its officers. The Rev. Carlile P. Beman, so long and so advantageously known, throughout Georgia, at least, as a most competent, accomplished, and efficient instructor of young men, has been elected President. As Vice President, connecting with it the professorship of mental philosophy and belles lettres, the admirable selection has been made of Eugenius A. Nisbet, Esq. of Morgan, of whose qualifications to grace the chair, it would be waste of time to speak. The Rev. Mr. Howard, of this place, has been appointed chaplain, and professor of moral philosophy and the evidences of Christianity; a better or more satisfactory appointment could not have been made. The professorship of ancient languages is to be filled by the Rev. Mr. Tallmadge, formerly of Augusta, who is represented to be highly qualified for the situation; and the chair of mathematics is to be filled by N. Macon Crawford, Esq., of Oglethorpe county, whose general talent, but particularly for the department of mathematics, is inferior to no man of his age, probably in the southern States.

The trustees, we are pleased to learn, have struck upon the proper, and only efficient plan for the advancement of the cause of education, by placing, in some degree, a proper estimate upon the labors of its professors. The salary of the president is fixed at $2,500, that of the professors at $2,000—and even this we conceive to be too small. We have never been able to perceive the reason why the man who sells that which is absolutely essential to the happiness and usefulness of human life, should receive less for his wares, than he who sells the necessaries for the table or the back. Of one thing we are very sure, in relation to all of them, that so long as we lower the price of necessaries, either for the back, the mind, or the stomach, just so long we may be sure of obtaining but very inferior articles for either.—*Milledgeville Recorder.*

DAVIDSON COLLEGE.

THIS is a new institution, founded by the Presbyteries of Concord and Morgantown, in North Carolina, and Bethel, in South Carolina. From the Southern Christian

Herald we learn that it is located in the upper part of Mecklenberg county, North Carolina, and within the bounds of the Concord presbytery. Subscriptions and donations, amounting to near $40,000, have been secured. Manual labor is to be connected with the institution, and a valuable farm has been procured. The Rev. R. H. Morrison, of Mecklenberg, N. C. has been elected President and Professor of Moral and Mental Philosophy, and the evidences of Christianity. The Rev. R. J. Sparrow, of Salisbury, has been elected Professor of Languages, and Mr. Mortimer Johnson, a graduate of Jefferson college, in Pennsylvania, Tutor. Abel Graham, Esq. of Rowan county, N. C., has been elected Steward and Superintendent of the farm. The expenses of board and tuition will probably not exceed $100 per annum; and this sum will be reduced by the labor of the students from 9 to 15 dollars, or more, according to its estimated value. The institution will contain three departments—1. For preparing teachers of common schools. 2. A preparatory school. 3. The college proper. The students in the senior class in college will be, first term, Juvenal, Homer's Iliad, Natural Philosophy, Chemistry, Stewart's Philosophy of the Mind, Paley's Moral Philosophy. Second term, Astronomy, Hedge's Logic, Blair's Rhetoric, Sullivan's Political Class-book. From these, its proposed range of studies may be conjectured. Buildings are in a state of forwardness, and the exercises of the institution are expected to commence March 1, 1837.—*Charleston Observer.*

PENNSYLVANIA COLLEGE.

LOCATED IN GETTYSBURG, ADAMS CO., PENN.

Faculty of the College.

Rev. C. P. Krauth, president, and professor of intellectual and moral science, rhetoric and Hebrew.

Rev. H. L. Bauhger, A. M., professor of the Greek language and literature.

Rev. M. Jacobs, A. M., professor of mathematics, chemistry and mechanical philosophy.

Rev. Wm. M. Reynolds, A. M., professor of the Latin language and literature, and principal of the preparatory department.

——— ———, professor of German language and literature.

Mr. F. K. Heisley, A. B., teacher in the preparatory department.

Mr. Herman Haupt, (graduate of West Point,) instructor in civil engineering and architecture.

On the Lord's day the students are required to attend worship with the professors, unless otherwise directed by parents or guardians, and likewise a biblical recitation conducted by the president.

Connected with the institution are two literary societies, which, besides the regular duties of the college of a similar character, furnish abundant opportunities to the students for their improvement in composition and declamation. Each society possesses a respectable library.

The college library, to which the students have access, is well selected, and numbers nearly 1,000 volumes.

A respectable and increasing cabinet of minerals is in possession of the college, affording facilities to such as wish to direct their attention to that subject. It is designed to connect with it collections in natural history and antiquities.

The new college edifice will be completed and ready for occupancy before the close of next session. It is a chaste specimen of the Grecian Doric order of architecture, consisting of a centre building and two wings, with end projections, front and rear. Whole length, 150 feet. The building is four stories high, with blocking course two and a half feet high resting upon a heavy cornice around the entire building. On the centre is placed an octagonal cupola eighteen and a half feet in diameter and twenty-four feet high, with an observatory on its top. The entire front of the centre building (forty-six feet) is occupied by a portico, consisting of four fluted columns four feet in diameter at their bases, and twenty-two and a half feet high, resting on abutments brought up to a level with the floor of the second story. On these columns rest an appropriate entablature, together with the roof, cornice and blocking course of the front of the centre building. The portico projects fourteen feet from the centre building, and is made accessible on the outside by a flight of steps equal in width to its whole front. The edifice is composed of brick, and the whole exterior will be painted white. The building, besides a hall of eleven feet width from front to rear in centre building on the second floor, and passages on every floor the entire length of the building, will contain seventy-five apartments or rooms, fifty-four of which are designed for the use of students—the remainder are a college hall, (forty-two by twenty-two feet,) library and lyceum of the same size, two rooms for the literary societies each forty-three feet by nineteen in the fourth story, four recitation rooms, refectory forty-one by twenty-one and a half feet; together with the necessary apartments for the steward and family.

Pennsylvania college had its origin in the wants of the German portion of the community. In June, 1827, a classical school was established, under the direction of Rev. D. Jacobs, A. M., and in April, 1829, a scientific department was connected with it under the care of his brother, the present professor of mathematics, &c.

In the summer of 1829, the plan of the

institution and its facilities having been enlarged, its name was changed to that of "The Gettysburg Gymnasium." In consequence of the death of Rev. D. Jacobs, in November, 1830, its classical department was vacant, except by temporary supplies, until April, 1831, when Rev. H. L. Baugher, A. M., was appointed to take charge of that department.

The number of students having considerably increased, and the necessity of enlarging the institution yet farther, and placing it upon a permanent basis, having become apparent, application was made to the legislature of this State for a charter, which was obtained in April, 1832. Accordingly the institution was organized under the title of "Pennsylvania College" in July, 1832, and went into operation as such in the following October.

The trustees immediately appointed professors in the departments of the Greek language, the mathematics, and the physical sciences, and made arrangements with Dr. S. S. Schmucker and Dr. E. L. Hazelius, by which they temporarily assisted in discharging the duties of the vacant professorships. In October, 1834, Rev. C. P. Krauth was inducted into his office as president of the college. Subsequent arrangements have been made, by which all the professorships are filled, except that of German, in which, however, one of the professors for the present will give the requisite instruction.—*Lutheran Observer.*

REPORTS OF AGENTS.

Report of Rev. Samuel H. Riddel.

To the Secretary of the American Education Society.

THE time has been so short, since my engagement with the Education Society commenced, that I shall hardly be able, as yet, to report any progress in my work. On the Sabbath, February 19, I took leave of the people of my late beloved charge, to enter into the service of the Society, as an Agent. This to me was a season of solemn and affecting interest. I trust it is no proof of peculiar weakness to say, that an intercourse of ten years, from the period of my entering the ministry, with a people of great kindness and Christian excellence, during an important, and, apparently a very favorable crisis in their affairs as a religious community, could not be finally broken off without a severe trial. Such a change, too, in my relations to the church of Christ, and in the method of my labors to advance its interests, as that which I have now been called upon to make, was regarded only in the most serious light, from the first moment the question of duty was pressed upon my consideration. You, sir, will bear me witness, that it has not been from the love of change; nor from any distaste for the interesting and important duties of the settled ministry; nor from any willingness to encourage the unhappy tendency of the times to instability in the pastoral relation; but only from an imperative, and, I believe, an enlightened conviction of duty, that I was induced to relinquish a happy connection with my people, and to forego many of the comforts and privileges of a pleasant home, for the arduous and self-denying service, in which I am now to be engaged. And while, in effecting the contemplated separation from friends and from scenes so much endeared, my feelings have been painfully exercised; yet my judgment, in respect to the course of duty, has not wavered. The more I reflect upon the peculiar character of the great enterprise in which the American Education Society is engaged, and the more I become acquainted with the various details of the labor which is requisite in the successful management of its concerns, the more deeply am I convinced of the necessity of some ministers of the gospel being exclusively devoted to this work; and the more at the same time, do I shrink from it myself, as a work demanding in every one so devoted, high qualifications of mental and moral attainment, together with the best resources of mature age and experience. Impelled however, by a sense of duty, in obedience to what appeared to be a decisive call of Providence, I have ventured to go forward and enter upon this new and responsible field of labor, casting myself upon the strength of Him, who, we cannot doubt, holds the interests of this cause most precious; and upon the kindness of its numerous friends, in these churches, in connection with whom I shall be called to discharge the duties of my commission.

Since the Rev. Mr. Nash left this State to labor in Massachusetts, the experiment has been tried, as far as it was admissible to permit it to be, of doing without an agent in Connecticut for the education cause. I presume it is now perfectly evident to all here, who have known and reflected upon the result of this experiment, and who would be unwilling to see that cause utterly decline, that such an agency is indispensable to its prosperity. The receipts into the treasury of this branch, for the last year, have been exceedingly deficient, and very disproportionate to the sums contributed to other benevolent societies, which have had, or which have not had their agents in the field. The quarter of the Society's year ending in January, which demanded an appropriation, by the directors of this branch, of nearly *nineteen hundred dollars*, brought only *one hundred and sixty dollars* into the treasury to meet that demand. For the balance we were obliged of course to draw on the treasury of the Parent Society. How long the Parent Society, with a debt already of eight thousand dollars, could continue to answer such drafts, I need not say.

This was one, among many considerations,

which rendered it perfectly clear to my own mind, standing as I did by previous appointment, in the relation of secretary to this branch, that an agency for this cause, or else a ruinous failure of its resources, even in Connecticut, would be perceived by all its friends here to be an inevitable alternative. I trust I shall have the advantage of a similar conviction, on the part of my Christian brethren and friends throughout the State, in my exertions for the promotion of this important enterprise, especially in the present exigency of its funds. My reception has been most cordial and encouraging to the object, so far as I have gone. Pecuniary results will be learned in part by a reference to the treasurer's returns.

I am happy to assure you that the impression of your visit to my people, notwithstanding the unwelcome nature of your errand among them, has on the whole been exceedingly good. I feel warranted in saying that the education cause has risen greatly in their esteem, in consequence of your interesting communications on the subject: and if, as they are disposed to view the matter, they have been called to make a sacrifice in giving up their minister, this seems rather to have set the seal upon their devotion to the great object of the Society.

The Christian disinterestedness, and magnanimity shown by that people in relation to this whole subject, inspires the confidence that they will scarcely be permitted to experience any of the evils, so commonly dreaded from a temporary interruption of the pastoral relation. May the Lord Jesus Christ soon give a faithful minister, not only to that, but also to every destitute church in our country.

Hartford, March 30, 1837.

Report of Rev. John K. Young.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—After some unexpected delay, I am able to transmit to you a report of my agency in behalf of the American Education Society. At two different times, I have been engaged in your service about fourteen weeks. The first period embraced four weeks in June and July; and the second commenced Sept. 25th, and terminated on the 5th of December last. According to our mutual understanding, I first visited Merrimac county. I have presented the claims of the American Education Society to all the churches in this field, excepting Concord West, London village, Boscawen West, and Henniker. The two former of these churches, were reserved with a view to visit them by exchange with their pastors; and the two latter made an effort to raise funds for the American Education Society, during a suspension of the agency, which was occasioned by the ill health of my family and circumstances of my people.

Leaving Merrimac county, I proceeded to Exeter first and second churches, Newmarket, Deerfield, Northwood, Great Falls, Gilmanton iron works, and Sanbornton. Of these twenty-four churches, seven are aided by the New Hampshire Missionary Society; four or five not thus aided, sustain the institutions of the gospel with difficulty; in three, it was obviously inexpedient to make any immediate exertion to raise funds; and of two others, both large and wealthy churches, one had already raised fifty dollars, for the current year, and the other from peculiar circumstances made but a feeble effort, which will be renewed in the month of February. It is also well known that the present is a year of scarcity and pecuniary distress. Another serious embarrassment to this agency was, the intermission of labor which has already been noticed. None of these disadvantages, however, have been urged as a pretext for withholding. That which seemed to be their fair proportion almost all were ready to bestow. Subscriptions and collections have been taken to the amount of $748 67, of which $633 67 is payable the present, and $115 in the two following years. Of that subscribed for the present year, $341 98 have been paid. Some churches have been liberal to a degree that renders their example worthy of universal imitation. One feeble church, consisting of between fifty and sixty members, subscribed at a third meeting, $72, besides $10 which had just been raised by a circle of ladies. Another, of about one hundred members, which was visited under circumstances peculiarly disadvantageous, subscribed $57, payable the present month. Yet this church has very recently been delivered from an oppressive debt. Other churches have manifested a liberality in no respect inferior.

Besides endeavoring to raise funds for the present year, it has been my aim to impress upon the minds of all, the desirableness and necessity of an annual collection or subscription for the American Education Society, even should they not be visited by an agent. I have also sought out devoted and talented young men, and conversed with them upon the subject of consecrating themselves to God, in the ministry of the gospel. I have urged on parents the duty of devoting their sons, in the spirit of her who said, "Therefore also, I have lent him to the Lord. As long as he liveth he shall be lent to the Lord." And I have always solicited the continual and fervent prayers of Christians for the officers and beneficiaries of this great Institution. With what success these duties have been enforced, I may not say, for the result, if any shall follow, will be better ascertained from the events that are yet future, than any account which can now be given.

In reference to my reception by the ministers and churches of New Hampshire, it is but just to say that it has been uniformly

kind. Personally, I have been received with all that hospitality which is characteristic of the ministry of this State, and of our whole land; but as a representative of the American Education Society, I have experienced a cordiality of reception, and witnessed a regard for this Institution which is truly encouraging to the heart of an agent. In this respect a favorable change has taken place in the Christian community within a few years. This Society is now considered as fundamental in position and character, as essential to the welfare of all, and as not yielding in importance to any of her sister institutions. In the view of Christians and Christian ministers generally, her interests and her prosperity are blended and identified with those of the church.

Among the causes of this improvement it seems proper to mention the character of the ministers of the gospel in this State, who were once beneficiaries of this Society. About one-third of those whose churches I have visited were of this class; and I am acquainted with others in this vicinity. They are known as industrious, intelligent, self-denying, devoted, faithful, and successful ministers of Christ. One of them, some fourteen years since, entered a field of labor which was proverbial for its immorality Through his instrumentality a church was organized, to which, at the time of his dismission, in October, 1836, one hundred and thirty members had been admitted. Another who was a beneficiary of one of your branch societies, has been the pastor of a church ten or twelve years, and has received into it as members, about three hundred. Another within five years, has seen his church increased, I believe, threefold. Another still, four years ago, took the charge of a church which had been destitute for a number of years. His labors have been blessed with two revivals of religion, and an accession of eighty members to his church. This man, immediately after an address from your agent, arose and stated to his people, that had it not been for the aid of the American Education Society, he should not then have been a minister of the gospel. More than this I might say of the character and usefulness of those who have been your beneficiaries; but it is not necessary, either on their account or on that of your Society; for of both it is well known that they are blessed of God, and increasing in favor with men.

Meredith Bridge, Jan. 23, 1837.

Report of Rev. Joseph Emerson.

To the Secretary of the American Education Society.

REV. AND DEAR SIR—Since my last quarterly report, I have been laboring in the counties of Orange, Washington, and Caledonia. I have been at no place on the Sabbath, where I have not been able to obtain a subscription. Though in Caledonia county, the regular time to consider this object is September and October, and though all the principal churches did at that time contribute to aid the funds of your Society, yet every such church has made an extra effort now. About the time of entering this county, my attention was drawn by your letter, to a statement of the embarrassed condition of the Society in regard to funds. The first place I visited in this county was Peacham. They had done what they expected to do for the cause this year. I stated the case to them as it is; that in May last, the Society was $4,000 in debt, that an unusual draft had since been made upon the funds of the Society, by an increased number of beneficiaries; that the debt of $4,000, between May and January, had increased $5,000 more, making $9,000; which also must be expected to increase at the same rate in future, unless the church were ready to come up to the help of the Lord, in this, as well as in the other departments of benevolence.

They saw that more must be done for this Society, or the Society would be compelled either to forfeit her pledge to the church, of aiding *all* applicants of suitable qualifications, or soon become involved in a debt beyond all hope of payment. To suffer the last to take place, would be dishonest. To say to the indigent sons of the church, who are ready to give their lives and all they can become, to the work of the ministry, "we cannot *lend* you $75 a year during your course of preparation for this holy work," they felt would certainly be a dereliction of Christian duty. While there are within our own borders, about 4,000 more churches than ministers, of *all* evangelical denominations—while we have 6,000,000 of *countrymen* who do not hear the gospel for want of ministers—while for want of missionaries 600,000,000 in foreign lands were groping their way to the grave in pagan or Mohammedan darkness, they felt that the least spark of the good *Samaritan's* spirit would prompt them to say God speed to all, who were desiring to proclaim to these dying millions the word of life. They felt that they had not done for this cause what they ought to do for it—that they had not given it a proper place in their benevolent feelings—that they had not done what they were now willing to do for it. They made an extra effort, and raised between $50 and $60.

The people of Danville were precisely in the same circumstances and took the same course. The people of St. Johnsbury and Hardwick, had also done all they expected to do for the year, but in each of these places an extra effort has been made. St. Johnsbury gave $64 06, Danville gave $62 08, and Hardwick $66 60.*

It is not believed that this extra effort in

* What is reported above this, was collected at a former time.

these churches will be the means of lessening their next annual contributions, but that it will be the means of "stirring up their pure minds by way of remembrance," to bring the American Education Society in their contributions upon a level with the other benevolent societies.

The people of Vermont feel that justice to their own destitute churches, calls loudly upon them to do all they can to increase the number of ministers; for there are many destitute churches who feel themselves able to support the gospel, and the Domestic Missionary Society is ready to help many more to do the same; but the men are wanting; there are not ministers to be had.

And the whole American church ought to feel that the prosperity of Zion is deeply concerned in keeping alive these feeble churches. These little mountain churches are to the armies of King Emanuel, what the mountain Cantons of Switzerland are to the standing armies of Europe, fertile nurseries of hardy and faithful soldiers.

Past experience too plainly tells us, that the church is not to look so much for her ministers, to the churches of the crowded city and the bustling village, as to those which are gathered from the quiet hamlets and the secluded farm-houses of the land.

Since my last report I have adopted in some respects, a new method of making collections. To places where I am to preach on the Sabbath, I go some time before the Sabbath, and visit as many as I conveniently can, of the people, at their houses, and after as free and full discussion of the subject as they desire, endeavor to obtain their subscription. This gives opportunity of answering inquiries and removing groundless prejudices. I then tell them there will be a subscription taken on the Sabbath, for the accommodation of those whom I am unable to visit, and request them at that time, to subscribe the sum they pay me and write paid. By this course I secure the advantage of personal interviews, and at the same time retain their influence in the general collection. I think this advantage also results from going round among the people before the Sabbath, that it better prepares me to preach and them to hear.

There is another plan which I have adopted and shall pursue, in those churches where I cannot be on the Sabbath, when it is expedient. I go during the week, make my arrangement with the minister, visit some of the people, talk over the subject, get their subscriptions, tell them their minister will present the subject on the next Sabbath, and take a general subscription, when they are requested to put down the sum they have paid me and write paid.

A great panic has been excited throughout the country, about the scarcity of food, and the suffering that must ensue. I have been through the region where perhaps it was reported abroad there would be most suffering. "A famine of bread or a thirst for water" I have not seen; but "a famine of hearing the words of the Lord," is dreadfully prevalent. If I am rightly informed, in one of the largest, and in soil, one of the richest counties of this State, there is but *one* settled pastor and very few stated supplies. Are there such destitutions within the limits of *religious* New England, and shall any fit candidates for the ministry be deterred from that good work for want of that aid which the American Education Society affords to her beneficiaries? With such a state of things within our own borders, can the churches of New England withhold either their money or their sons and hold up in the sight of God, hands "clear from the blood of all men?" When they shall stand at the judgment bar of Christ, to answer for the manner in which they have fulfilled his commands, how will they answer for their obedience to that great command of his, "Go ye into all the world and preach the gospel to every creature?" Can they say we did what we *could?*

Hardwick, Vt., March 25, 1837.

AMERICAN EDUCATION SOCIETY.

Quarterly Meeting of the Directors.

THE Quarterly Meeting of the Board of Directors, was held on Wednesday, April 12, 1837. Appropriations were made to beneficiaries in various institutions, as follows:—

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
19 Theol. Sem.	159	10	169	$3,488
36 Colleges,	414	20	434	9,070
63 Academies,	180	34	214	3,537
118 Institutions,	753	64	817	$16,095

Of the above, the following appropriations were made to beneficiaries by the Presbyterian and Western Education Societies and the Western Reserve Branch:—

	Former Ben.	*New Ben.*	*Total.*	*Am't Ap.*
13 Theol. Sem.	64	3	67	$1,335
24 Colleges,	168	8	176	3,550
28 Academies,	92	20	112	2,121
65 Institutions,	324	31	355	$7,006

The names of two individuals were stricken from the list of beneficiaries on account of gross improprieties of conduct, and the appropriation of another was withheld for deficiency in religious deportment.

Voted, That the annual amount of appropriations to the young men in the first stage of education, shall be sixty dollars—fifteen dollars for each quarter; to those in the second and third stages, eighty dollars, of which twenty dollars shall be appropriated for each quarter.

The death of the Hon. Mr. Reed, having taken place since the last meeting of the Directors, it was voted to enter on their minutes the following notice:

The honorable William Reed, one of the Vice Presidents of the American Education Society, having recently been suddenly removed from time into eternity, this Board would record on their minutes an expression of their deep sense of the loss sustained by this Society and other benevolent institutions, in which he manifested so lively an interest, and which have been so largely indebted to him for personal services and pecuniary aid.

In his sudden removal while engaged in *his Master's service*,* the Board would recognize a solemn call to them to be found thus employed when summoned to render their last account.

The Directors would also tenderly sympathize with Mrs. Reed in her deep affliction, and earnestly implore for her the support and consolations of that gospel which it was so much the delight of her departed husband to impart to others.

The Rev. William L. Mather, who has of late been Secretary of the Maine Branch, having spent more than five years as an Agent of the American Education Society in the New England States, and being desirous of retiring from his employment for the purpose of settling in the ministry, resigned his office as Secretary and Agent, on the first day of April current. Mr. Mather has labored in his agency with good fidelity, acceptance and success; and he retires from it with the approbation of the Directors of the Branch and of the Parent Society, and he is most cordially commended to the fellowship of the churches and ministers where God in his providence shall call him to labor:

Voted, That the Rev. Ansel Nash, General Agent of the Society for Massachusetts, be appointed General Agent also for the State of Maine.

Voted, That the Rev. Samuel H. Riddel, Secretary of the Connecticut Branch, and Agent of the Parent Society for that State, be appointed Agent also for the State of Rhode Island.

The Rev. Joseph D. Wickham has been appointed Secretary and Agent of the Utica Agency and the Western Education Society, New York; and the Rev. Charles A. Boardman has been appointed Agent for the Western Reserve Branch of the American Education Society. They both have accepted their appointment, and entered upon their agency with encouraging success.

* Mr. Reed died instantly, of apoplexy, while personally engaged in making preparation for a meeting on a benevolent occasion of the young ladies of the Sabbath school, of which he had long been the devoted superintendent.

ANNIVERSARIES.

Illinois Branch.

THE annual meeting of the Illinois Branch of the American Education Society was held at Jacksonville, Illinois, on Dec. 18, 1836. The officers elected for the ensuing year are Rev. Edward Beecher, President; Prof. Jonathan B. Turner, Secretary; and John P. Wilkinson, Esq. Treasurer.

Franklin County Auxiliary.

THE Franklin County Education Society held its annual meeting at Ashfield, Oct. 12, 1836. The Rev. Ansel Nash, General Agent of the American Education Society for Massachusetts, was present and addressed the meeting. The following resolution was passed:—

Resolved, That the spiritual wants of our country and of the world, require special efforts on the part of ministers and private Christians, to bring the youthful talent and piety of the community into the Christian ministry.

The officers of the Society are Hon. Sylvester Maxwell, President; Rev. B. T. Clarke, Secretary; and Sylvester Maxwell, Jr. Treasurer.

ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE twenty-first Annual Meeting of the American Education Society, will be held in the city of Boston, on Monday, the 29th day of May, 1837. The members of the Society are notified to meet for business in the vestry of Park street church, at 4 o'clock, P. M. of that day. A public meeting will be held in the church at half past 7 o'clock in the evening, at which extracts from the Annual Report will be read and addresses delivered.

WILLIAM COGSWELL,
Sec'y Am. Ed. Society.

Education Rooms, Boston, April 25, 1837.

FUNDS.

Receipts of the American Education Society, from Jan. 11, to the Quarterly Meeting, April 12, 1837.

Columbia, S. C. Rev. A. M. Egerton 0 45
Mendon, N. Y. Mr. Levi Russell, by Dea. N. Willis, Boston 5 00

INCOME FROM FUNDS 657 45

AMOUNT REFUNDED 1,568 97

LEGACIES.

Miss Maria Noyes, late of Andover, by Dr. Joseph Kittredge, Executor 400 00
Miss Fanny Greenough, late of Amherst 50 00
Widow Mary Norton, late of Weymouth, lots of land in that town 1,870 00—2,320 00

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]

Boston, Old South Society 678 17
Park St. Society 292 90
Franklin St. Society 799 98
Essex St. Society 288 00
Green St. Society 52 05
South Boston, Rev. Mr. Fairchild's Society 45 62
Salem St. Society, balance of last year 130 48
Pine St. Society 179 47
Bowdoin St. Society 368 42—2,729 14

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Barnstable, two individuals 10 00
W. Barnstable, in part to constitute Rev. Alfred Greenwood an H. M. 28 35
Centreville Parish, in part 2 70—41 05
Chatham, individuals, $40 of which to constitute Rev. John A. Vinton an H. M. 76 69
Dennis, individuals 3 00
South Dennis, to constitute Rev. John Sanford an H. M. 40 75—44 35
Falmouth, individuals 85 40
North Falmouth, indiv. 8 14
East Falmouth, indiv. 16 47—110 01
Harwich, individuals 31 15
Orleans, individuals 10 22
Sandwich, individuals 110 57
West Sandwich, individuals, in part to constitute Rev. A. Patten an H. M. 14 75—125 32
Yarmouth, individuals, $40 of which to constitute Rev. Nathanael Cogswell an H. M. 60 50—429 29

The above by Rev. Ansel Nash, Agent.

BERKSHIRE COUNTY.

[John Hotchkin, Esq. Lenox, Tr.]

Williamstown, individuals, by Rev. A. Nash, Agent 76 00

ESSEX COUNTY NORTH.

[Col. Eben. Hale, Newbury, Tr.]

Topsfield, Hon. Nehemiah Cleaveland, to constitute William N. Cleaveland, Esq. of Newbury, an H. M. 100 00

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Hadley, Gen. Benev. Soc. by Mr. Elijah Smith, Tr. 150 00
Ware, 1st Soc. collection in part, by Rev. A. Nash, Agent 7 72
East Parish, collection in part, by Rev. A. Nash, Agent 106 87—264 59

Particulars of the 217 55, acknowledged in the Journal for Feb. 1837, viz.

Amherst (W. P.), by Mr. Adams 33 89
(S. P.), by Mr. Tim. Smith 29 00
Belchertown (1st P.), by Rev. Mr. Reid 38 70
Granby (E. P.), by Rev. Mr. Moody 22 69
South Hadley (1st P.), by Rev. Mr. Condit 20 21
Whately, by Dea. Justus White 23 06
From the disposable funds of Hampshire E. S. 50 00
$217 55

MIDDLESEX COUNTY.

Brighton, Ladies' Ed. Soc. by Miss Sarah Worcester, through Mr. Field 26 50
Woburn, by Rev. Joseph Bennett 39 12
Charitable Soc. of Lowell and vicinity.
[Dea. William Davidson, Lowell, Tr.]
Lowell, Ladies' Ed. Soc. towards Twining Tempo. Schol. by Mrs. Olivia Fox, Tr. 75 00—140 62

NORFOLK COUNTY.

[Rev. John Codman, D. D., Dorchester, Tr.]

Braintree, Dea. Jonathan Newcomb 100 00
1st Soc. by Rev. Dr. Storrs 38 50—138 50
Roxbury, Rev. Rufus Anderson, D. D. of the Eliot Ch. 15 00
Weymouth (N. P.), Ladies' Asso. by Miss Elizabeth Humphrey, Tr. 23 00—176 50

OLD COLONY.

[Col. Alexander Seabury, N. Bedford, Tr.]

Wareham, by Rev. Samuel Nott, Jr. 35 79

PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Hanson, Mrs. Nabby Cushing, to constitute herself a L. M. of the County Soc. 14 00
Marshfield, Mr. Asel Ames 10 00—24 00

WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Grafton, Miss Martha Sibley, by Rev. John Wilde 3 00
Millbury, 1st Cong. Soc. by Rev. Osgood Herrick, through Dea. Tyrus Marsh 41 87
North Mendon, Evang. Soc. 5 00
Worcester, 1st Parish, Gents. Asso. by Dea. Lewis Chapin 6 25

The following by Rev. A. Nash, Agent.

Millbury (E. P.), collection, in part 25 19
Upton, collection 71 69
Westboro', collection 167 00
Ladies' Charitable Soc. 28 00—195 00—348 00

WORCESTER COUNTY NORTH.

[Dea. Justus Ellingwood, Hubbardston, Tr.]

Athol, Mrs. Persis Goodell, by Rev. James F. Warner, through Mr. Thorp 10 00

RHODE ISLAND (STATE) AUX. ED. SOC.

[Mr. Albert Peabody, Providence, Tr.]

Bristol, Catholic Cong. Ch. contributed at Monthly Concert, by Mr. B. Wyatt, Tr. of the Ch. 20 00

$2,075 80

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Acting Tr.]

Alna, subscription in part 10 00
Bath, North Cong. Ch. and Soc. $100 of which from Hon. William Richardson, to constitute Dea. Ammi R. Mitchell an H. M. 165
Third Cong. Ch. and Soc. 44 35—209 35
Brunswick, Cong. Ch. and Soc. 58 25
Castine, a Female Friend 50
Freeport, Cong. Ch. and Soc. 35 50
Falmouth, 1st Ch. and Soc. 1 54
Gosham, Benev. Soc. by T. Robie 40 00
by hand of W. Storer, sent him by "a widow" 1 00—41 00
Hallowell, South Parish, by S. Gilman 100 00
Limerick, Cong. Ch. and Soc. 5 00
North Yarmouth, 2d Ch. and Soc. by Mr. Charles Blanchard 28 00

Portland, Orthodox Cong. Chs. and Socs. contributions, and individual donation 188 65
Pownal, Cong. Ch. and Soc. 15 42
Poland, Cong. Ch. and Soc. 7 71
South Berwick, Cong. Ch. and Soc. to constitute Rev. Andrew Rankin a L. M. of Me. Branch 20 00
Thomaston, John S. Abbott, Esq. to constitute Rev. Charles Freeman of Limerick, an H. M. 40 00
Contribution 10 00—50 00
Vassalboro', by Dea. Thacher 5 43
Winthrop, Cong. Ch. and Soc. 43 60
Waterford, Cong. Ch. and Soc. by Mr. Charles Blanchard 50 00
Westbrook, 1st Ch. and Soc. by Mr. Charles Blanchard 11 44
Warren, Benev. Soc. 15 00
By Mr. Allen, Treas. of Penobscot Aux. Ed. Soc. 19 00
$909 69

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morril, Concord, Treas.]

Bath, Ira Goodall, Esq. 6th paym't on his Tempo. Schol. 75 00
Deerfield, contribution by Moses H. Wells 13 00
Dunbarton, Ladies' and Gentlemen's Benev. Soc. 30 of which towards H. M. of Rev. Jno. M. Putnam, and from Mrs. Margaret Mills and Mrs. Thankful Caldwell 5 towards L. M. of Co. Soc. 41 93
Exeter, Rev. Mr. Smith's Soc. by Mr. S. 30 00
Francestown, Daniel Fuller, Esq. 4th pay't on Temp. Schol. 75 00
Loudon, Rev. Mr. Corser, in part L. M. of N. H. B. 13 00
Windham, Pres. Soc. by Rev. Mr. Cutler 18 37

Strafford County.

[William Woodman, Esq. Tr.]

Dover, Rev. Mr. Root's Soc. 23 58
Sandwich, Mr. John Hubbard, by Rev. J. K. Young, Agent 10 00
South Cong. Ch. by Rev. J. K. Young, Agent 5 00
Paul Wentworth, Esq. to constitute his son Samuel H. Wentworth a L. M. of the County Soc. by Rev. Mr. Young 5 00
Somersworth, Rev. Mr. Smith's Soc. 43 15
86 73
Deduct, paid for printing their annual rep. 6 05—80 68

Hillsboro' County.

[Mr. Aaron Lawrence, Tr.]

Amherst, Ladies' and Gentlemen's 5th paym't for Aiken Temp. Sch. 94 38
Bedford, two individuals 15 00
Hillsboro', Ladies' Assoc. by Rev. Mr. Willey 1 08
Mason, individuals 11 50
Mount Vernon, individuals 8 20
New Boston, Rev. Mr. Bradford's Soc. 3 00
Nashua, Ira Gay, Esq. for L. M. Cong. Soc. 15 00
Rev. Mr. Richards's Soc. 18 00—33 00
New Ipswich, Young Ladies' Ed. Soc. 19 61—185 77
$532 75

NORTH WESTERN BRANCH.

[Elnathan B. Goddard, Esq. Middlebury, Tr.]

Barre, Cong. Ch. and Soc. $40 of which is to constitute their pastor, Rev. Joseph Thacher, an H. M. 3 16 from Ladies' Circle of Industry 50 55
Barnet, individuals 5 50
Benson, Cong. Ch. and Soc. by Rev. D. D. Francis 12 00
Brattleboro', bequest of Mr. Rutherford Hayes, by Mr. F. Tyler, through Dr. N. B. Williston 50 00
Brookfield, Cong. Ch. and Soc. 29 10
Berlin, individuals 1 50
Bradford, of which $40 is to constitute Rev. John Goddard an H. M. 40 40
Cabot, individuals 3 00
Craftsbury, an individual 2 00
Coventry, monthly concert 7 00
Cornwall, Ladies' Ed. Soc. by Mrs. Lane 19 50
Gents. Ed. Soc. by Dea. James 25 45—44 95
Chelsea, Cong. Ch. and Soc. in part to constitute their pastor, Rev. James Buckham, an H. M. 29 50
Corinth, Cong. Ch. and Soc. 23 68
Danville, Cong. Ch. and Soc. $40 of which is to constitute their pastor, Rev. D. A. Jones, an H. M. 74 08
Greensboro', contribution by S. Boynton 9 00
Hardwick, Cong. Ch. and Soc. $40 of which is to constitute their former pastor, Rev. J. N. Loomis, an H. M. 91 10
Middlebury, Cong. Ch. and Soc. Gent. subscription 62 50
Middletown, Cong. Ch. and Soc. by Mr. Avery 2 00
Montpelier, 1st Cong. Ch. and Soc. 121 14
2d Cong. Ch. and Soc. 23 35—144 49
Morgan, Cong. Ch. and Soc. 2 10
Northfield, individuals 3 50
Newbury, Mrs. William Atkinson 3 00
Orange, individuals 3 00
Post Mills & W. Fairlee, Cong. Ch. and Soc. 4 26
Peacham, Cong. Ch. and Soc. of which $40 is to constitute their pastor, Rev. Leonard Worcester, an H. M. 66 46
Rutland, by William Page, Esq. viz.
Collection in Cong. Ch. E. Rutland 21 75
Gents. Asso. 20 92, Ladies' do 22 10 43 02
Mrs. A. Evarts, 2 00, R. Bump, 50 2 50—67 27
Randolph Centre, in part to constitute their pastor, Rev. Elderkin J. Boardman, an H. M. 23 14
St. Albans, Cong. Ch. and Soc. 25 00
Sudbury, William Peirce 1 00
Strafford, Cong. Ch. and Soc. 10 50
St. Johnsbury, Cong. Ch. and Soc. of which $40 is to constitute their pastor, Rev. James Johnson, an H. M. 91 06
1st Ch. individuals 4 00—95 06
Thetford, Cong. Ch. and Soc. in part to constitute their pastor, Rev. Elisha E. Babcock, an H. M. 86 00
Westfield, monthly concert 3 00
Williamstown, Cong. Ch. and Soc. 17 50
Wallingford, Charles Button, Esq. with $25 paid last year, to constitute himself and Mrs. Button, L. Ms. 25 00
Worcester, Cong. Ch. and Soc. 9 50
West Randolph, Cong. Ch. and Soc. 27 72
Waitsfield, Cong. Ch. and Soc. 10 00
Waterbury, individuals 6 00
Walden, individuals 12 06
Waterford, individuals 3 50
Most of the above by Rev. Joseph Emerson, Agent.
$1,138 86

Note. The $22 from Hartland, in last Journal, was in part to const. Rev. S. Delano an H. M.

CONNECTICUT BRANCH.

[Elphalet Terry, Esq. Hartford, Tr.]

Chatham, collection in Cong. Ch. and Soc. 29 59
East Windsor, collection in 1st Soc. 10 56
Mr. Haven 5 00—15 56
Glastenbury, collection in the 1st Cong. Ch. and Soc. 31 00
Middletown, collection in Cong. Ch. and Soc. 73 00
New Britain, collection in 1st Cong. Ch. and Soc. 59 15
Wethersfield, collection in Cong. Ch. and Soc. 80 00
collection in Worthington Soc. 25 45—105 45
The above by Rev. Samuel H. Riddel, Agent.
Bristol, collection in Cong. Ch and Soc. by Rev. D. L. Parmelee 45 45
Colchester, Ladies' Sewing Society, by Mr. Charles Colt, Treas. of Ed. Soc. of Norwich and vicinity 13 82
East Granby, a friend, by Rev. Mr. Hemenway 2 00
Farmington, collection in Ch. and Soc. by Mr. S. Wadsworth 84 12
Hartford, Ladies' Asx. Ed. Soc. by Mrs. L. B. Porter, Tr. 130 05
Collins Temp. Scholarship, by Dea. A. M. Collins 75 00—205 05
Lebanon, Mrs. Lucy Abel, by Mr. Charles Colt, Tr. &c. 5 00
Lisbon, Hanover Sewing Society, by Mr. Charles Colt 3 00
Milford, 1st Con. Ch. and Soc. by H. White, Esq. Tr. N. Haven Co. E. S. 24 82
Manchester, collection in Cong. Ch. and Soc. by Mr. H. Pitkin 73 00
Middletown, Mr. E. H. Roberts, by S. Southmayd, Esq. Tr. &c. 5 00
Norfolk, Mrs. Sarah Battelle, by H. Hill, Esq. Boston 5 00
Norwich, Ladies' Asso. in 1st Soc. $40 of which is to constitute Rev. Hiram P. Arms an H. M. by Mr. C. Colt, Tr. &c. 123 50
1st Ch. and Soc. by Mr. C. Colt, Tr. &c. 16 50—140 00
Pomfret, 1st Ch. and Soc. by Mr. Charles Matthewson, through Dr. William Hutchins, Tr. Windham Co. Ed. Soc. 14 04
South Manafield, 1st Ch. and Soc. by Mr. A. J. Hinkley, through Mr. Hutchins 80 00
South Woodstock, 1st Ch. and Soc. by Mr. Rockwood, through Dr. Hutchins 12 00
Upper Middletown, Mr. Edmund Sage 5 00
1st Soc. by Rev. T. Crocker, thro' S. Southmayd, Esq. Tr. &c. 29 50
Wallingford, 1st Cong. Ch. and Soc. by H. White, Esq. Tr. &c. 36 00
West Hartford, collection in Rev. Dr. Perkins's Ch. and Soc. by Mr. R. Colton, Tr. 76 44
$1,167 90

PRESBYTERIAN EDUCATION SOCIETY.

[Mr. Albert O. Willcox, New York, Acting Tr.]

Newark, 2d Ch. Young Ladies' Scholarship, by Rev. E. Phelps 35 00
Newark, 2d Ch. Young Ladies' Scholarship, by Rev. E. Cheever 40 00
Hon. T. Frelinghuysen 55. Female Praying Soc. by Miss Graham 6 61 00
Pres. Ch. in Parsippany, by Rev. E. Phelps 10 00—146 00

Bleecker St. Ch. from J. S. Staples 10. Col. Edwards 5. J. Roosevelt 100 — 115 00
George Douglass 25. J. P. Tappan 10. E. Clark 3. J. H. Mead 5. T. E. Colt 10 — 53 00.
A. L. Norwood 5. Mrs. Clark 2 50. Mrs. Ellsworth 10 — 17 50—185 50
Presbytery of Montrose, by A. Miller 12 50. From Ch. in Hanford 13 50 — 26 00
Mercer St. Ch. cash 96 12. E. Wainwright 50. R. Rawdon 50 — 196 12
R. Certis 37 50. D. H. McCardy 10. A. M. Hatch 10. J. R. Gibson 10 — 67 50
D. A. Comstock 100. D. Colwise 75. R. P. Campbell 25 — 200 00
J. Boorman 100. A. Bigelow, Jr. 50. H. S. Leeds 10. H. S. Raymond 25 — 185 00
T. Denny 25. J. S. Sheffield 15. W. Shaw 25. N. Littlefield 50. — 115 00
W. W. Campbell 10. J. B. Jarvis 10. Dr. Skinner in part 50 — 70 00
Female Ed. Soc. by Mrs. Booth 229 62. W. W. Dwight 1. — 230 62
L. Holbrook 50. T. S. Nelson 50 — 100 00—1164 24
Brainerd Ch. cash pr. W. A. Booth 119. Bal. collection 10 — 129 00
Seventh Pres Ch. from Nelson Place, Esq. — 37 50
Duane St. Ch. R. Buford 50. M. Ketchum 30. J. N. Colb 20 — 80 00
G. G. Howland 25. W. H. Smith 75. Cash 15. S. Painter 10. F. Markoe 10 — 135 00
J. W. Carrington 5. G. Scofield 10. J. Nichols 3. W. Burnett 5. N. H. Graham 3 — 26 00
S. B. Isaacs 2. Nathan Crosby 5. D. Lee 25. James Harper 5 — 37 00
J. Otis 100. N. Hays 5. N. T. Jennings 5. N. Griswold 20. M. Smith 5 — 135 00
D. N. Demarest 5. J. R. Westcott 3. D. Perkins 20. Mrs. Sistare 3. W. Gibson 3 — 34 00
G. Griswold 100. W. Howard 5. Cash 20. C. St. John 20. T. R. Mercein 10 — 155 00
S. N. Burrill 2 50. E. Field, Esq. 50 — 52 50—854 50
Madison St Ch. collection to constitute Rev. J. W. McLane L. M. — 30 00
Bowery Ch. sundry subscriptions 29. John Wheelwright 10. Dr. Weed 10 — 49 00
Central Pres. Ch. Monthly con. collection for January — 22 80
Collection pr. Ch. 49 64. Hiram Miller 5. J. B. Thompson 30 — 84 64
Charles Smith 3. Miss Sunonson 6. A. Clapp 0 50. J. Hershow 63 50 — 72 00
Monthly Con. collection for Feb. 37. R. Hadly 5. Mrs. Hamilton and daughter 7 — 49 00
Mrs. Addison 5. C. S. Delevan 10. R. M. Hartly 10. H. G. Carmer 3 — 28 00
Mrs. E. Dennison 5. Monthly Con. collection for March 71 03 — 76 03
Monthly Con. collection, April 55 75. Rev. Dr. Patton 50 — 105 75—438 22
Philadelphia Ed. Soc. G. W. McClelland, Esq. checks at sundry times — 1,067 61
William Mins 19. Cash 50. J. M. Bears 75 — 144 00—1811 61
Day St. Ch. sundry subscriptions by T. J. Doremus — 64 62
Brick Ch. John McComb — 40 00
William Whitlock, Esq. executor to the estate of W. Whitlock, deceased, bequeathed to the Soc. — 1000 00—1040 00
Second Avenue Ch. sundry subscriptions by W. S. Chapman — 192 70
From W. S. Chapman to constitute himself a L. M. — 100 00—292 70
West Ch. subscription in part by Rev. D. R. Downer 78. Do. do. 81 75 — 159 75
Donations from New Providence, N. J. by J. Little, Esq. — 27 63
Mrs. Uriah Tracy, N. Y. 5. Young man 10. From a friend in Georgia 3 — 18 00
Ladies' Missionary Prayer Meeting 4. From a friend in Pottsville 10 — 14 00
From a Female friend 10 — 10 00—69 63
West Ed. Soc. Auburn. From J. S. Seymour, Esq. Treas. — 400 00
Troy, 1st Pres. Ch. — 200 00

$6,847 27

UTICA AGENCY.

[Jesse W. Doolittle, Esq. Utica, Tr.]

Canton 6 00. *South Canton* 3 00 — 9 00
Champlain — 20 00
Clinton, from Mrs. F. Taylor (to constitute Rev. Moses Chase an H. M. of A. E. S.), 37 50. Cong. Ch. 26 81. By Mr. Powell 5 75 — 70 06
Clintonville — 10 00
Cooperstown, by Rev. Mr. Campbell — 83 75
Fly Creek, by Rev. J. A. Hart — 6 14
Gouverneur, collection at St. Lawrence Co. anniversaries 16 21. E. Wright 10 00. H. D. Smith 5 00. L. B. Parsons 15 00 — 46 21
Homer, David Cushman — 100 00
Houseville. Monthly concert, by Rev. J. Murdock — 5 00
Jefferson Co. Aux. Ed. Soc. by Rev. G. S. Boardman — 50 00
Keeseville — 7 25
Lisbon, Mr. Sykes 3. Mrs. Sykes 3 — 6 00
Marcellus, 1st Pres. Ch. by Rev. Mr. Parsons — 15 50
Marshall — 17 81
Massena, Rev. Mr. Kent 0 50. Mr. Sanborn 0 50 — 1 00
Mexico — 1 38
Mexicoville, by S. Clark — 2 15
Moores — 10 75
Newark — 10 00
New Hartford — 19 03
New Haven — 5 34
New York Mills — 6 19
Norfolk (Upper) 2 50 *(Lower)* 0 96 — 3 46
Onondaga Hollow — 3 00
Oswego, Miss L. Park — 5 00
Oswego Presbytery, by Dea. Upton — 4 00
Oswegatchie, Rev. Mr. Rogers — 1 00
Otsego — 19 61
Parishville, Ladies' Society — 2 50
Paris Hill — 21 13
Peterborough, Gerrit Smith 30. Fem. Ed. Soc. 14. Pres. Ch. 15 06 — 59 06
Plattsburgh — 48 00
Potsdam, Rev. A. Brainard 5. Miss L. C. Rich 3. Other ladies 7 25 — 15 25
Rodman — 10 00
Rome, 1st Ch. J. W. Bloomfield 20. George Huntington 15. H. A. Foster 10. Sundry others 33 13. From 2d Ch. 3 — 81 13
Richland 2 50. Fem. Ed. Soc. 16 63 — 19 13
Richville, Rev. J. Butler — 1 50
Sackets Harbor — 23 80
Sangerfield 39 04. Fem. Ed. Soc. 23 — 62 04
Stockholm, W. S. Smith — 5 00
Saratoga Springs, from Ladies, to constitute Rev. D. O. Griswold a L. M. of the P. E. S. — 56 62
Salem, Mr. Whiton 5. J. Stevenson 2 — 7 00
Sherburne, a balance, by Rev. Mr. Campbell — 10 00
Syracuse, J. O. Bennet 10. A. Root 5. Mr. Morton 1. A friend 0 50 — 16 50
Turin, by Rev. Mr. Crandall — 1 50
Troy, 2d Pres. Ch. — 55 25
Utica, 1st Ch. 26 50. 3d Ch. 6 47 — 42 97
Vernon, (Village), 15 50. (Centre), 4 33 — 19 83
Volney Ch. by Rev W. B. Stow — 5 00
Waddington, Mr. Dearborn — 3 00
Westmoreland — 25 50
Whitesborough — 13 43
Winfield, by Rev. L. Brewster — 11 29
Legacy from J. Goodale, by Rev. A. Crane — 7 50
Avails of clothing sold — 21 14

$1,133 18

WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq. Hudson, Tr.]

Wayne, ann. sub. by Cyrus T. Camp — 10 00
Unionville, ann. sub. — 4 00
Huron, an. sub. — 3 00
Wakeman, ann. sub. 1 50, by Mrs. S. Judson 1 — 2 50
Farmington, Mich. — 2 25
Richland — 56 38
Northfield — 4 18
Detroit, by gentlemen, donations, 1,038, by Mrs. Steele 3 — 1,041 00
from Female Ed. Soc. 139 96. Cullen Brown 100 — 239 96
from Col. Brooks — 50 00
Mesopotamia, Fem. Ed. Soc. — 11 00
Gustavus, ann. sub. of Mr. Roberts — 2 21
Hudson, ann. sub. by H. Metcalf 10 00
ann. sub. by Mrs. Metcalf 2 00
ann. sub. by Mrs. Hudson & Mrs. Oviat 6 00—18 00
Kirtland, ann. sub. — 8 00
Cleaveland, collections — 356 06
Charlestown, collections — 19 75
Wellington, collections — 11 94
Windham, Fem. Ed. Soc. 7 03. Avails of pr. socks 0 50 — 7 53
Carlton, collections — 7 60
Tallmadge, Young Ladies' Ed. Soc. 4. From a friend 4 — 8 00
Huntsburgh, Mrs. L. Clark — 1 00
Guilford, collections — 21 41
Sundry places in Michigan — 372 04
Refunded — 15 50

$2,273 31

Whole amount received $28,058 76.

Clothing received during the quarter ending April 12, 1837.

Derry, N. H. Young Ladies' Social Circle, by Miss Caroline P. Parker, 12 shirts, 36 collars, 12 linen bosoms, and 3 pr. socks, valued at — $25 00
Portsmouth, N. H. Union Benevolent Society, by Mrs. Henry A. Bigelow, President, one box shirts, collars, &c. valued at — 45 03
Hillsboro', N. H. 2 shirts and 2 pr. socks, by Rev. Mr. Willey.
Newton, Mass. (E. P.), Friendly Soc. by Miss Mary Ann Hoyt, Sec. 7 shirts, 10 pr. socks, and 12 collars, valued at — 14 59